Inclusive Schooling Policy: An Educational Detective Story?

Julianne Moss
The University of Melbourne

Abstract

Since the publication of the Salamanca statement (UNESCO 1994), inclusive schooling has formed a growing part of the deliberations of the special education community. Inclusive schooling research in Australia in the main continues to reproduce traditions of the special education field, emphasising the dominant psychological perspectives that have been superimposed on inclusive education discourses. At the fifth International Congress of Special Education (ISEC 2000) held in Manchester, 'the death knell of the concept of special education' (ISEC 2000) was announced. The concept proposed by Mike Oliver, Professor of Disability Studies at the University of Greenwich, asserts an end to understandings of diversity dependent on medical, psychological and charity-based discourses. From a recent study of inclusive schooling policy, and drawing from poststructuralist methodology, I suggest an approach to research, policy development and practice that questions traditionalist theorising in the special education field. Reflecting on the implementation of the Inclusion of Students with Disabilities Policy (DECCD 1995) in the Tasmanian government school system, I outline my alignment with Oliver's view and highlight how questions of epistemology and reconstructions of research methodologies are central to rethinking understandings of difference. I also illustrate a methodological orientation that offers possibilities for a different science to take place, thereby understanding diversity as multiple and contradictory – and beyond the single 'detective story' (Gough 1998) of the medical, psychological and charity-based discourses that circulate in schools as the populist conceptions of 'inclusion'.

Introduction

In July 2000, the University of Manchester hosted the fifth International Congress of Special Education (ISEC). Over 1000 delegates attended the congress from 98 countries. The congress theme 'Including the Excluded' provided the opportunity to map, from a global perspective, the development of inclusive schooling as understood by the special education community.

Although in recent years the Australian special education field has been highly visible in the development and implementation of policy intended to promote inclusive schooling, it has yet produced little critical commentary or evaluation of these practices. It is now over ten years since Gillian Fulcher (1989) published her research on integration policies for students with disabilities in Victoria, Australia. Recent research in Australia has in the main continued to reproduce traditions of the special education field, emphasising the medical, psychological and charity-based paradigms. Superimposing these traditional perspectives on the developing theorisation of inclusive schooling merely reinscribes deficit subjectivities.

With this paper, I offer a methodological direction in research and policy analysis that questions traditional theorising in the special education field. In my work, knowledge – and by implication, the 'big story' of inclusive schooling that circulates in schools and the academy (Seidman 1995) – is understood as socially constructed and is visible in the everyday actions of teachers, principals, policy makers, parents and academics. I argue that understandings to transform research practices and policy workings are available through the interrogation of our narrative texts, be they print-based or visual, as these are the signifiers of the multiple realities of how schools work.

In reviewing the historical perspectives that have contributed to the development of inclusive education within the United Kingdom, North America and Australia, Clough and Corbett (2000) note the divergent perspectives that have contributed to current understandings of 'inclusion'. These perspectives include the psycho-medical model, the traditional discourse of the special education field, and the broader and more recent influences of sociology, approaches to curricula, strategies to improve schools, and critiques of disability studies (Clough and Corbett 2000, p. xi). The latter positions challenge traditionalist discourses and provide an important point of departure for theorising inclusive schooling and implementing policies; action given that poverty, socioeconomic exclusion and cultural marginalisation remain powerful forces in globalised post-industrial societies.

Through a critically focused rather than a psycho-medical orientation, the research I report in this paper extends the possibilities for perusing communicative action and dialogical research, thereby opening the space for key issues of respect for persons, and for deliberative processes that can be circulated in current efforts of school reform.

The 'big' story of inclusive schooling

Informed by the principle of inclusion and 'schools for all', the Salamanca statement (UNESCO 1994) framed a new global agenda for special education. It is described as 'arguably the most significant document that has ever appeared in the special needs field' (Ainscow 1999, p. 74). Given the significant role the special education community has asserted in providing an education for all, the contribution of the special education knowledge tradition to school reform is an important issue for current practice.

Since Fulcher's study in the late 1980s, few critical accounts of special education policy development or policy research have appeared in the Australian literature. In her Australian study, she acknowledged the political struggles in developing and implementing 'integration' policy, and the silence in the research findings regarding the politics of the policy processes (Fulcher 1989). Ellen Brantlinger, in her critical review of the ideology espoused by prominent American special education academics of inclusion (dating from the mid–1990s), describes the special education field as characterised by 'bureaucratic rationalism with an ideology of "professionalism" or "expertism" inherent in the special education knowledge tradition' (1997, p. 432).

The work of Slee (1996, 1997, 1998) and Corbett and Slee (2000) is instrumental in describing the Australian context, and has made a significant contribution to a growing body of critical thought that contests the continuance of the special education tradition. Slee's influences, however, are more widely reported and understood in the international arena. By presenting my understandings, I recognise similar tensions to those expressed by Brantlinger (1997) in describing the American context; that is, I feel it is necessary to speak up, given the passage of time that has passed since Fulcher's work. Stories of exclusions and non-participation in learning are enduring tensions I hear from families, children and young people, and from the pre-service teachers I currently teach.

In recent years, voices that bust paradigms (Corbett and Slee 2000, p. 141) of the special education tradition have been heard more often (Allan 1999, Corbett 1993, Corbett 1996, Thomas and Loxley 2001). Aligning my work to new times thinking and paradigm 'busters', I draw upon postmodernist thinking to offer possibilities that have been little explored in the special education field in Australia. I use postmodernism to describe the historical period following late modernism, linking my work to postpositivist educational theorists (Apple 1995, Cherryholmes 1987, Connell 1995, Lather 1991a, Lather 1991b, Lather 1996b, Luke and Luke 1995).

Luke and Luke (1995, p. 358), in reference to the Australian social science community, outline the differences between postmodernism and poststructuralism.

Poststructuralism is linked to the work of the French philosophers Foucault and Derrida, whilst postmodernism draws from the work of Lyotard and the sociologist Baudrillard. The distinction, by contrast, is not evident within the United States and Canada, where the term postmodernism is used as a group of techniques and knowledges loosely connected with the analyses, artefacts and phenomena of post-industrial culture and economy. My arguments and language are drawn from the interpretation generated by Luke and Luke (1995), and offer theoretical openings for educational research and policy development. In the paper a sampler of the key informants and textual forms are included. The texts include policy excerpts, dialogue with key informants, the researcher's voice and an image intertext. These texts are used to construct an argument that is open to possibilities and opportunities to negotiate meaning and power, truth and politics. The textual method is an attempt to interact with standpoint, difference and situated knowledge through the research process, thereby understanding diversity as multiple and contradictory and beyond the single 'detective story' (Gough 1998) of the medical, psychological and charity-based discourses.

The Inclusion of Students with Disabilities Policy in Tasmania

The Inclusion of Students with Disabilities Policy (ISDP) (DECCD 1995) statement reads:

Policy statement[1]

> Placement of students with disabilities in regular schools is the preferred educational option in Tasmania. To the fullest extent possible, students with disabilities should be educated in the company of their age peers while also being provided with curriculum and support to meet their needs.

Definitions

Inclusive schooling is the outcome of attempting to provide for all students, including those with disabilities, in regular schools. Inclusion implies providing for all students within the educational program of the regular school. The emphasis is on how schools can change to meet the needs of students with disabilities. Integration is the process of introducing students with disabilities into regular schools from a setting in which they have previously been excluded. Integration implies that students that have been excluded can be introduced into a regular school. The emphasis is on how the student can fit into the existing school structure.

Special Education Services and Resource Model

Special education services in Tasmania have been divided into those which are 'specialist' (Category A) and those which are more 'generalist' (Category B). This distinction forms the basis for the current services and the funding model, which is described in the Equity in Schooling Policy and the Support Materials for the Inclusion of Students with Disabilities.

Specialist services (Category A) are provided to students with low incidence disabilities (eg, hearing impairment, visual impairment). Early special education services are also included in this category, as the number of students is small and the type of service provision is significantly different from other areas.

Students requiring specialist services:

- are relatively easy to identify, ie there is usually no argument about their disability;
- are usually known to have needs at an early age, ie prior to school occur in numbers that can statistically be predicted on a State-wide basis, according to prevalence rates;
- occur in small numbers, ie the numbers are too small to accurately predict numbers in each district;
- are randomly distributed throughout the state;
- often have specialised teaching needs, such as interpreters, braillers, therapy input, specialised seating and equipment, building modifications and so on;
- will often require on-going intensive support through out their school career; and
- should have first priority for special education funding.

Generalist Services (Category B) are required for students who have 'problems with schooling' in a more general sense. These are the students with 'mild' and 'borderline' intellectual disability, learning difficulties, social and emotional difficulties, and behavioural difficulties.

Students requiring generalist services:

- have needs which are not very different in kind from those of other children;
- are usually not defined until they begin school, and experience problems with schooling;
- are difficult to identify, in that they do not have obvious disabilities and are the subject of assessment debates;
- occur in numbers which expand to fit the funding available and the vacancies in special schools;
- occur in large numbers across the state – too many for them to attract special education funding; and
- occur in all schools, and which can be predicted from indices of socioeconomic disadvantage.

The 'detective' story

The special education tradition has long held primacy with researchers who seek to understand constructions of aetiology, programs and methods that operate in a unified and objective world of schooling. During the 1990s, considerable critique of the special education field by academics such as Brantlinger (1997), Corbett (1993, 1996), Dyson (1997), Oliver (1990), Skrtic (1991, 1995a, 1995b, 1995c) and Ware (1999) has extended understandings of inclusive education beyond the individualistic gaze of functionalist special education discourses. These debates and discussions highlight the detrimental impact of the objectification of school failure on the subjectivities of persons formed by the surveillance devices of professional control. The taking up of these debates and promises for public education, specifically in Australian schools, has been less fruitful, however. Connell (1994, p. 131), and more recently Lingard et al. (2000, p. 99), remind us that whilst meeting the needs of minority groups has been a large part of the endeavour of twentieth century education, changes to practice and outcomes have been insignificant.

The strength of the functionalist discourses is evident in the recent story of Australian literacy education, a prominent place for Australian special education research centres and educators to locate their work and endorse models for 'preventing reading difficulties' (Center and Freeman 1997, Chard et al. 2000). Over the past five years, in the continuing and desperate search for the 'truth' about reading instruction, 'quick fixes' such as 'The Spalding Method', 'Cued Articulation', 'Reading Recovery', 'Letterland' and 'Soundway' (Reid and Green 2001, pp. 7–8) have proliferated and been reinvented. Subsumed by the 'method fetishes' (Bartolome 1994), the current professional landscape of literacy practice and professional development masks practices of social and educational exclusion that marginalise students, making them the object of programs that construct them as 'failures' who need to be 'fixed' by specialist teachers with fail-proof methods.

In attempting to understand the influence and impact of functionalist approaches, I have found it useful to consider how curricula and educational research can be produced as educational 'detective' stories. Noel Gough, of the Deakin Centre for Education and Change (Deakin University), states: 'Indeed, I would argue that educational research has not even kept pace with developments in the methods of fictional detection that have accompanied the cultural changes of the late modern era. Scientific rationalism is still privileged even though its personifications in fiction – such as Sherlock Holmes and other heroes of the classic logic and deduction detective story – have long been displaced as models of how we can or should obtain reliable knowledge of the world' (Gough 1998, p. 112). Through my research, I have come to understand that the ISDP (DECCD 1995) – and by implication, *inclusion* – is an example of the staying power of the special education knowledge tradition, which privileges the logic of the 'detective story' (Gough 1998).

If we read praxis in another way, as I do in my research, the construction of everyday work becomes a site for making changes rather than uncritically reproducing deficit ideologies from past practices. I aim to understand research as part of a critical and liberatory pedagogy, attempting to fray the conditions of certainty of the medical and psychological traditions of the research that dominates special education thinking. I am not seeking to find the truth of inclusive schooling, but an understanding of how the historical and truth effects are being produced (Lather 1991a, p. 31). Following postmodernist thinking, I use a loomed research method to weave together the voices of key informants and image-based texts/visual narrative. I use everyday texts to question dominant narratives.

I read inclusive schooling as a 'cultural story' with a history, as archaeology: there are disparate voices, many layers, multiple meanings and subjectivities. I work as a weaver of texts; a 'text' worker to generate ideas, and understand how inclusive schooling works: not what it is. The 'data stories' (Lather and Smithies 1997, p. 34) of

my research are images and literary forms told through narratives. The work of Bach (1998), Lather and Smithies (1997) and Prosser (1998) has encouraged me to explore visual knowing as part of my research method. Visual narrative, whilst given serious thought in qualitative research over the past three decades, has not been widely explored in educational research and is rarely used in special education or in research on inclusive education.

Recounting through the available history of photojournalism within the Tasmanian context, I have collected visual intertexts from official recordings of the educational bureaucracy, and photographs selected by newspaper editors, and used these to problematise and reconceptualise the discourses of inclusive schooling within their time and space. I am not intent on using image texts as 'a new set of methodological tricks'; rather, I want to demonstrate that adding visual narrative to our existing repertoire of research instruments – and 'taking it seriously' – exposes a current of social change that has implications for the practice (and politics) of social research (Walker and Lewis 1998, p. 162).

Threading multiple forms of storying, I acknowledge that poststructuralist writing and research practice operates through illustration, juxtaposition, metaphor and subjectivity (Rhedding-Jones 1996). In the field of educational policy development, there has been a concurrent acknowledgement of the circulation of other voices and interpretations (Ball 1994, Ball 1998, Slee et al. 1998, Weiner 1994). Taylor (1997, p. 24), referring to the literature of policy analysis, highlights the growing awareness and emphasis on issues to do with *meanings* contained in respective policy documents. She relates how there has been a shift towards exploring the *effects* of policy, rather than policy *intentions*.

The weaver's art: key informants, visual narrative and reflexivity

Research design

I developed my research design from a 'threading and tie-up draft' that is usually found in the world of a weaver rather than a researcher. Figure 1 is an illustration of my research design and how I interpreted the question 'What has inclusive schooling contributed to school reform?'. In constructing the research, I threaded together what may appear to be disparate methodological strands. I chose to represent my research design as an adaptation of a 'sample record sheet' (Beard 1980). The 'threading and tie-up draft' displays my data sources sett[2] with the 'warp' of my methodological position, which is critical, ethnographic, feminist and poststructural.

Researching as a teacher/researcher in the academy, I took from the recent theorising

in narrative theory and poststucturalism a way to question the events of my local policy context. Prior to entering the academy in the early 1990s, my background was in the field of special education and visual art education. During the 1980s, I had advocated for and dismantled elements of the local segregated special education system. Further, I had a strong suspicion of research practices that did not intersect or reflect an understanding of the pressures that surround the messy work of practitioners, or the uneasy power relationships that exist between the researcher and the researched. The threading and tie-up draft is intended to display how the methodological disposition and method work. The textual metaphor and deployment of a deconstructionist opening is the active process of doing research, where the 'text' (from the Latin *texere*: to weave) serves to work and rework with the reader, rather than assume the static authority of the writer.

Following the visual representation of the research design is the layering of the data and analysis. These samplers of text illustrate how the key informants understood the workings of the policy.

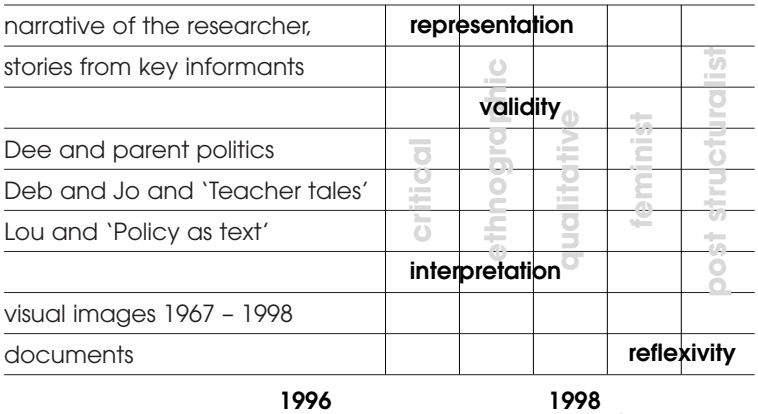

Figure 1: Threading and tie-up draft

Story series: Dee, 23 August, 1996

> I am the mother of a four-year-old boy. He attends our neighbourhood school, where he is in kindergarten. He has a brother in Grade 1 and a brother in Grade 5 at the same school. Another brother is in Year 7 at the local high school.
>
> My son has significant global developmental delay, complicated by poor muscle tone and fluctuating hearing loss. His language delay is severe, and he has a moderate intellectual disability. He receives six

> hours aide time, and is at kindergarten for ten hours each week. He sees the district speech therapist once a month – illness, excursions and strikes permitting.
>
> We are a family with a commitment to the state school system, and have worked hard to support our state schools. I have always been a firm believer in equity, social justice and giving people a fair go. Had the inclusion policy not been in place, I would have actively worked for it. One of the questions I am most suspicious of is 'wouldn't your son be much better off in a special school?'

Author function: doubling our meanings

My methodological disposition, which I have textualised as loomed narrative research and double method, attempts to break apart the normative assumptions of policy and practice that pervade understandings of 'inclusion'. Reading policy as text, I understand 'policy is both text and action, words and deeds – it is what is enacted as what is intended . . . (p)olicy *as* practice is 'created' in a trialectic of dominance, resistance and chaos/freedom' (Ball 1994, pp. 10–11). Within my feminist poststructuralist frame, policy becomes an ongoing textual process, bringing into view the social relations in which texts are embedded. Students with disabilities are one of the target groups of the National Strategy of Equity in Schools (MCEETYA 1994) policy. Inclusion policies like the working definitions of inclusive schooling do not follow singular or consistently agreed frameworks. The policies are owned by the bureaucracies and have been developed without wide community consultation (Slee 1996).

Postmodernist thinking helps me to understand that meaning is constructed within language and is not guaranteed by what the author intends, and that the knowledge that is produced as a truth is the knowledge that is linked to the system of power that produces or sustains it (Weiner 1994, pp. 66–68). Theorising inclusive schooling as multiply constructed knowledge, we can understand, as Foucault has represented, 'author function' and the importance of re-examining the history of discourses: 'Perhaps it is time to study discourses not only in terms of their expressive value or formal transformation, but according to their modes of existence . . . [and] to grasp the subject's point of insertion, mode of functioning and system of dependencies' (1984, pp. 117–8). Understanding policy as 'texts' of implementation and circulation, the texts of our world bring into play conflicting histories and discourses, and foreground the many possibilities in a narrative that exist because of our particular cultural and discursive positions.

My story invites us to be suspicious of tales where the privileging of practice and method, and an unproblematic grouping of people by meritocratic stratification, remain dominant. In (re)constructing the theory of inclusive schooling through cultural narratives of classrooms, curriculum and community – 'witnessing' (Haraway 1997, p. 267) multiple roles – the 'big story' questions the stories of the key informants of the research.

Figure 2: Image intertext: the gender relations of helping[3]

The voices of the key informants include the parent Dee, who retold her despair and sadness after an early morning exchange with a fellow kindergarten class member. As Dee and her son Sam walked through the school gate the words 'he [Sam] does naughty things' were matched with a visible shying away from Sam.

In the visual narratives of the research, images of the young female helpers reproduce the dominance of women in the helping professions. In the teaching profession, the under-representation of women in leadership roles persists (ABS 1997, DEETYA 1997). Tales of fear about disability, and privileging of policy makers' reality, circulate in the professional voice. Within the 'data stories' (Lather and Smithies 1997), the key informants are positioned in a range of conflicting discourses. Working to 'grasp the subject's point of insertion, modes of functioning, systems of dependencies' (Foucault 1984, p. 118), Dee is both excluded and included in the experiences of being Sam's parent. Through their positioning as support teachers, Deb and Jo, whom I taught and interviewed, construct imagery of battles, battleground, and winners and losers. Theory, practice and pedagogy are stripped of personal agency and are replaced by narrowly conceived curricula and restrictions on teachers' pedagogic work.

Julianne: What was the sense of the comment 'Our conditions are already worsening with inclusion kids but I'd rather keep the same pay than keep more conditions imposed'.

Deb: Basically I think people see including the students as another condition of our work. It's like you know how we had to go back to school three days early and do this much extra professional development so we'd get our pay rise. People see it as being a worsening of conditions, that whole comment was meant to suggest and reiterate the negativity I think of the whole comment about the inclusion kids and the labelling. I mean talking about it as a condition of work rather than as an aspect of work or something positive.

Julianne: Would either of you like to comment about what has been your experience, and in that you can relate it to your role as support teacher or your general impression about the implementation of the [ISDP] policy.

Jo: Well my experience really I guess as [a] support teacher has been, it's been battling really in one word, and you feel like it is an uphill thing all the time. That I don't feel like there is enough of me to offer the support that people want. I'm not sure that there is enough of anybody to offer the support that anybody really wants. But yeah, the way my experience has been just up until this point would really have to say a battle and you have small wins along the way, in isolated circumstances.

Lou, the policy maker, is constrained by her resolution to work for the bureaucracy and for the collective benefit of students with disabilities and their families. Her multi-voiced text contributes to the layering of power/knowledge relationships, questioning certain truths and constructing a reality that, in the main, causes discomfort in the traditions of special education.

Lou: policy as 'text' 1996–1998

> Inclusion – what can I say? Probably without doubt the most controversial policy document in the education system. In many other states the inclusion policy has come as a result of parental concern and a desire for their children to be involved, students with disabilities to be involved in mainstream education. It would be true to say in the Tasmanian system that there has been a little more central initiative, but even so it is non-negotiable now because of Disability Discrimination legislation. The placement of students with disabilities in regular

> schools is the preferred education option [aside: very important]. To the fullest extent possible, students with disabilities should be educated in the company of their own peers, while also being provided with a curriculum and support to effectively meet their needs . . . Now it has become a social justice and human rights issue. The Department is committed to maintaining a range of options. If you ever hear people saying about closing special schools you can say with confidence that it is not the case, this government is committed to maintaining a range of options, with the preferred option being education in regular schools (Lou 1996). In retrospect I wished we had never called it inclusion . . . I mean we've talked about that, I mean it is in the literature as well. I suppose we have broadened it, and when we talk about inclusive practice people now think about Aboriginals and disadvantaged, but if you just talk about inclusion as a word by itself, people just think students with disabilities (Lou 1998).

Most special education literature does not urge methodological reconstruction. Corbett (1993, 1996) and Slee (1997, 1998), citing the positions of Barton (1997), Oliver (1990) and Troyna (1993, 1994, 1995 in Slee 1997), assert the importance of deconstructing the established canons of the field. To be part of struggles against oppression and paternalism, they urge researchers to interrogate, from the perspective of the wider social and cultural context, the politics of 'special needs' language and issues of representation within the research process. The aspirations of inclusive schooling are to enact social transformation. The discourse of the key informants located in my research would suggest that these efforts remain under threat from the discursive relations of the professional, economic and bureaucratic structures. As noted by Blackmore et al. (1996, p. 273), perhaps 'we need to think about the complexity of the resistance to better theorise change'.

A communicative response

Justice has not lain at the heart of the special education discourse (Rizvi and Lingard 1996, p.10). In this 'post' paradigm, our contemporary struggle transforms reliance upon distributive action as the password for inequality into what Young (1995, p. 144) describes as the 'breadth of communicative democracy'. In addition to critical argument, and acknowledging the absence of significant shared understandings to speak across difference, Young proposes a communicative response (Young 1995, p. 145). It is important to acknowledge the expressions of justice and civil values entwined in understanding how inclusive schooling works. Inclusion is central to the theorising and lived experience of citizenship in any of the three dimensions of the

concept: legal status as a member of a community, shared identities and participation (Fearnley-Sander et al. 2002). Citizenship status extends to entitling all citizens to participate in the society and polity to which they belong (Yeatman 1994, p. 73).

Narrative, be it visual, auditory or textual, reveals the particular experiences of those in social situations; experiences that cannot be shared by those situated differently, but which they must understand in order to do justice to others. 'Narratives thus exhibit the situated knowledges available of the collective from each perspective, and the combination of narratives from different perspectives produces the collective social wisdom not available from any one position' (Young 1995, pp. 147–8).

Inclusive schooling is potentially a generative contemporary education discourse. A communicative democracy in its many forms offers ways to express, question and understand the multiple realities of school life. Australian education is still framed by the Ministerial Council on Education, Employment and Training (MCEETYA 1994), *National Strategy for Equity in Schooling,* that was due for revision in 1998. This of course has not happened. There is a major silence in Australian education regarding the desire to reconceptualise the policy document and the strategies to support students, families and school communities. While it is evident in Australian academic circles that social justice circulates as a deep and continuing focus in current research (Beavis 2000, Blackmore et al. 2000), school structures and systems are deeply enmeshed in the discourses of perfomativity that emanate from the 'literacisation' (Comber and Hill 2000, p. 79) of Australian education.

To imagine an epistemological break, I want to produce inclusive schooling in the postmodern world in which I live. As Aronowitz and Giroux (1993, p. 810) suggest, 'What is at stake here is the recognition that postmodernism provides educators with a more complex and insightful view of the relationships of culture, power and knowledge'. The way I have constructed my research is to live out postmodernist possibilities and reveal how understandings of the constructed world of schooling set the 'ethnographic moment in a broader political, economic and historical perspective' (Manning 1995, p. 250).

The communicative response offers possibilities for narratives of classrooms, curriculum and community. Narratives offer the possibility to reveal the entangled threads of inequity and how cultural issues insinuate themselves through people's lives. My aspiration as a researcher is to 'sett' a dialogical frame. My model of method is one that brings performative spaces for further inquiry around a pedagogical perspective for inclusivity: the dialogical, the critical, and the narration of identity and difference.

If we can realise in our practice what is inadequate, and what dominates or liberates, then we will understand – as I came to, through the interrogation of the ISDP (DECCD 1995) in Tasmania – that the tradition of special education knowledge tends to reinscribe the status quo. The tradition has granted itself the death knell, laying bare the worn fibres of the medical, psychological and charity-based discourses rather than possibilities for school reform in general, and critical cultural practice.

Notes

[1] The policy statement does not contain page numbering. The 'factoid boxes' (Lather and Smithies 1997, p. xvii) are from the opening pages of the document and the closure of the document, Appendix III.

[2] Sett is the closeness or density of the warp. The set determines how many ends per inch are used in the warp.

[3] Source: Mercury, Davies Brother group, unpublished photograph 1998, included with permission of the publisher.

References

Ainscow, M. (1999) *Understanding the Development of Inclusive Schooling*, Falmer Press, London.

Allan, J. (1999) *Actively Seeking Inclusion: Pupils with Special Needs in Mainstream Schools*, Falmer Press, London.

Apple, M. (1995) Introduction to part three: power, politics and knowledge in education, in W. T. Pink and G. W. Noblit, eds., *Continuity and Contradiction: The Futures of the Sociology of Education,* Hampton Press, New Jersey.

Aronowitz, S. and H. Giroux (1993) *Postmodern Education*, University of Minnesota Press, Minneapolis, MN.

Australian Bureau of Statistics (ABS) (1997) *Australian Women's Yearbook,* Office of the Status of Women, Canberra.

Bach, H. (1998) *A Visual Narrative Concerning Curriculum. Girls, Photography etc.*, Qual Institute Press, Alberta.

Ball, S. (1994) *Educational Reform: A Critical and Poststructural Approach,* Open University Press, Buckingham.

Ball, S. (1998) Educational studies, policy entrepreneurship and social theory, in R. Slee, G. Weiner and S. Tomlinson, eds., *School Effectiveness for Whom?* Falmer Press, London.

Bartolome, L. I. (1994) Beyond the methods fetish: towards a humanising pedagogy, *Harvard Educational Review*, vol. 64, no. 2, pp. 173–94.

Barton, L. (1997) Inclusive education: romantic, subversive or realistic? *International Journal of Inclusive Education,* vol. 1, no. 3, pp. 231–42.

Beard, B. (1980) *Fashions from the Loom: Handclothing Made Easy*, Interweave Press, Loveland, Colorado.

Beavis, C. (2000) Narratives of equity: policy, government and research, *The Australian Educational Researcher*, vol. 27, no. 1, pp. i–iv.

Blackmore, J., J. Kenway, S. Willis and L. Rennie (1996) Feminist dilemmas: an Australian case study of a whole-school policy approach to gender reform, *Journal of Curriculum Studies*, vol. 28, no. 3, pp. 253–79.

Blackmore, J., P. Thompson and L. Beckett (2000) What happened to social justice? *The Australian Educational Researcher*, vol. 27, no. 3, pp. i–iii.

Brantlinger, E. (1997) Using ideology: cases of non recognition of the politics of research and practice in special education, *Review of Educational Research,* vol. 67, no. 4, pp. 425–29.

Center, Y. and L. Freeman (1997) The use of structured literacy programs to facilitate the inclusion of marginalised and special education students into regular classes, *Australasian Journal of Special Education,* vol. 21, no. 1, pp. 45–62.

Chard, D. J., S. Vaughan, B. Tyler and K. Sloan (2000) Building a school-wide model for preventing learning difficulties, *Australasian Journal of Special Education,* vol. 24, no. 1, pp. 32–46.

Cherryholmes, C. (1987) A social project for curriculum: post structural perspectives, *Journal of Curriculum Studies,* vol. 19, no. 4, pp. 295–316.

Clarke, C., A. Dyson, A. Millward and D. Skidmore (1997) *New Directions in Special Needs: Innovations in Mainstream School,* Cassell, London.

Clough, P. and J. Corbett (2000) *Theories of Inclusive Education*, Paul Chapman, London.

Comber, B. and S. Hill (2000) Socio economics disadvantage literacy and social justice: learning from longitudinal case study research, *The Australian Educational Researcher*, vol. 27, no. 3, pp. 79–97.

Connell, R. W. (1994) Poverty and education, *Harvard Educational Review,* vol. 64, no. 2, pp. 125–49.

Connell, R. W. (1995) *Masculinities,* Allen and Unwin, Sydney.

Corbett, J. (1993) Postmodernism and the 'special needs' metaphor, *Oxford Review of Education*, vol. 19, no. 4, pp. 547–54.

Corbett, J. (1996) *Bad-Mouthing: The Language of Special Needs*, Falmer Press, London.

Corbett, J. and R. Slee (2000) An international conversation on inclusive education, in F. Armstrong, D. Armstrong and L. Barton, eds., *Inclusive Education: Policy, Contexts and Comparative Perspectives*, David Fulton, London.

Department of Education, Community and Cultural Development (DECCD) (1995) *Inclusion of Students with Disabilities Policy,* DECCD, Hobart.

Department of Employment, Education, Training and Youth Affairs (DEETYA) (1997) *Women at Work*, no. 1, Canberra.

Dyson, A. (1997) Social and educational disadvantage: reconnecting special needs education, *British Journal of Special Education*, vol. 24, no. 4, pp. 152–57.

Fearnley-Sander, M., J. Moss and L. Harbon (2002) Transforming civic education in Indonesia. Paper presented at the Annual Meeting of the American Educational Research Association, New Orleans, April 1–5.

Foucault, M. (1984) What is an author? in P. Rabinow, ed., *The Foucault Reader, an Introduction to Foucault's Thoughts*, Penguin, London.

Fulcher, G. (1989) *Disabling Policies? A Comparative Approach to Education Policy*, Falmer Press, London.

Gough, N. (1998) Reflections and diffractions: functions of fiction in curriculum inquiry, in W. F. Pinar, ed., *Curriculum: Toward New Identities,* Garland, New York.

Haraway, D. (1997) *Modest_Witness@Second_Millennium.FemaleMan©_Meets Oncomouse*™, Routledge, London.

International Special Education Conference (ISEC) (2000) *Newsletter*, vol., 1, no. 2. Manchester University, 24–28 July.

Lather, P. (1996a) Methodology as subversive repetition. Paper presented at the Annual Meeting of the American Educational Research Association, New York, April 8–12.

Lather, P. (1996b) Troubling clarity: the politics of accessible language, *Harvard Educational Review,* vol. 66, no. 3, pp. 525–45.

Lather, P. (1991a) *Feminist Research in Education: Within/Against*, Deakin University, Geelong.

Lather, P. (1991b) *Getting Smart: Feminist Research with/in the Postmodern*, Routledge, New York.

Lather, P. and Smithies, C. (1997) *Troubling the Angels: Women Living with HIV/AIDS*, Westview Press, Harper Collins, Colorado.

Lingard, B., M. Mills and D. Hayes (2000) Teachers, school reform and social justice: challenging research and practice, *The Australian Educational Researcher*, vol. 27, no. 3, pp. 99–115.

Luke, A. and C. Luke (1995) Just naming? Educational discourses and the politics of identity, in W. T. Pink and G. W. Noblit, eds., *Continuity and Contradiction: The Futures of the Sociology of Education,* Hampton Press, New Jersey.

Manning, P. K. (1995) The challenges of postmodernism, in M. Van Maanen, ed., *Representation in Ethnography*, Sage Publications, California.

Ministerial Council on Education, Employment and Training (MCEETYA) (1994) *National Strategy for Equity in Schooling,* Curriculum Corporation, Carlton.

Oliver, M. (1990) *The Politics of Disablement*, Macmillan, London.

Prosser, J. (1998) *Image Based Research*, Falmer Press, London.

Reid, J. and B. Green (2001) Historicising the 'methods' debate: reading pedagogy and primary English teaching in Australia. Paper presented at the Annual Conference of the British Educational Research Association. Leeds, 13–15 September.

Rhedding-Jones, J. (1996) Researching early schooling: poststructural practices and academic writing in an ethnography, *British Journal of Sociology of Education*, vol. 17, no. 1, pp. 21–37.

Rizvi, F. and B. Lingard (1996) *Disability, Education and the Discourses of Justice*, Open University Press, Buckingham.

Seidman, S. (1995) *Contested Knowledge: Social Theory in the Postmodern Era*, Blackwell, Malden, Massachusetts.

Skrtic, T. (1995a) The crisis in professional knowledge, in E. Meyen, and T. Skrtic, eds., *Special Education and Student Disability, an Introduction, Traditional, Emerging, and Alternative Perspectives*, 4th ed., Love Publishing, Colorado.

Skrtic, T. (1995b) The special education knowledge tradition: crisis and opportunity, in E. Meyen and T. Skrtic, eds., *Special Education and Student Disability, an Introduction, Traditional, Emerging, and Alternative Perspectives*, 4th ed., Love Publishing, Colorado.

Skrtic, T. (1995c) The organisational context of special education and school reform, in E. Meyen and T. Skrtic, eds., *Special Education and Student Disability, an Introduction. Traditional, Emerging, and Alternative Perspectives*, fourth edition, Love Publishing, Denver, Colorado.

Skrtic, T. (1991) The special education paradox: equity as the way to excellence, *Harvard Educational Review*, vol. 61, no. 2, pp. 148–206.

Slee, R. (1998) The politics of theorising special education, in C. Clarke, A. Dyson and A. Millward, eds., *Theorising Special Education,* Routledge, London.

Slee, R. (1997) Inclusive education? This must signify new times in educational research. Paper presented at the Australian Association for Research in Education. Brisbane.

Slee, R. (1996) Inclusive schooling in Australia: not yet, *Cambridge Journal of Education,* vol. 26, no. 1, pp. 19–30.

Slee, R., G. Weiner and S. Tomlinson, eds. (1998) *School Effectiveness for Whom?* Falmer Press, London.

Taylor, S. (1997) Critical policy analysis: exploring contexts, texts and consequences, *Discourse: Studies in the Cultural Politics of Education,* vol. 18, no. 1, pp. 23–34.

Thomas, G. and A. Loxley (2001) *Deconstructing Special Education and Constructing Inclusion*, Open University Press, Buckingham.

UNESCO (1994) *The Salamanca Statement and Framework for Action on Special Needs Education,* Paris.

Walker, R. and R. Lewis (1998) The Hathaway project, in J. Prosser, ed., *Image Based Research*, Falmer Press, London.

Ware, L. (1999) My kid, and kids kinda like him, in K. Ballard, ed., *Inclusive Education: International Voices in Disability and Justice*, Falmer Press, London.

Weiner, G. (1994) The gendered curriculum, developing a post-structuralist feminist analysis, *The Australian Educational Researcher,* vol. 21, no. 1, pp. 63–85.

Yeatman, A. (1994) *Postmodern Revisionings of the Political*, Routledge, New York.

Yeatman, A. (1995) Justice and the sovereign self, in M. Wilson and A. Yeatman, eds., *Justice and Identity: Antipodean Practices,* Allen and Unwin, Wellington.

Young, I. M. (1990) The ideal of community and the politics of difference, in L. J. Nicholson, ed., *Feminism: Postmodernism*, Routledge, New York.

Young, I. M. (1990) *Throwing Like a Girl and Other Essays in Feminist Philosophy and Social Theory,* Indiana University Press, Bloomington.

Young, I. M. (1995) Communication and the other: beyond deliberative democracy, in M. Wilson and A.Yeatman, eds., *Justice and Identity, Antipodean Practices,* Allen and Unwin, Wellington.