The SAGE Handbook of

Inclusion and Diversity in Education

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The SAGE Handbook of

Inclusion and Diversity in Education

Edited by

Matthew J. Schuelka
Christopher J. Johnstone
Gary Thomas and
Alfredo J. Artiles

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THE EDITORS

Matthew J. Schuelka is Lecturer of Inclusive Education at the University of Birmingham School of Education. His primary area of scholarship concerns sociocultural understandings of disability and education, and a focus on design and systems of schooling for all students. He holds graduate degrees from the University of Vermont, Stanford University and the University of Minnesota. Dr Schuelka has been involved in education, research and development projects all over the world, including Zambia, Serbia, Malaysia, Japan, Denmark, India, the United States, the United Kingdom and particularly in the Himalayan country of Bhutan. At the time of this writing he is Primary Investigator on two major research projects in Bhutan: 'Educational Values for a Sustainable Society: Head, Hands, Heart, and Happiness in Bhutan and Beyond' (Toyota Foundation); and 'Understanding, Developing, and Supporting Meaningful Work for Youth with Disabilities in Bhutan: Networks, Communities, and Transitions' (ESRC Global Challenge Research Fund). His most recent book publication is *Education in Bhutan: Culture, Schooling, and Gross National Happiness* (Springer).

Christopher J. Johnstone is Assistant Professor of Comparative and International Development Education at the University of Minnesota. His research examines how educational systems become more responsive to the diversity of stakeholders they serve through the conscious removal of barriers and the development of enabling environments. Dr Johnstone coordinates his university's Leadership in International and Intercultural Education PhD programme and has worked professionally in over forty countries. Dr Johnstone has worked extensively with organizations such as UNICEF, the US Department of State, and many others on inclusive education and inclusive youth development projects. At the time of this writing, he currently serves as the co-lead for Kenya in the 'Learn, Earn, Save' project, the Principal Investigator of a Global Spotlight Grant study of disability identity in India and the Principal Investigator for a six-university case study on accessibility in learning abroad, as well as working on two US Department of State grants focused on inclusive education (with partners in Armenia, India, Kazakhstan and Ukraine). His recent work can be found in *Prospects, International Journal of Education and Development* and the *British Journal of Educational Technology*.

Gary Thomas is Professor of Inclusion and Diversity at the University of Birmingham School of Education. Before university teaching, he worked as a teacher and as an educational psychologist. In higher education – at the University of Leeds, Oxford Brookes University, University of the West of Englad and University College London – his teaching and research have focused on inclusion, special education and research methodology in education. Professor Thomas has received research funding as Principal Investigator from the AHRC, the ESRC, the Nuffield Foundation, the Leverhulme Trust, the DfE, Barnardos, the Cadmean Trust, local authorities and

a range of other organizations. He is former executive editor of the *Educational Review* journal. He was also the founding co-editor of the *International Journal of Research and Method in Education* and he has been a co-editor of the *British Educational Research Journal*. His latest book is *Education: A Very Short Introduction* (Oxford University Press), and his book for students on research methods, *How to Do Your Research Project* (SAGE), is now in its third edition.

Alfredo J. Artiles is the Ryan C. Harris Professor of Special Education and Dean of the Graduate College at Arizona State University. His interdisciplinary scholarship focuses on understanding educational opportunities and inequities related to the intersections of disability with race, language, gender and social class. He directs the Equity Alliance and was elected Vice President of AERA. Dr Artiles is an AERA Fellow, a former Spencer Foundation/National Academy of Education Postdoctoral Fellow and a former Resident Fellow at Stanford University's Center for Advanced Study in the Behavioral Sciences. He has received numerous awards, including a 2017 AERA Presidential Citation, the 2014 Division G Mentoring Award, the 2017 AERA Review of Research Award, and the 2012 Palmer O. Johnson Award. He edits the Teachers College Press book series Disability, Culture, & Equity. Recent publications include: *Keeping the Promise? Contextualizing Inclusive Education in Developing Countries* (Klinkhardt); *The 2017 World Yearbook of Education: Assessment Inequalities* (Routledge); and *Inclusive Education: Examining Equity on Five Continents* (Harvard Education Press).

THE CONTRIBUTORS

Naheed A. Abdulrahim is a doctoral student in special education and Chancellor's Fellow at the University of Kansas. Her programme of research focuses on sociocultural approaches to literacy and mathematics instruction for English learners (ELs) with and without learning disabilities (LD). Naheed has over 13 years of teaching experience with school-age and adult learners from diverse cultural and linguistic backgrounds. She has taught students with various special education needs in the US and internationally.

Raisa Ahtiainen, PhD, is a postdoctoral researcher at the Centre for Educational Assessment, Faculty of Educational Sciences, University of Helsinki, Finland. Her current research focuses on educational leadership in Finnish comprehensive schools, and the teaching profession in Finland and Sweden. She has authored, together with Karen Hammerness and Pasi Sahlberg, the book *Empowered Educators in Finland* (2017), which looks at the Finnish teaching profession from a wide perspective.

Stefanija Ališauskienė is Professor of Special Education at Šiauliai University, Lithuania, and Visiting Professor at Canterbury Christ Church University, UK. In 2014–2016 she was a Team Leader of the EU-financed project 'Inclusive Education for Children with Special Needs in Uzbekistan'. She specializes in special teacher education and her research interests include early childhood intervention and special and inclusive education. For over ten years, she has been Editor-in Chief of the scientific periodical *Special Education* (ISSN 1392-5369).

Julie Allan is Professor of Equity and Inclusion and Head of the School of Education at the University of Birmingham, UK. She has advised several governments and agencies on inclusion policy and practice. Recent books include *Psychopathology at School: Theorizing Mental*

Disorder in Schools (with Valerie Harwood and published by Routledge); and the 2017 *Routledge World Yearbook in Education: Assessment Inequalities* (with Alfredo Artiles).

Ann Cheryl Armstrong is the Associate Dean, Research and International, at the Faculty of Arts, Law and Education at the University of the South Pacific. Over the past 21 years, she has worked in several countries across the world and has contributed to the transformation of many education programmes and systems. She has published widely on inclusive education, professional learning in education and education in developing countries.

Derrick Armstrong is Deputy Vice Chancellor, Research, Innovation and International, at the University of the South Pacific. He has worked in several countries and has made significant contributions in the areas of: learning, teaching and research in higher education, sociology of education, inclusive education, education policy and childhood and youth studies (pathways into and out of crime). Professor Armstrong has published nine books as well as some 150 journal articles and papers.

Khin Mar Aung is the Director of World Education in Myanmar, with more than thirty years' experience in education and development research and practice in Myanmar and regionally. She is currently involved in policy analysis and policy development of education programmes at the national level in Myanmar.

Jessica K. Bacon is Assistant Professor in the Department of Early Childhood, Elementary and Literacy Education at Montclair State University, where she teaches classes on inclusive education and disability studies. Her research interests include disability studies, educational policy, neoliberalism and inclusion in K-12 and higher education.

Alisha M. B. Braun is Assistant Professor of Social Foundations in the Department of Educational and Psychological Studies at the University of South Florida. Her research interests include educational policies related to access to quality education for marginalized children, especially disadvantaged children in developing contexts. Her current research focuses on inclusive education policy for students with disabilities in sub-Saharan Africa. Dr Braun completed her PhD in Educational Policy from Michigan State University with graduate specializations in International Development and African Studies. She has a background in psychology with an M.A. in School Psychology from Michigan State University and a B.A. in Psychology from the University of Calgary.

Michelle Brendel is Senior Lecturer in Education at the University of Luxembourg. A trained family therapist and Gestalt therapist, she worked with children in foster care before joining the initial teacher training programmes for pre-school and primary school teachers at the University of Luxembourg. Her research interests are collaborative teacher research, inclusive education and portfolio approaches.

Ritu V. Chopra is the Executive Director of The Paraprofessional Resource and Research (PAR^{2}A) Center at the School of Education and Human Development (SEHD) of the University of Colorado Denver. Dr Chopra has served as the Project Director and Principal Investigator on several externally funded projects at the PAR^{2}A Center. Her work has focused on the training and supervision of paraprofessionals, collaboration and leadership in inclusive schools, and

policy initiatives related to paraprofessional and professional preparation in early intervention and PreK-12 education at the state, national and international levels. She has authored several publications, including a book, book chapters, articles and instructional materials. Dr Chopra was the recipient of the 2007 Sue Stuska Award for her work on practices and policies associated with the effective utilization of paraprofessionals in Colorado and the 2013 Excellence in Teacher Educator Award of the Teacher Education Division, Colorado Council for Exceptional Children.

David J. Connor is a Professor Emeritus who still serves part time in the Learning Disabilities Masters Program and the Instructional Leadership Doctoral Program at Hunter College, City University New York. His research interests include using Disability Studies in Education as a theoretical lens to support inclusive practices. His most recent books are Contemplating Dis/Ability in Schools and Society: A Life in Education (2018), and the second edition of Rethinking Disability (2019), co-authored with Jan Valle.

Danielle M. Cowley is Assistant Professor in Special Education at the University of Northern Iowa where her teaching focuses on inclusive education, disability studies in education, creating and sustaining positive learning communities, and post-school transitions. She has published several book chapters and her articles have appeared in journals such as the *Journal of Literary and Cultural Disability Studies* and *PowerPlay: A Journal of Educational Justice*. Currently her research focuses on whole-school inclusive reform, critical transition for multiply-marginalized youth and inclusive teacher preparation.

Scot Danforth is Professor of Disability Studies and Inclusive Education at Chapman University in Orange, California (USA). His books include: *Becoming a Great Inclusive Educator*; *Foundations of Inclusive Education Research* (with Phyllis Jones); and *The Incomplete Child: An Intellectual History of Learning Disabilities.* His most recent research focuses on the history of the Rolling Quads, a student disability activist group at the University of California, Berkeley, in the 1960s and Ed Roberts, Rolling Quads' leader and father of the American disability rights movement.

Sheelagh Daniels-Mayes is a Kamilaroi woman originally from north-western NSW. She joined the Sydney School of Education and Social Work in 2017 as a Fellow in the Wingara Mura Leadership Program. In 2016, Sheelagh completed her doctorate, titled 'Culturally Responsive Pedagogies of Success: Improving Educational Outcomes for Australian Aboriginal Students', at the University of South Australia. Her thesis infused Culturally Responsive Pedagogy with Critical Race Theory. Sheelagh teaches and researches in the areas of Aboriginal education and Indigenous studies, predominantly for pre-service teacher programs.

Layla M. Dehaiman is a doctoral candidate in the Teaching and Leadership Department at Syracuse University, with a focus on special education and disability studies. Her research interests are the school-to-prison pipeline and the role that self-advocacy and empowerment plays on post-secondary outcomes.

Serge Ebersold is Professor at the Conservatoire National des arts et métiers (CNAM), Paris, where he holds the chair on accessibility and project adviser at the European Agency for Special Needs and Inclusive Education. He was analyst at the Organisation for Economic co-operation

and Development (OECD) between 2006 and 2009 where he coordinated a project analyzing pathways students with disabilities follow to tertiary education and to employment and implemented country policy reviews on inclusive education. He was previously senior lecturer at the University of Strasbourg during 15 years and researched on persons with disabilities' education and employment opportunities. He was involved in the WHO's revision process of the International classification of disability. He published several books and articles in French as well as in English on participation opportunities persons with disabilities and their family have to citizenship, education and to employment.

Thomas Thyrring Engsig is Associate Professor (Docent) at the UC of Northern Denmark's research programme for Children and Youth at Risk and Inequalities in Life Opportunities. Dr Thomas Engsig's research interests are inclusive and supportive education, teacher education, international and comparative education, disability studies, and equity and social justice in education.

Beth A. Ferri is Professor of Inclusive Education and Disability Studies at Syracuse University, where she also coordinates the Doctoral Program in Special Education. She has published widely on the intersections of race, gender and disability. Her most recent book (co-edited with D. J. Connor and S. Annamma), *DisCrit: Disability Studies and Critical Race Theory in Education* was published by the Teachers College Press in 2016.

Todd V. Fletcher is Distinguished Outreach Professor in the Department of Disability and Psychoeducational Studies in the College of Education at the University of Arizona where he coordinates the graduate programme in bilingual/multicultural special education. His research interests and scholarly writing focus on culturally responsive educational practices for diverse learners in the US and educational reform, special education policy and inclusive educational practices in Latin America, in particular, Mexico. He is co-editor of the book *Educating Children with Disabilities and their Families: Blending US and Mexican Perspectives*. He is the founder of Respandor International, an NGO focused on providing inclusive educational opportunities for children and families from rural communities in Guanajuato, Mexico. An annual Scholar in Residence program collaboratively sponsored with Worlds of Words, the University of Arizona and Learning A-Z focuses on expanding intercultural understandings and global perspectives in the greater community of Guanajuato through the use of high quality, culturally authentic international literature.

Victor J. Friedman is Associate Professor of Organizational Behavior and co-chair of the Action Research Center for Social Justice at the Max Stern Yezreel Valley College, Israel. His work focuses on helping individuals, organizations and communities learn, especially under conditions of uncertainty and conflict, through 'action science' – theory building, experimentation and critical reflection in everyday life. He has conducted action research in organizational learning, intercultural communication, conflict resolution, social inclusion and social entrepreneurship. His current interest is in developing an 'actionable' theory of social space and fields. He serves as Associate Editor of the *Action Research Journal* and has published over fifty academic papers and book chapters as well as four books. He holds a B.A. in Mediterranean Studies (Brandeis University, 1974), an M.A. in cross-cultural psychology (Columbia University, 1981) and an Ed.D in organizational psychology (Harvard University, 1986).

Deborah J. Gallagher is Professor of Education at the University of Northern Iowa. Her research interests centre on the philosophy of science as it pertains to research on disability, pedagogy and policy in education and special education.

Ismael García-Cedillo is a Full Professor in the School of Psychology at the Autonomous University of San Luis Potosí, Mexico and National Researcher Level II in the area of Humanities and Social Sciences. He directed the National Project for Educational Integration in Mexico. His research interests focus on national and comparative studies on special and inclusive education policy and teacher preparation.

Michael F. Giangreco is a Professor in the Department of Education (Special Education Program) at the University of Vermont (UVM) and is also affiliated with UVM's Center on Disability & Community Inclusion. Prior to joining the faculty at UVM in 1988 he served in a variety of capacities (e.g., community residence counsellor with adults with developmental disabilities, special education teacher, special education administrator). His work focuses on various aspects of education for students with developmental disabilities within general education classrooms such as curriculum planning and adaptation, related services decision-making and coordination, alternatives to overreliance on paraprofessionals, and inclusive special education service delivery. Dr Giangreco has directed several externally funded projects and has authored numerous professional publications on a variety of special education topics.

Annie Guerin is the South Island Regional Le`ad for Specialist Support and Diverse Learners at Te Kura/The Correspondence School. Before this, she was a Lecturer at the University of Canterbury, Christchurch, New Zealand. She was one of the teacher-writers on the Narrative Assessment ~~project~~

Hafdís Guðjónsdóttir is Professor of Education in the School of Education at the University of Iceland. She was a general classroom teacher and special educator in compulsory schools for 26 years, an experience that has affected her academic focus. She completed her PhD at the University of Oregon in 2000. Hafdís was one of the three editors of the book *Taking a Fresh Look at Education: Framing Professional Learning in Education through Self-Study* published in 2017. Her research interests are in the area of inclusive and multicultural education, pedagogy and educational practices, teacher development and professionalism, and teacher education. Hafdís has collaborated in these areas with colleagues from Europe, Australia and the United States on research and professional projects.

Shana J. Haines is Assistant Professor of Education in the College of Education and Social Services at the University of Vermont. Dr Haines' research interests include family-professional partnerships, supporting refugee children and their families, and inclusive education.

Valerie Harwood is Professor of Sociology and Anthropology of Education and an Australian Research Council Future Fellow at The University of Sydney. Her research is centred on a social and cultural analysis of access and participation in educational futures. She is the co-author, with Nyssa Murray, of The Promotion of Education: A Critical Cultural Social Marketing Approach (in press, Palgrave)

Ninja Hienonen is a doctoral researcher at the Centre for Educational Assessment, Faculty of Educational Sciences, University of Helsinki, Finland. Her current research is related to class composition, student- and class-level effects and to the Finnish special education system.

Juho Honkasilta is a postdoctoral researcher at the Faculty of Educational Sciences, University of Helsinki, Finland. He is affiliated to the CRISP-research group that focuses on investigating the dynamic relationship of policies and practices related to education and social justice. His research is located in the intersection of special education, disability studies in education and inclusive education, and currently focuses on issues of medicalization and therapization of childhood, youth and education. His recent publications concern experiences and identity and agency constructions related to living with the ADHD label.

Melissa E. Hudson is an Assistant Professor in the College of Education, Department of Special Education, Foundations, and Research at East Carolina University in Greenville, North Carolina. Her research interests include general curriculum access and inclusive education for learners with severe disabilities. In addition is teaching full-time at ECU, Melissa is currently working on the leadership team for Project CONVEY, a 5-year, $1.25 million grant from the U.S. Department of Education, Office of Special Education Programs, to collaboratively prepare Special Education, School Psychology, and Speech-Language Pathology graduate students to work together to improve outcomes for learners with significant support needs.

Paula Frederica Hunt is owner and principal researcher of DED – Disability, Education and Development, Lda., and has been an expert consultant on Inclusive Education with UNICEF for the past eight years. Paula is also a senior technical consultant on inclusive education as part of the global team with the Catalyst for Inclusive Education network. Paula has provided capacity development support related to inclusive education and children with disabilities in various countries, and supported the conceptualization, development and implementation of work related to inclusive education and children with disabilities in various contexts and regions. She is engaged in work related to inclusive education policy development, curriculum development/revisions, pre-service and in-service teacher education for inclusion, accessible digital technology, situation analysis of children/adults with disabilities, as well as monitoring and evaluation. Paula was a teacher of students with special educational needs, both in special and inclusive classrooms in the USA, for close to twenty years and lectured in undergraduate and Masters levels courses in regular teacher education programmes on subjects related to students with learning needs.

Shehreen Iqtadar is an EdD student in Curriculum and Instruction at the University of Northern Iowa. Her areas of interest focus on Inclusive Education and Disability Studies in Education (DSE). For the purpose of her dissertation, she has engaged with DSE and other interdisciplinary theoretical and methodological tools to explore the social construction of race and ability. She is specifically interested in how these two markers of identity are interdependent and intersectional in nature and how they may lead to educational and societal exclusions.

Markku Jahnukainen is Professor of Special Education at the Faculty of Educational Sciences, University of Helsinki, Finland. He is also Adjunct Professor at the University of Alberta, Canada and served as Visiting Professor in Comparative and International Inclusive Education Research in Humboldt University Berlin, Germany 2013–14. His recent publications

are related to comparative education research in inclusive education as well as to longitudinal research on young people in vulnerable life situations. Dr Jahnukainen is a past President of the Finnish Educational Research Association FERA (2012–2015).

Bree A. Jimenez is a Special Education Research Consultant with Mater Dei, Camden and Honorary Research Associate in Special Education with the Sydney School of Education and Social Work at the University of Sydney. Her research focuses on general curriculum access and assessment for students with moderate to severe intellectual disabilities, including autism. She has published several research manuscripts in peer reviewed journals, multiple book chapters, academic programs, and a book on strategies to support academics for students with severe disabilities. She works closely with school systems and state departments of education both nationally and internationally.

Jóhanna Karlsdóttir is Assistant Professor in the School of Education at the University of Iceland. She completed her M.Ed at the University of Iceland in 2001. Her research focuses on inclusive pedagogy and education, diverse learners, and teacher stories about innovative inclusive practices. Jóhanna has participated in many national and international projects focusing on these issues, such as TE4I with the European Agency. Her teaching focuses on inclusive pedagogy in which she builds on her extensive experience as a teacher in compulsory schools and a district-based teaching consultant.

Diana Kartika is an Assistant Professor at The University of Tokyo in Japan. She earned her Bachelor of Arts in Political Science from the National University of Singapore, her Masters in Peace and Conflict Studies from the University of Sydney, and her PhD in International Studies in 2017 from Waseda University in Tokyo, Japan. Dr Kartika has a broad interest in policies and practices for the inclusion of all in education, and has been involved in educational research regarding ethnic minorities and students with disabilities, as well as migrant children in Asia. She has also conducted research for UNESCO Bangkok and JICA. Her doctoral thesis utilizes the bioecological systems theory for a comprehensive analysis of the relationships between various actors within an education system and examines the education of children with disabilities in Cambodia.

Colby T. Kervick is Assistant Professor of Education in the College of Education and Social Services at the University of Vermont. Dr Kervick's research interests include collaboration with families of children with disabilities, implementation of restorative practices in K-12 settings, and dual certification teacher preparation.

Kazuo Kuroda is Professor at Waseda University in Japan. He earned his degrees from Waseda University (B.A.), Stanford University (M.A.) and Cornell University (PhD). Dr Kuroda's interests focus on educational development and policies in Asian nations, global and regional governance of education, as well as inclusive and special needs education. He has formerly held positions at the Overseas Development Council, the Asia Pacific Regional Department of the World Bank, Hiroshima University, IIEP-UNESCO and the University of Tokyo. Dr Kuroda currently serves as a member of several advisory committees at Japan's Ministry of Education and Ministry of Foreign Affairs. In addition to serving as a board member to leading academic societies within Japan, and a member of the Research Standing Committee of WCCES, Dr Kuroda is also an editorial board member of several academic journals and publications.

Dongjin Kwon is a PhD student in Educational Leadership, Policy, and Technology Studies in the College of Education at the University of Alabama. He has worked with the CrossingPoints programme on the University of Alabama campus as a graduate assistant for technology. He has managed the CrossinPoints' official website and created promotional videos for the programme. He is also responsible for gathering photographs and video data of students in the CrossingPoints programme. His research interests focus on how to improve the digital competency of students with intellectual disabilities using a mobile device.

Kate Lapham is the Deputy Director of the Education Support Program of the Open Society Foundations. Her work focuses on overcoming barriers to education for communities facing exclusion or discrimination. Based in New York, Lapham has worked with communities, civil society groups and education policymakers in Eurasia, Eastern Europe and Mongolia for more than twenty years. Lapham has developed initiatives to strengthen civil society through the exploration of common interests and challenges, including research for evidence-based advocacy, support for organizational development among start-up NGOs, and direct work with teachers and schools. She leads the Education Support Program's grant making in support of the right to education in fully inclusive settings. Lapham holds a PhD in comparative and international education from Lehigh University and an MPA from Columbia University's School of International and Public Affairs.

Maria Dolores Lasso is currently Head of Curriculum Design and a full-time Professor at the Universidad San Francisco de Quito-USFQ, a Liberal Arts university in Ecuador. She has been a teacher in Ecuador for more than two decades, focusing, in the last decade, on teacher education and educational improvement. As a curriculum expert, Maria Dolores currently provides academic advice and continuous improvement and innovation advice to all the different academic areas at USFQ. She teaches in USFQ's Education undergraduate (face to face and online) and graduate programmes. Maria Dolores obtained her PhD in Education at New Mexico State University, where her dissertation focused on educational leadership and teacher education. She obtained her Master in Education from Boston University and an Elementary Education undergraduate degree from the Pontifical Catholic University of Ecuador.

Levan Lim is an Associate Professor and former Head of the Early Childhood and Special Needs Education Academic Group at the National Institute of Education, Nanyang Technological University, Singapore. He obtained his PhD in Special Education from Lehigh University, Pennsylvania, United States of America. He was a faculty member at Charles Sturt University and the University of Queensland in Australia

Sandhya Limaye is a former Rockefeller, Fulbright and Erasmus Mundus Fellow, and has 30 years' experience of working with the disabled population in India. She is a qualified social worker in the field of disability and has an M.Phil. and a PhD in the field of Disability Social Work. Currently, she is working as Associate Professor at the Center for Disability Studies and Action, School of Social Work, Tata Institute of Social Sciences, Mumbai. She has experience in working with different types of disabled people across the life-span, especially teenagers with disabilities and their families and runs Inclusive Community Based Rehabilitation (iCBR) in the Mumbai M ward slum area as a field action project. She works at the individual and family intervention level and has conducted many community education programmes and conferences at the national and international level. She has conducted research collaborations in the

field of inclusive education and gender and disability with universities in the US and Japan. She has published multiple articles based on her research on various issues related to disability.

Helen Longlands is a lecturer at the Centre for Education and International Development (CEID) at UCL Institute of Education. Her research interests are interdisciplinary and centre on issues relating to gender, inequality and social justice. She has a particular interest in masculinities and transnational relationships of power and the ways these are experienced, embedded and challenged in international and local contexts, as well as international policy and discourse on education and gender equality.

Rosane Lowenthal is Professor of Mental Health at the Santa Casa de São Paulo School of Medical Sciences in São Paulo, Brazil. She is also the director of the Unit of reference in ASD of the State of Sao Paulo. Her current research focuses on stigma and developmental disorders. Since 1996 she has been working together with non-governmental organizations on supporting inclusive education. She is currently a consultant at NGO School of Communication and Inclusion, a collaborator for the Down Syndrome Interesting Medical group and the advisory council of NGO Autism and Reality. She participates in the work group in Autism Spectrum Disorders of the State Health Secretary of São Paulo.

Elizabeth Maber is a teaching associate in the Faculty of Education at the University of Cambridge. Having worked in Myanmar since 2009 as a trainer and consultant, her research work focuses on the relationships between education, gender, peace and social inclusion. Elizabeth is the co-editor of the book *Sustainable Peacebuilding and Social Justice in Times of Transition: Findings on the Role of Education in Myanmar*.

Anne-Marie McIlroy is a Lecturer at the University of Canterbury, Christchurch, New Zealand. She was one of the teacher-writers on the Narrative Assessment project. Anne-Marie's PhD explored the use of narrative assessment in primary schools.

Anthony McKnight is an Awabakal, Gumaroi and Yuin Man. Anthony is a father, husband, uncle, son, grandson, brother, cousin, nephew, friend and cultural man. Anthony is currently a lecturer in the School of Education, Faculty of Social Science at the University of Wollongong. Anthony respects Country and values the knowledge that has been taught to him from Country, Elders and teachers from the community(ies). He continuously and respectfully incorporates Yuin ways of knowing and learning with a particular interest in contributing to this area to validate Yuin approaches in academia and schools. Anthony has recently completed a PhD entitled 'Singing Up Country in Academia: Teacher Education Academics and Preservice Teachers' Experience with Yuin Country', in the Faculty of Social Sciences at the University of Wollongong. He holds a Masters of Education (HRD) from the University of Sydney and a Bachelor of Education, Health and Physical Education from the University of Wollongong.

Samantha McMahon is an educational sociologist at The University of Sydney. Her research explores how teachers' engagement with multiple knowledges effects the equity of student experiences. Her mainly ethnographic research includes participation in The AIME Research Partnership (the Australian Indigenous Mentoring Experience) and NSW public primary schools. Sam works in initial teacher education, teaching units of study in the sociology of education, professional research projects and pedagogical approaches in education. Her PhD

thesis was a study of how pre-service teachers re/construct their knowledge of students with challenging behaviour during professional experience.

Cor J. W. Meijer is Director of the European Agency for Special Needs and Inclusive Education since 2005. In his former position as staff member of the Agency he was responsible for major European-wide projects such as special provision and inclusion in Europe, Financing of special needs education in Europe and Classroom Practice studies. He has acted as consultant on special needs issues to the Organization for Economic Co-operation and Development (OECD) and various other national and international bodies (European Union; UNESCO). He is the co-editor of New Perspectives on Special Education (Routledge, 1994), Inclusive Education: a Global Agenda (Routledge, 1997) and Implementing Inclusive Education: Issues in Bridging the Policy-Practice Gap (the Emerald Publishing Group, 2016).

Jessica Meisenheimer is currently the Director of Special Programs for the Liberty (MO) Public School District. Previously, she led the development of professional learning for the SWIFT Education Center and served as Adjunct Professor for the Department of Special Education at the University of Kansas. She has provided technical assistance to school, district and state teams and presented at national conferences on inclusive practices. Her research interests include inclusive school reform, educational policy and multi-tiered systems of support.

Rita Melienė is Associate Professor of Education in the Department of Special Education at the Šiauliai University, Lithuania. Her research interests are teaching and learning in inclusive schooling, teaching methods and learning native languages. In recent years, her research has focused on the quality of education at school as well as the study of a good school as an inclusive school. She has participated in the development of the general education curriculum at the national level.

Kerstin Merz-Atalik is Professor of Education Considering Disability and Disadvantage/Inclusion in the Department of Special Education at the Ludwigsburg University of Education, Germany. The main focus of her research is on teacher education for inclusion and inclusive school development, with an emphasis on international comparison and the diversity dimensions disability and migration. She received her PhD from the Technical University Berlin, Germany. Recent publications relate to the governance of inclusive education and inclusive education in a migration society. She was one of the TdiverS project coordinators.

Elizabeth J. Meyer is the Associate Dean of Students in the School of Education at the University of Colorado Boulder and is an Associate Professor in Educational Foundations, Policy and Practice. She is the author of *Gender, Bullying, and Harassment: Strategies to End Sexism and Homophobia in Schools* (Teachers College Press, 2009) and *Gender and Sexual Diversity in Schools* (Springer, 2010). She is also editor of the Gender and Sexualities in Education series for Peter Lang Publishing. She completed her M.A. at the University of Colorado Boulder and her PhD at McGill University in Montreal, Quebec, Canada. She blogs for Psychology Today and you can follow her on Twitter: @lizjmeyer.

Lina Miltenienė is Associate Professor of Education in the Department of Special Education at the University of Šiauliai, Lithuania. Her studies highlight the importance of creating an inclusive school culture and environment through the development of collaboration and teamwork

practice. For three years she was a national expert in the project of the European Agency for Special Needs and Inclusive Education, 'Teacher Education for Inclusion'. Recent publications relating to inclusive education include 'Inclusive Education – the Need for Systemic Changes' (*Multicultural Studies*, 2017) and 'Educational Environment of the Modern School in the Aspects of Learning Factors, School Climate and Education Paradigms' (*Pedagogy*, 2017).

Daniel Mont is the Co-President of the Center for Inclusive Policy and an international expert in disability measurement and the monitoring and evaluation of inclusive development programmes, especially in the areas of education and social protection. He was a Senior Economist with the World Bank for 10 years and is currently an Honorary Senior Research Fellow at University College London. He has worked as a consultant with many UN agencies, including UNICEF, UNESCO, ILO, UNDP and OHCHR, and has published extensively in the area of disability and development. While at the World Bank he chaired the Analytical Working Group of the UN Statistical Commission's Washington Group on Disability Statistics. Previously he was the Director of the Worker's Compensation Project at the National Academy of Social Insurance, a Principal Analyst at the US Congressional Budget Office and an Assistant Professor at Cornell University. He received his PhD in Economics from the University of Wisconsin-Madison and has a BA from Swarthmore College.

Missy Morton is Professor of Disability Studies and Inclusive Education at the University of Auckland in Aotearoa/New Zealand. Previously she was Professor and Head of the School of Educational Studies and Leadership at the University of Canterbury, where she was also Project Coordinator for the Narrative Assessment project under contract to the Ministry of Education.

Guanglun Michael Mu is Senior Research Fellow in the Faculty of Education at Queensland University of Technology in Australia. Michael is a sociologist of education and concerned with educational (in)equality, social (re)production and resilience to structural constraints. His research straddles three areas, namely child and youth resilience in a multicultural context; Chinese identity in a diasporic context; and teacher professionalism in an inclusive education context. Michael has published five books, and serves as an Associate Editor of the *International Journal of Disability, Development, and Education*.

Nyssa Murray is a proud Dunghutti woman who is the Project Manager for the ARC Future Fellowship project 'Getting an Early Start to Aspirations: Understanding how to Promote Higher Education in Early Childhood' at The University of Sydney and a PhD candidate in the Faculty of Business at the University of Wollongong. Her PhD explores best practices to increase Aboriginal employment outcomes and improve the understanding and acceptance of Aboriginal Australian culture through organizational policy. Nyssa continues to contribute her time, skills and knowledge to consult with Australian corporations that can help make a difference and create opportunities for Aboriginal Australian people.

Kagendo Mutua is Professor of Special Education, and Director and Co-Founder of the CrossingPoints Transition Program in the Department of Special Education and Multiple Abilities at the University of Alabama. Her scholarship is concerned with social justice issues of access and participation. Her work with adolescents and young people with severe disabilities in the US connects their identities with other marginalized groups cross-culturally as she tries to understand how marginality constitutes itself around disability, race, class/poverty, gender

and national origin. In her scholarship, Dr Mutua invokes decolonizing/postcolonial theory and disability studies both as theoretical perspectives and analytic tools to understand the access and participation of adolescents and young adults with significantly disabling conditions in desired transition/adult roles within inclusive contexts.

John Myrick is a Clinical Assistant Professor and Assistant Department Chair in the Department of Special Education and Multiple Abilities. He also serves as the Faculty Affiliate with the CrossingPoints Transition Program. His expertise is in transition planning and instruction for individuals with special needs. Currently teaching the course 'Introduction to Special Education and Accommodations Strategies for Individuals with Mild to Severe Disabilities' at the University of Alabama, he earned his Doctorate in transition services from the University of Alabama. His research centres on special ed. public policy and transition services. He volunteers with People First of Alabama, Unified Special Olympics and the PARA physical therapy programme.

Xuan Thuy Nguyen is an Assistant Professor in the Institute of Interdisciplinary Studies and Pauline Jewett Institute of Women and Gender Studies at Carleton University. She is the Principal Investigator in a collaborative research project on transforming disability knowledge, research and activism (TDKRA), funded by the Social Sciences and Humanities Research Council of Canada [2016–2020]. Her research focuses on the transdisciplinary areas of critical disability studies, human rights, inclusive education and critical childhood studies.

Carolina C. Nikaedo is a psychologist and holds a PhD in cognitive psychology in the field of executive function and language. Her professional experience includes working as a psychologist with children with special educational needs from low socioeconomic background as well as acting as an NGO consultant in the field of learning and cognition. Recently, she held a postdoctoral research position at the University of Luxembourg leading a large international project exploring the effectiveness of a new educational programme to support the language development of language-minority children.

Amy North is an Associate Professor at the Centre for Education and International Development (CEID) at the UCL Institute of Education. Much of her research is concerned with educational systems in developing contexts, with a particular focus on gender and inequality. She also has particular interests in adult literacy, the experiences of adult learners and migration, with a focus on understanding the way in which ideas and practices move and are translated between contexts.

Jennifer Lee O'Donnell is an Assistant Professor of Teacher Education at San Diego State University, Imperial Valley Campus. Her research agenda is focused on teacher education and practices in Latin American social movements. Specifically, she uses ethnography and affect theory to explore the ways in which race, class and gender intersect in the mobilization practices and career trajectories of women in popular education projects. This research stems from strong roots teaching in public K-12 schools, universities and social movements in urban, rural and international contexts. Some of Jennifer's publications can be found in peer-reviewed journals such as: *Gender & Education*; *Transformations*; *Adult Education Quarterly*; *The International Journal of Bilingual Education and Bilingualism*; *Educating about Social Issues in the 20th and 21st Centuries*; and *The International Journal of Applied Linguistics*. She is currently serving as book reviews editor of the journal *Gender & Education*.

Louis Olander is a doctoral candidate in the Urban Education programme at the CUNY Graduate Center. His research ties together universal design, appreciative inquiry and critical participatory action research in order to explore new ways in which students in urban special education settings might be more meaningfully included.

Michael J. Orosco is an Associate Professor in Education specializing in bilingual special education at the University of Kansas. He was a bilingual special education teacher in Colorado for five years before earning a PhD in Education from the University of Colorado at Boulder. Interdisciplinary research includes developing a theoretical model of learning for English Learners (ELs) that includes the socio-cognitive mechanisms that moderate mathematical and reading performance. The research programme includes designing interventions to facilitate socio-cognitive processes related to mathematical and reading comprehension in ELs. Finally, his research programme also includes enhancing the sustainability of socio-cognitive mathematical and reading interventions through professional development.

Fernanda T. Orsati is Clinical Research Associate at the Hussman Institute for Autism. She earned her Ph.D. in Special Education at Syracuse University in 2013. Dr Orsati researched the association of challenging behaviors and teacher supports in kindergarten in her dissertation entitled A Blueprint for Kindergarteners' Educational Trajectories: The Power of Discursive Practices in Constructing Students' Stories Based on Behaviors. She was also lead researcher for the Institute on Communication and Inclusion at Syracuse University providing communication to students and adults with developmental disabilities. In Brazil, Orsati also worked as a psychologist in private practice conducting neuropsychological assessments and therapy, and providing families and schools communication and behaviour supports.

Edda Óskarsdóttir is a Project Officer at the European Agency for Special Needs and Inclusive Education. She also holds a part-time position as an adjunct lecturer in the School of Education at the University of Iceland. In 2017 she defended her doctoral dissertation, a self-study action research on constructing support as inclusive practice. Edda has a background as a classroom teacher, special needs teacher, and coordinator for support services in compulsory schools in Iceland. She has been involved in international and national projects on subjects related to inclusive education from various perspectives.

Bengt Persson is Senior Professor of Special Needs Education in the Faculty of Librarianship, Information, Education and IT at the University of Borås, Sweden. He holds a doctorate in Education from the University of Gothenburg, and his research interests focus on the tension between special needs education and inclusive education at various levels of the educational system. He has conducted public investigations in his field of research in Sweden and abroad and has undertaken extensive assignments for Swedish and Nordic authorities and municipalities regarding special education and inclusion. His latest research projects include 'Inclusion, Goal Fulfilment, and Social Capital', conducted 2010–2016, and reported in articles and books together with colleagues Elisabeth Persson and Julie Allan.

Elisabeth Persson is Senior Lecturer at the University of Borås, Sweden. She holds a doctorate in Mathematics Education from Stockholm University. Her research mainly concerns school development and inclusive education. She is a scientific leader of a three-year research project in which seven Swedish municipalities work to develop more inclusive learning environments

throughout the education activities of the respective municipalities. Elisabeth Persson's publication list includes recent articles in *Education, Citizenship and Social Justice*, *Educational Review* and the *International Journal of Inclusive Education*.

Amy Petersen is an Associate Professor in the Department of Special Education at the University of Northern Iowa, where she prepares undergraduate and graduate students to be inclusive educators. Her research interests include inclusive education, qualitative research and intersectional understandings of disability.

Justin J. W. Powell is Professor of Sociology of Education in the Institute of Education & Society at the University of Luxembourg. His comparative institutional analyses of education systems chart persistence and change in special and inclusive education, in vocational training and higher education, and in science and research policy. He holds a doctorate in sociology from Freie Universität Berlin, Germany. Among many publications in English and German relating to inclusive education, his books include *Barriers to Inclusion: Special Education in the US and Germany* (Routledge, 2011/2016; Zola Award of the Society for Disability Studies) and, with J. G. Richardson, *Comparing Special Education: Origins to Contemporary Paradoxes* (Stanford University Press, 2011; Outstanding Book Award, Div. B, American Educational Research Association).

Michal Razer is the Director of the Department of Education Training and a Senior Lecturer in the Graduate Faculty of Oranim Academic College of Education, where she founded the M.Ed. programme in Inclusive Education, as well as the Shaveh Center for Equity and Social Inclusion. She was the co-founder and director of Metarim, a centre for training educational and welfare professionals in inclusive practice at the Oranim. She has over twenty-five years' experience in educational therapeutic interventions in educational systems and in developing intervention programmes for generating social inclusion in education. She has published extensively on inclusive education and in-service training in inclusion. Dr Razer holds a PhD in cognitive psychology from the Technion, Israel Institute of Technology.

Silvia Romero-Contreras is a Full Professor in the School of Psychology at the Autonomous University of San Luis Potosí where she created and founded the Bachelor's Degree on Disciplinary Psycho-pedagogy in the areas of language, math and science, and also participates in multidisciplinary graduate programs on Environmental Sciences coordinating community-based intervention projects. She is National Researcher Level II in the area of Humanities and Social Sciences. She was an advisor to the National Project for Educational Integration in Mexico and academic coordinator of the Inclusive Education Teacher Training Graduate Program in Paraguay. Her research interests focus on culturally appropriate and community based language and literacy educational practices and special and inclusive education practice, policy and teacher preparation.

Cecilia Simón Rueda is Senior Lecturer in the Department of Developmental and Educational Psychology in the Faculty of Psychology at the Autonomous University of Madrid, Spain. Her current themes of research include equity and inclusive education (cultures, policies and practices); school, family and community partnerships; and inclusion in higher education. She has participated in many national and international projects on these issues. She is currently Delegate of the Rector for Attention to Diversity at the UAM.

Wayne Sailor is Co-Director of the SWIFT Education Center at the University of Kansas, a resource centre that leads the nation in equity-based MTSS and inclusive education research and services. His academic pursuits are focused on comprehensive school reform with the aim of transforming systems to integrate resources for the benefit of all students through equity-based, inclusive education. He has carried out research within the framework of a multi-tiered system of support, response to intervention (MTSS/RTI), and schoolwide applications of positive behaviour intervention and support (PBIS). He has published extensively in articles and books. His present research and teaching is focused on emancipating marginalized students through comprehensive school reform, emphasizing coherence within and across schools, state agencies, local education agencies and regional systems in aligning systems of support to remove barriers to learning and equitably apply all resources, including new technologies, to all students in whole-school contexts driven by MTSS and UDL strategies.

Marta Sandoval is Senior Lecturer in the College of Education at the Autonomous University in Madrid, Spain. Her research focuses on supports for schools to become more inclusive, especially supports for teachers and recognizing students' voices. She has specialized in collaborative research with agents of change, beginning with the adaptation into Spanish of the Index for Inclusion guidelines that helped to disseminate them within the Spanish context. Recently, she led an international project using the universal design for instruction concept at university level. She contributes regularly to international and national education conferences.

Gerardo Echeita Sarrionandia is Senior Lecturer in the Department of Developmental and Educational Psychology in the Faculty of Psychology at the Autonomous University of Madrid, Spain. He is a well-known expert in the field of inclusive education, especially regarding policies and practices. For ten years (1986–1996) he was engaged by the Spanish Ministry of Education in the field of inclusive education based on his broad experiences in school counselling and teacher training for inclusion.

Allyson Satter currently teaches at LEAD Innovation Studio in the Park Hill (MO) School District. Previously she developed technical assistance products and conducted fidelity assessments for SWIFT Education Center at the University of Kansas. She received her PhD at the University of Kansas where she studied under the RTI Leadership Preparation Program Fellowship.

Anneli Schwartz holds a PhD in Educational Science and has taught professionals in teacher education programmes focusing on integration and leadership. She is Head of Central Administration of Education, Culture and Integration in a Swedish municipality.

Katharine G. Shepherd is Professor of Education and Associate Dean of the College of Education and Social Services at the University of Vermont. Dr Shepherd's scholarship focuses on collaboration and leadership development for families of children with disabilities, person-centred approaches in educational planning, and the preparation of teachers and leaders for collaborative and inclusive schools.

Jim Siders retired from The University of Alabama in August 2017 but remains affiliated with the model post-secondary CrossingPoints Program as Coordinator of the Linkage Action Team for an emerging tuition-driven Tier2 of services. Jim served as Department Head on two

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NOTES ON THE EDITORS AND CONTRIBUTORS

occasions totalling seven and a half years of his tenure in the Department of Special Education and Multiple Abilities. During his career in academia, his service included national Executive Board membership with the Council for Exceptional Children (CEC), national President of the Teacher Education Division of CEC, and an 11-year term on a local school board. Jim co-directed the CrossingPoints Program for 10 of his years at Alabama. He also taught and administered at the University of Southern Mississippi for 24 years. His Southern Miss appointment included seven years as Department Chair and four years as Assistant Dean. His most recent publications revolve around post-secondary services to persons with Intellectual Disabilities.

Roger Slee, formerly the Chair of Inclusive Education at the Institute of Education – UCL, now holds the Vice Chancellor's Chair in Education Research at the University of South Australia. Roger is a former Deputy Director General of the Queensland Ministry of Education and has advised governments around the world. He is the Founding Editor of the *International Journal of Inclusive Education* and his most recent book is entitled *Inclusive Education Isn't Dead, It Just Smells Funny* (Routledge).

Sue Soan is a part-time Senior Lecturer at Canterbury Christ Church University (CCCU). Sue has worked on national and international projects and has published regularly since 2003. Her doctoral thesis (2013) is entitled 'An Exploration through a Small Number of Case Studies of the Education Provision for Looked after Children Who have Experienced Early Life Abuse or Neglect'. She is an external examiner and adviser for universities and undertakes consultancy and supervision work. Sue is an Education Panel Member for fostering agencies, a Governor for two schools and a Trustee of the national charity for SEN professionals. Prior to joining the university Sue taught in nursery settings and in mainstream and special schools for over 25 years, as a classroom teacher, a subject coordinator (mathematics) and for over a decade as a special educational needs coordinator (SENCO) and Senior Leader.

Carol Speechley is Aboriginal Education Officer at the Department of Education in Australia. She is also a local historian, a published author and a teacher. She completed a Bachelor of Arts degree at the University of Wollongong in 1991 (Sociology, Science and Technology Studies and History) and completed her Master of Arts degree in 2003 from the University of New England (Archaeology and Palaeontology). She is currently completing a Doctorate at the University of Wollongong focusing on local Australian Aboriginal history and culture and has been working in the field of education for thirty years including student support, academic writing and teaching positions. She has taught Aboriginal culture and history to students in Preschool to Year 6 and also taught adult learners at post-secondary and tertiary levels. She is currently employed at the University of Wollongong undertaking the role of Associate Lecturer in the Faculty of Social Sciences – School of Education. She is teaching in the Aboriginal Education subjects for the Bachelor of Education and Master of Teaching courses.

Beth Sprunt is an independent consultant and an Honorary Fellow in Disability Inclusive Development at the Nossal Institute for Global Health, University of Melbourne. In 2002, Beth established the Disability Program at the Nossal and she has played a central role in nurturing and supporting a wide variety of stakeholders in the Asia and Pacific regions to advance the field of disability-inclusive development. Beth was a co-Investigator on a large research grant to develop indicators for disability-inclusive education in the Pacific and she worked for three years as the Disability Inclusion Specialist on an education sector programme in Fiji.

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Previously she was Associate Team Leader on an HIV project in north east India, and worked as the head of Occupational Therapy at the Centre for the Rehabilitation of the Paralysed in Bangladesh, teaching OT and developing the B.Sc. (OT) curriculum. Beth has a Bachelor in Occupational Therapy and a Master of Public Health. Beth's PhD is a diagnostic accuracy study of the UNICEF/Washington Group Child Functioning Module for the purpose of disability disaggregation of Fiji's Education Management Information System.

Vasilis Strogilos is an Associate Professor at the Southampton Education School, University of Southampton (UK). He obtained his PhD in special education from the University of Birmingham (UK). He has previously worked at the University of the Aegean and the University of Thessaly (Greece), the Roehampton London Online University (UK) and the National Institute of Education, Nanyang Technological University (Singapore). His research interests include co-teaching, differentiated instruction and multidisciplinary collaboration as means to the development of inclusive pedagogy and curricula for all students with a specific focus on students with disabilities.

Thana Thaver is Senior Lecturer at the Early Childhood and Special Needs Education Academic Group, National Institute of Education (NIE), Nanyang Technological University, Singapore. Her teaching and research interests include pedagogy and educational practices, and teacher education for inclusion.

Kathleen A. King Thorius is Associate Professor of Special Education and Urban Education Studies at IUPUI and Executive Director of the Great Lakes Equity Center and its Midwest and Plains Equity Assistance Center – one of four US Equity Assistance Centers that addresses race, sex, national origin and religion desegregation in K-12 public schools. Dr Thorius focuses on special and inclusive education, particularly in relation to how the intersections of racism and ableism are manifested in school policy and practice, and justice-oriented professional development. Published extensively in practitioner and research outlets, including the *Harvard Educational Review* and the *International Journal of Inclusive Education*, Dr Thorius was a school psychologist before earning her PhD as a USDOE-funded doctoral fellow in an interdisciplinary programme to prepare culturally responsive special education professors. During this time she was professional learning coordinator for the National Center for Culturally Responsive Education Systems and the National Center for Urban School Improvement, as well as co-directing the Equity Alliance at Arizona State University. Dr Thorius presents nationally and internationally on the intersections of race, language and dis/ability justice, and has engaged in myriad partnerships with myriad US urban, rural and suburban school districts and state departments of education.

Heike Tiemann is Professor of Physical Education in the Department of Sport Science at the Universität Leipzig, Germany. The main focus of her research is on inclusive physical education and teacher education for inclusion. She received her PhD from Freie Universität Berlin, Germany. Recent publications relate to concepts, models and strategies for inclusive physical education. She was one of the TdiverS project coordinators.

Anick Tolbize is the Manager and Training Coordinator for the Roman Catholic Education Authority (RCEA) Rodrigues, on the island of Rodrigues, Republic of Mauritius. She completed her B.A (Psychology) and BSc (Biomedical Sciences) at the University of Queensland

(Brisbane, Australia) and her M.A. and Ph.D. in educational psychology (school psychology sub-track) at the University of Minnesota Twin Cities (USA). Her main focus as manager of the RCEA Rodrigues has been to implement research-based practices associated with Response to Intervention (RtI) and Positive Behaviour Interventions and Supports (PBIS) and to introduce special education services to build the capacity of the Roman Catholic Aided Schools of Rodrigues to improve the outcomes of pupils.

Sally Tomlinson is Emeritus Professor at Goldsmiths, London University, and an Honorary Fellow in the Department of Education, University of Oxford. She has taught, researched and written for nearly forty years in the areas of: education policy; special education; and race, ethnicity and education. She was a Trustee of the African Education Trust for over twenty years, working in Somaliland, Kenya and South Africa for the Trust. Her latest book, *Education and Race from Empire to Brexit*, was published by Policy Press in 2019.

Laura A. Valdiviezo is Associate Professor of Teacher Education at the University of Massachusetts-Amherst's College of Education and Director of the Center for Latin American, Caribbean and Latino Studies. Her research comparatively analyses the discourse and practice of issues concerning language diversity, policy, multilingualism, Indigenous and bilingual education and the reproduction of inequity and the status quo. She is interested in the production and conceptualization of knowledge systems, or other knowledges outside the academic setting and their marginalization, as well as in the possibilities of their recognition and inclusion in the school setting as a way to promote social change. While in her research projects she has examined education issues in Haiti, Azerbaijan and Morocco, the main corpus of her publications, in English and Spanish, are based on her ethnographic work in schools serving linguistically and culturally minoritized populations across the Americas.

Hannah Wagner is a Masters student in public policy at the University of Chicago Harris School of Public Policy, where she serves as President of the Community Action Bureau – a student organization that provides consulting services to local non-profit organizations. She led the Diversifying Inclusion research project as a Fulbright Research Grantee during the 2013–2014 academic year. After returning from Quito, she worked for MDRC, a social policy research organization, where she contributed to the implementation of research efforts on several large-scale randomized control trials. Hannah is an author on two reports that focus on the implementation of job-readiness programmes for young people involved in the justice system. She graduated from the University of Michigan with a BA in International Studies, Latin American and Caribbean Studies, and Spanish.

Federico R. Waitoller is an Associate Professor at the Department of Special Education at the University of Illinois at Chicago. His research focuses on urban inclusive education and racial inequities for students with disabilities. His research agenda has two strands: teacher learning and pedagogies for inclusive education and market-driven reforms in education. He is the recipient of the Researcher of the Year 2018, Raising Star in Social Sciences Award at the University of Illinois at Chicago and the author of the forthcoming book *Excluded by Choice: Students with Disabilities in the Education Marketspace* (Teachers College Press).

Amanda Watkins is Assistant Director with the European Agency for Special Needs and Inclusive Education. She is responsible for various European level activities and co-ordinates

international projects focussing upon topics such as country policy review and analysis and statistical data collection to inform policy making. She has published widely at European and international levels, most recently as co-editor for a research study on learners with disabilities for the Petitions Committee of the European Parliament, a piece for the Oxford Research Encyclopaedia of Education, and co-editing a volume on Implementing Inclusive Education: Issues in bridging the policy-practice gap for Emerald Publishers (2016).

Katja Weber is a PhD student in the Department of Special Education and Physical Education at the Ludwigsburg University of Education, Germany. She also teaches at a middle school in Freiburg, Germany. The main focus of her research combines inclusion and physical education as well as teacher training.

Oakleigh Welply is an Assistant Professor in International and Intercultural Education at the School of Education, Durham University. She received her PhD in the Sociology of Education from the University of Cambridge. Her main areas of research and teaching include: social theory; the relationship of education to issues of language, religion, globalization and citizenship; national policies of integration and youth identities; immigration and education in France and England; and the development of cross-national methodologies for research with diverse communities in European countries.

Amy Williamson currently serves as the CrossingPoints Program Coordinator at The University of Alabama. She has worked with young adults with intellectual disabilities for over 15 years, both through the education system as well as other community-based programing. Dr Williamson's true passion lies in supporting individuals with intellectual disabilities in realizing their value and reaching far beyond what they ever thought was possible. Her research centres on human rights, transition programing, and other transition-related areas such as sexuality and disability. She serves on various local, state-wide and national committees as an advocate to further transition opportunities both in the community and in institutions of higher education.

Introduction: Scholarship for Diversity and Inclusion in Education in the 21st Century

Matthew J. Schuelka, Christopher J. Johnstone,
Gary Thomas and Alfredo J. Artiles

The *Sage Handbook of Diversity and Inclusion in Education* is a representation of a point in history of the diversity within inclusive education scholarship itself. From this perspective, we argue that any Handbook that claims to be a definitive source is suspect. We present this book as an attempt to take stock of scholarship on diversity and inclusion in education in the first two decades of the 21st century, and to look forward to future trends and new directions, but it is by no means comprehensive nor summative. In this book, we seek to understand, encapsulate, and re-imagine inclusive education scholarship from the work of a diversity of scholars, disciplines, and contexts. In this introductory chapter we first sketch a conceptual history of inclusive education scholarship. The second section will wrestle with the terminological dilemmas and debates that have ensnared inclusive education scholarship, and advance our own solution and 'way out' of the terminological complexity. The third section of this Introduction discusses research for diversity and inclusion in education and argues for a re-envisioning of scholarship.

UNDERSTANDING THE CONCEPTUAL ROOTS OF INCLUSIVE EDUCATION

The field of inclusive education did not emerge *de novo* in response to egalitarian, desegregative concerns rooted in social justice. Rather, it emerged out of special education (Richardson & Powell, 2011; Slee, 2011). This positionality has had consequences for the development of the field, for certain strong expectations and beliefs reside in the precepts and processes of special education. While our recent concerns have been desegregative, the parent field of special education has a long history of segregation, and in that history we can see an instinct principally to identify and 'treat' difference and disability. So, much of the discourse of the field often reverts to deficit and within-child explanations.

In this book we try to move away from ideas about deficit, taking a resolutely positive approach to learning and to education. We eschew the deficit-based explanations of failure to thrive at school which characterized much of the discourse of special education in the 20th century. We see the difficulties which many children face at school to be complex and multi-layered and little to do with the dispositional issues once at the center of special educators' deliberations.

If one could distil a single theme from the literature of the last fifty years – literature, that is, on inclusion and special education – it would surely be that there are no simple definitions of the field. The idea of disability, particularly where the 'disability' refers to difficulties in learning, is itself plural and disputed. There is recognition now that there are no simple contributory factors leading to the problems that young people or adults may experience in schools and colleges. Gone are the days when we saw problems emerging from some singular cause (usually imagined to be organic in origin), or some simple combination of causes (such as child's organic problem + school's poorly attuned pastoral system). As our picture of what happens in educational failure becomes more detailed and more clearly colored we begin to see less in the way of special 'needs' (although some youngsters clearly do need something special), and more in the way of altered kinds of education for all.

Gradually, and against much resistance, the plurality of disadvantaging factors and situations facing children and young people is making itself understood, and this is the leitmotif running through this book. The inevitable intersection of multiple factors in producing disadvantage is recognized more widely now, though it has taken one hundred years for thinking to move forward comprehensively. At the beginning of the 20th century, assumptions about what constituted 'special' rested almost entirely, and singularly, on 'within child' factors. It was only pioneering work, such as Gordon's (1923) studies of canal boat children in the UK, or Wheeler's (1970) findings about 'mountain children' in the USA, that recognized that it was the socio-cultural milieu rather than any inborn characteristic that principally determined a child's success at school through its structural marginalization. As Leyden (1979) has pointed out, it was the endemic constructs of special education (and latterly what has gone under the name of inclusive education) that promulgated the belief that it was ability (and disability) – not poverty, difference or life experience – that was the principal force at play in determining success or failure.

Epidemiological work at the turn of the 21st century began to confirm these changing ideas about failure. The work of Blane, White, and Morris (1996), for example, looking at the link between school performance and deprivation, showed that the relationship is so close that the two variables appear to be simply alternative measures of the same thing. In the same vein, Singer and Ryff (1997) countered the hereditarian *Bell Curve* arguments of Herrnstein and Murray (1994) by showing how closely ethnic and class inequalities connect to differences in education, money, and power. These inequalities controlled and defined exposure to adversity, and, in turn, how a person wins or loses.

One of the lessons that has emerged from these changing ideas about children's difficulties at school is that there is no clearly defined population for whom special provision should cater, even though assessment procedures, with all their supposed precision, had implied (and still imply) that those who are identified have discrete 'within-person' problems. The reason that within-person deficits have been found from assessment procedures, of course, is because we expect to find them. If one defines an issue and then sets up an instrument to identify the defined issue around its defined parameters, one is certain to find evidence of its existence.

This problem of finding what one stereotypically expects to find occurred in diagnostic-prescriptive teaching – one of the best-known (and most discredited) examples of the deficit-identify-cure syndrome that has occurred in the field of special education. The process reached the zenith of its popularity in the 1960s and rested on the appealing notion that if specific within-child deficits were the principal cause of a child's difficulties, these could be tested for and the assessment would then suggest a targeted program of help. The approach spawned a rash of specialized assessments – such as the Illinois Test of Psycholinguistic Abilities (ITPA) – and associated remedial program-writing. Unfortunately, the evidence from the research that was done at the time showed that this assessment and program-writing proved to be an elaborate

waste of time. Evaluations undertaken in the mid-1970s and since show that help based on this kind of approach was no more effective than help based on the teacher's own informal assessment of the difficulty and his or her own solution to it. For the evidence, see Newcomer and Hammill (1975), Arter and Jenkins (1979), and Brown and Campione (1986).

Children fall behind at school for a host of reasons, most of them having little or nothing to do with deficits or 'dysfunctions' in the workings of their brains, as Coles (1978, 1987) pointed out with some highly detailed analyses. Artiles (2003) has extended these understandings to today's position in the US. Indeed, analyses reveal that it is minority populations of various kinds who were (and still are) identified as having learning difficulties or behavior difficulties and who were (and are) disproportionately selected for special provision: Raffo et al. (2006), Smith and Kozleski (2005), Artiles (1998), Patton (1998), Artiles and Trent (1994), and Tomlinson (1982) all tell essentially the same story. The evidence shows that notions of specialness – of learning difficulty, or, worse, learning *disability* – are constructed as much as anything out of the disadvantage created by minoritized status.

The focus is now on the intersections of a range of personal and cultural characteristics: disability, ethnicity, gender, class, income level, care status, and others. Understandings based on such intersections transcend the limits of disability studies and medical and socio-cultural studies of disability, moving outside a social constructionist perspective. An intersectional perspective eschews the theoretical explanations offered by social constructionist and materialist accounts, seeing the experiences of excluded children and adults as discontinuous and ungroupable. Practitioners and scholars now are looking at the ways in which identities interact and are created, not only through ability and disability but also, most notably, through gender, race, and class. Identities not only interact with each other, but also dialectically interact with structural and historical forces.

In the 21st century, socio-cultural and historical structures are not self-contained in any one locality. Rather, flows of understanding, discourse, and structuration move betwixt and between actors and institutions. One of the major themes of this book is the emphasis on an international perspective – an international consciousness about inclusive education and its place in contemporary societies. But if scholars and practitioners intend to 'think global' the onus is on them also to 'act local' – to act, in other words, with a view to the contexts, cultures, and traditions of the locales within which education is being considered. Globalization of commerce may indeed mean homogenization, but in thinking about the global impact of improved communication we need to be wary about an almost neo-colonial attitude to policy and practice, and the inappropriateness of imposing forms of policy cultivated in one culture on others where these may be inapt. Some countries of the South (possibly encouraged by international NGOs) appear to be imposing on themselves a form of cultural imperialism as they make presumptions about the appropriateness for them of what they take to be the cutting-edge inclusive education of the North. Harber (2004) reveals the damaging consequences of this in sub-Saharan Africa – that is, copycat educational ideology, with policy and practice typical of the North often shoe-horned into contexts for which it is alien. The argument we put in these volumes is that inclusive education is meaningful only when embedded in understandings about community and communality; only when seen as both reflective of, and as creating, inclusion in society.

Not only this, but if scholars and practitioners are thinking about inclusion in schools, they need to observe a gestalt with regard to the wider societies in which schools are embedded and take lessons from what we can discover about differences and comparisons between those societies. For example, Bronfenbrenner (1979) looked at the macro-level of inclusion and at the consequences of inequality in society generally. It is clear now that many of the troubles, psychological and physical, that we once took to be dispositional or located in some maladaptive relationship can be located in inequality (Thomas, 2013).

More than twenty years ago, in looking at relative poverty and inequality internationally, Keating and Hertzman (1999, p. 3), summarizing a range of epidemiological research, identified a phenomenon they called the 'gradient effect'. By this they meant the extent to which social differences exist between members of a population. They put it this way, 'Particularly striking is the discovery of a strong association between the health of a population and the size of the social distance between members of the population.' They proceeded, '… this gradient effect [obtains] not only for physical and mental health but also for a wide range of other developmental outcomes, from behavioural adjustment, to literacy, to mathematics achievement'.

In reviewing the literature on the topic, Willms has suggested why this might be so. One of his central conclusions was about inequality: '… when students are segregated … [those] from disadvantaged backgrounds do worse' (Willms, 1999b, p. 85). He notes that such segregation may come from many and varied directions: from special programs for 'gifted' children to phenomena such as charter or magnet schools.

Chiu and Khoo (2005) confirmed the importance of inequality and its significance for a range of measures of achievement: students' achievement is worse in countries with larger distribution inequalities, and students in countries with greater 'privileged student bias' have lower overall achievement. Countries distributing funding more equally (such as Finland and South Korea) perform best on a range of achievement outcomes. Chudgar and Luschei (2009, p. 626) also confirm the phenomenon, noting that schools are 'a significant source of variation in student performance, especially in poor and unequal countries'. The consequence of inequality, taking an internationally comparative perspective, is now incontestable: in societies with greater inequality there is lower achievement at school and there are more casualties of the school system.

FINDING A PATH THROUGH THE TERMINOLOGICAL AND CONCEPTUAL COMPLEXITY

Taking into account the section above on the conceptual history and discourse on inclusive education, we now move on to address these self-perpetuating disagreements and edge closer towards a re-imagining of inclusive education scholarship for the 21st century. Scholars in the field of inclusive education have long debated whether it is more important to focus on inclusive education reforms at the systemic level or focus on the specific inclusion of particular populations within such systems. As early as 1994, UNESCO's Salamanca Statement called for a global movement of inclusive education, targeting both systems-level reform and special attention to populations that have been traditionally marginalized. The more recent United Nations Sustainable Development Goals (SDGs) (UN, 2016) called for 'inclusive and equitable quality education' and later mention specific populations for whom attendance and achievement data will need to be tracked in order to provide evidence of such quality (Johnstone, Schuelka, & Swadek, in press). The SDGs highlight the current landscape of inclusive education. To be specific, systems-level policy approaches may be framed as 'inclusive reforms' and targeted school-based activities may be framed as 'inclusive interventions'. However, as current literature and the chapters of this book indicate, there is a large grey area where systems and population-specific approaches interact.

What, then, does it mean to be 'inclusive'? Education is not the only field wrestling with this question. Johnstone's (2018) research focuses on how international organizations use the term 'inclusive development'. Scholars and practitioners in the field of inclusive development have a

similar wide-ranging approach to inclusion as those in inclusive education. The discourse of inclusive development alludes to everything from wide-sweeping redistributional economic reforms to platforms for participation by populations typically excluded from development programs (e.g. women, persons with disabilities, rural populations, etc.). Despite great diversity in understandings of 'inclusive development', there appears to be at least some agreement among proponents of such development on one topic: development practices that focus on growth alone are not effectively inclusive. These scholars (i.e. Asongu & Nwachukwu, 2017; Berdegué, Escobal, & Bebbington, 2015; Raheem, Isah, & Adedeji, 2018; Rauniyar & Kanbur, 2010) have holistically rejected the idea that policies and interventions that create aggregate economic growth in a society will ever reach societies' most marginalized populations. As noted above, there are a range of proposed solutions to the deficiencies of 'trickle down' development that are too numerous to list in this chapter. However, the field of inclusive development appears to have one feature that is missing from inclusive education: a fundamental starting point for further debate.

Within the field of inclusive education, there is still not a baseline point of agreement that distinguishes exclusive and inclusive education. In the field of education in general, debates around policy provisions related to where and how students should be educated are still relevant at the current time. For example, the Individuals with Disabilities Education Act in the United States calls for students to be educated in the Least Restrictive Environment (LRE). Some scholars contend that inclusionary classrooms, as they currently exist, may create a more restrictive environment for students with disabilities than segregated classrooms (Crockett & Kauffman, 2013). Therefore, inclusion itself is not necessarily unanimously agreed upon.

Inclusive education scholars themselves lack a common understanding of the term and its consequences. Ainscow and Miles (2008) describe inclusive education as a 'process'. Such processual framing opens the door for interpretations of when it may be appropriate to exclude children from particular opportunities (as does LRE), although Ainscow and Miles would not agree with such an interpretation. Further, on a global scale, inclusion goes beyond the education of students with disabilities, although this population appears to be most frequently addressed in this book and in the broader literature. It is our hope that this book will further the discourse of inclusive education so that an eventual baseline of understanding can be attained. Chapters in this book highlight a key conclusion that frames the pursuit of contemporary inclusive education knowledge: that education as it stands now does not meet the needs of all children in any society. Further and constant reform is needed to adjust systems to the diversity of children who will inevitably call upon their right to education.

How will this be accomplished? Inclusive development innovations such as the redistribution of resources to marginalized groups and platforms for equitable participation may inform the next generation of inclusive education policy and practice. Espinoza (2007) noted that international education policies, through the 1990s, focused on equality of opportunity for all students, but did little more. The Sustainable Development Goals and its scholars have now begun to call for equity in practice in education. Inclusive education once focused on access alone. Contemporary scholarship has begun to focus on provisions that ensure equal opportunities to participate through equitable practices that are population-responsive.

The dilemma, then, of whether inclusive education should focus on systemic change or the specific needs of populations within such systems may be moot. Contemporary inclusive education may mean different things to different scholars, but a common commitment to removing barriers for all and processual supports for some appear to be common themes in the chapters of this book. Like inclusive development, inclusive education may not need a common definition as long as there is a common commitment to continuous reform that addresses social injustices and supports specific groups that have experienced such injustice.

In inclusive education scholarship, a feature of many introductions to books, chapters, and articles is a discussion on the *definition* of inclusive education – both conceptually and operationally. We argue that this is, at best, tangential to the work of inclusive education and, at worst, an esoteric scholarly distraction from the work of inclusive education in schools. This is not to entirely discount the fruitful and interesting conversations occurring around 'inclusive education', particularly if they come from, or advocate increased collaboration with, participants themselves (e.g. Messiou, 2017; Timmons & Thompson, 2017); but children in classrooms around the world want to experience a positive sense of belonging, identity, safety, learning, and societal contribution and – anecdotally from our collective fieldwork in schools around the world – could not care less what adults call it. Many scholars of inclusive education frame these desires within a framework of inclusion dilemmas, but to us it is very simple: We advocate moving beyond the term 'inclusive education', as well as beyond the terms 'special education', 'special needs', and 'integration'. Rather, what we seek is an expanded definition of what we simply refer to as quality *education*.

Evidenced by the title of this book, as editors we made a deliberate choice to advance 'inclusion and diversity *in* education' rather than 'inclusive education'. We also made a deliberate choice to include a very wide lens and perspective on what a diverse and inclusive education looks like. While it is true that many chapters have a specific focus on including what is termed 'students with disabilities' – which seems to constitute the biggest conceptual barrier for school systems to work towards inclusion – we've also made sure to remind readers that 'inclusive education' is a reconceptualization of education for a diversity of children in schools. In other words, it is *both* a systems focus and a focus on specific marginalized and/or disadvantaged groups. They do not need to be mutually exclusive in our definition of 'education'.

The question then becomes what such a definition of 'education' is and what it looks like in practice. There are some particularly promising and inspiring models out there for understanding and advancing how education can function with the incorporation of inclusive principles built within it. We particularly support the scholarly and practical work of those that promote the quality of education *through* the inclusion of a diversity of learners (i.e. CAST, 2018; EASNIE, 2011, 2018; Forlin & Loreman, 2014; SWIFT, 2018; UNESCO, 2017). At the risk of promoting one single way of thinking about inclusion in education, we nonetheless would like to highlight the longitudinal work of Save the Children in Laos as an exemplar. From 1993 to 2009, the Lao PDR Inclusive Education Project not only ensured that all students participated and achieved in school, but that the education they received was of high quality (Holdsworth, 2003; Grimes, 2010). It is notable that the project focused not only on children with disabilities, but also on girls, children from economically disadvantaged families, and children from marginalized ethnic and linguistic groups. As an evaluative tool for the success of the project, a set of indicators were developed that we believe presents an effective and concise means to expand our definition of 'inclusion and diversity in education':

- All pupils feel welcome in the school.
- All students support each other in their learning.
- All students are well supported by school staff.
- Teachers and parents cooperate well.
- All students are treated equally as valued members of the school.
- All students feel that their opinions and views are valued.
- All students can access learning in all lessons.
- All students can access all parts of the school building.
- All students enjoy lessons.
- All students are engaged in all lesson activities.

- All students achieve their learning in all subjects according to their individual ability.
- All students learn together.
- All students have access to appropriate health services as necessary.
- The school ensures that all students are admitted to the school.
- All vulnerable children are successful in their learning.
- School creates a school environment which supports all students' learning. (Grimes, 2010, Appendix B)

The list above is a set of headline indicators with many sub-questions located underneath. Additionally, a Quality Standard for education was used to frame an aspirational – but nonetheless 'point-at-able' – set of quality education principles (Grimes, 2010, Appendix A).

Given our affinity with and endorsement of Save the Children's Laos project, we do also advocate a contextually driven understanding of education informed by local history and socio-cultural understanding, and are very wary of macro-universal applications of 'inclusive education' – particularly as transferred from the Global North to the Global South (Artiles, Kozleski, & Waitoller, 2011; Kamenopoulou, 2018; Phasha, Mahlo, & Dei, 2017; Singal, Lynch, & Johansson, 2018). However, what makes the Save the Children Laos project laudable is its locally driven initiative and framing, albeit inspired by the discourse at the global level. As Schuelka (2018) argues, it does no good to solely focus on the micro- or the macro-levels in isolation from each other; but the dialectic interaction and discursive flow of ideas in and between levels is what is important in terms of understanding and analysis. The Save the Children Laos project indicators are an exemplary place to start the conversation, but must be altered and contextualized to meet the needs of any one place and time. In the next section, we will further the conversation on research for diversity and inclusion in education.

RE-ENVISIONING RESEARCH FOR DIVERSITY AND INCLUSION IN EDUCATION

The scholarship reviewed in this book makes visible at least three fundamental conceptual and methodological limitations in the study and practice of 'inclusive education', which have major implications for the future of this movement. First, inclusive education progressively reduced its focus from an engagement with the whole range of bio-social-cultural human diversity to an exclusive concern for students with disabilities. As noted above, it has been argued that inclusive education has become the new iteration of special education. We, of course, wish to push this further into eliminating 'inclusive' and a simple re-framing of what we call 'education'.

Second, the evidence suggests that the idea of inclusive education lacks clarity and consistency. Definitions cover an extensive conceptual landscape, extending from placement in general education classrooms to the systematic and sustained transformation of educational systems. The former stresses a superficial understanding of this complex construct as merely moving students from one setting to another, with the attendant assumption that sitting alongside non-disabled learners equals inclusion. The latter vision of inclusive education represents an ambitious social change project in which the very premises of what counts as education, its purposes, and means, are altered to expand access, offer empowering modes of participation, and enhance the outcomes of all student groups.

It should be noted that inclusive education's lack of conceptual clarity and multiplicity of implementation approaches – as discussed above – is not only evident in North American and Western European contexts. Indeed, geography matters. Nations of the South seem to be

appropriating and contextualizing inclusive education in disparate ways. This is likely mediated by the particular socio-historical, cultural, and economic circumstances of these countries where inequities are rampant (Artiles, Mo, & Caballeros, 2015; Artiles et al., 2018; Singal & Muthukrishna, 2014).

Third, an implicit message in this body of work is that inclusive education around the world is grounded in equity projects that range from individualistic to communitarian visions of justice (Artiles, Harris-Murri, & Rostenberg, 2006). This fragmentation of justice discourses adds to the lack of clarity in this literature. Consequential questions have been raised about this lack of conceptual cohesion in the visions of social justice embedded in this literature (Artiles et al., 2006). To wit:

> What will be the future if inclusion discourses and how should then coexistence of multiple views of social justice be addressed? Should we strive to reduce the multiplicity of inclusion discourses and social justice strategies? Do some social justice perspectives offer fewer trade-offs for oppressed groups? Which social justice model can help transcend the tensions special education has created between special treatment of students through intensive individualized interventions and access to educational opportunities in the general education system? (Artiles et al., 2006, p. 266)

Although all of these shortcomings have been identified for some time, research communities, particularly in North America and Western Europe, have been largely indifferent. We argue that researchers have the obligation to tackle these limitations through the questions they pose, the theories they privilege, and the methods they choose. For instance, researchers have played fundamental roles in the narrowing of study samples that limit participation to students with disabilities. Further, researchers have contributed to the conceptual ambiguity of this knowledge base by ignoring the need for consensus building from the accumulated evidence. Of significance, the models of justice that underlie inclusion research have remained largely invisible in this literature. In short, researchers ought to craft a new generation of investigations that correct these inadequacies, and focus not only on individual access and participation but also on how political and socio-cultural structures shape the meaning of education writ large. This is a profound challenge with important implications for future inclusive education research. We briefly comment on two such implications.

First, future inclusion research will benefit significantly from a socio-cultural historical mindset. This means that future studies will be required to account for the histories of exclusion that have affected groups that could benefit from inclusive models, and to recognize the socio-cultural systems and structures that exist to inform what and whom education is for and against. This will make visible the institutional and structural barriers that block these groups' access to educational opportunities and outcomes. Equally important, attention to these histories and systems will enable researchers to make visible how attributes have intersected over time with other markers of difference such as disability, race, gender, social class, and immigrant and language status (Artiles, 2017; Baynton, 2001). After all, the idea of difference is relational and has power implications – there is always a tacit reference in the construction of difference – different from whom? (Christensen, 1996; Minow, 1990). In this way, future inclusive education research will be compelled to broaden its analytic lens beyond disabilities and examine identity intersections in socio-cultural historical systems.

Second, the conceptualization of disability must account for its dual nature as an object of protection *and* a tool of stratification (Artiles, Dorn, & Bal, 2016). We can no longer assume that educational responses to disability and other forms of difference are always benign. Researchers should be open to understanding how inclusive education and other interventions can advance educational opportunity as well as reproduce exclusionary practices. This is a key reminder

given the global exacerbation of inequality, particularly in the United States (Darity, 2011). A corollary of this challenge is that researchers will be required to increase the precision of their definitions of inclusive education and not get stuck in a terminological discussion that does not advance systemic improvement. As we argued above, we believe that the way out of this entanglement is to re-imagine and reframe the very concept of 'education' itself without qualifiers. Moreover, given the dual nature of disability and other forms of difference, it is imperative that future research generates collages of interdisciplinary representations of the groups served in these programs and the consequences of inclusive education for various subgroups. Borrowing from Clarke and McCall (2013), the goal of these alternative research representations is to document 'different interpretations of the same facts' about inclusive education (p. 350).

CONCLUSION

Given all that was said above, and the wide diversity of chapters prepared for this book, it is pointless to present a unified summary of the themes of the book or a singular message that readers should take away. Each chapter in this book represents a different perspective and comes from a different place, both conceptually and geographically. There is no use here in taking the reader through the organizational 'road map' of the book, because there are a variety of narratives that one can come away with. We have tried to roughly organize the book into three parts, which we will explain below.

Part I, 'Conceptualizations and Possibilities of Inclusion and Diversity in Education', is a compilation of chapters that primarily emerge from sociological, anthropological, and critical fields of study. There are several established scholars from the field featured here, as well as some exciting new voices. The overall purpose of this section of the book is to establish the wide variety of perspectives and conversations that are occurring at this moment in time, but it certainly cannot claim to be comprehensive.

Part II, 'Inclusion and Diversity in Educational Practices, Policies and Systems', groups together a set of chapters that have a slightly more specific focus on school or system-level practices. Most of the chapters offer some practical application of ideas and use specific evidence and examples to build their narratives. There is a diversity of contexts presented in these chapters, as well as a diversity of learners and responses to that diversity. As with the first part of this book, Part II offers a mix of established scholars and new voices to the conversation.

Part III, 'Inclusion and Diversity in Global and Local Educational Contexts', in many ways is a combination of Parts I and II as presented through specific contextual cases. In most of the chapters, there is a focus on how the global and local interact in forming a contextual understanding of inclusion and diversity in education. In moving between continents and cases, both similarities and differences can be traced. We, as editors, are particularly happy about the diversity of scholars, organizations, and contexts offered in this part of the book.

In summary, this introductory chapter has served to briefly reflect on the conceptual history of 'inclusive' education by highlighting its trajectory from 'special' education and the dilemmas and terminological confusion that has ensued. In recognizing this history, but also in eschewing its entanglements, we then advanced the notion that we should simply be utilizing the term *education* to mean heterogeneity, diversity, and inclusion. Third, we argued that research on diversity and inclusion in education can and should move in new directions to broaden the conceptualization of 'inclusive education' in the 21st century. Throughout the three sections of this chapter, we stress that the experience and voice of the student is paramount to

any conversation or project on inclusion and diversity in education. Unfortunately, there are still far too many children that encounter marginalization and segregation in educational settings.

What conclusions, then, may be drawn about the multi-layered difficulties some young people encounter with school? One is that these difficulties are not *their* difficulties: they emerge from the structure and mores of the societies in which the young people live, and the forms of inequity imposed directly or indirectly by income and status. Another is that these difficulties are intersectional in origin and to a large extent uncategorizable. We hope that the contributions in this book reflect and demonstrate an intersectional perspective and will offer readers a backdrop against which a critically reflective stance about existing forms of 'inclusive education' may be seen. We hope also that we have been able to turn a lens onto the ways in which respect, understanding, and a sense of community may interact to make the school experience of students who differ from the dominant culture (by race, class, gender, or disability) more successful.

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