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UNIT: 04

> **Building an Inclusive School(Practice and Culture):**

Inclusive School and as well as classroom settings lead to beneficial academic outcomes and better interpersonal relations for students of all backgrounds. Giving children the opportunity to interact with people of different races, special needs, culture, religion and socioeconomic statuses reduces stereotypes and intolerance.

To establish a fruitful inclusive culture in the school environment, the following measures must give to emphasis, those are:

❖ **Academic Support:** Inclusive Learning recommends schools provide academic support services to ensure all students have the opportunity to thrive. Flexible pacing, reading specialists and tutoring can be especially helpful to students with learning differences or who speak English as a second language.

❖ **Prepare Teachers:** Highly trained teachers are vital to educating students about privilege, with special needs and oppression. Teachers without training may also use hurtful language, or perform other micro-aggressions which ultimately damage the culture of inclusive environment of the school. For educators to effectively support a community, they need to see themselves as more than conveyors of fact. They need to hold their students to high expectations, prioritize closing the achievement gap, and help their students understand and connect to the world at large.

❖ **Curriculum:** It's rare for school curriculums to address concepts like privilege, oppression, global power structures and racism. Curriculum may be designed in keeping the mind that it should fulfil the all desired interests and demands of the students with different backgrounds like their culture, special needs, race, socio-cultural environment etc.

❖ **Integrate Student Bodies:** Many measures have been proposed to integrate student body populations, from voluntary transfer programmes to redrawing school neighbourhood boundaries.

❖ **Create a Respectful School Community:** Outside individual classrooms, educators can also make sure they foster an inclusive larger school community.

❖ **Create A Space for Discussion:** Educators can promote inclusivity by creating environments where students can openly discuss thoughts and feelings without any fear.

❖ **Co-curricular activities:** Participation in co-curricular activities helps students to develop the skills of global citizenship and fosters a culture of inclusion at the school level. Students have the opportunity to explore shared interests with others that they might not connect with in the classroom, and these interactions help to form more diverse peer networks. Students also learn to work with others toward a common goal whether it's winning a sports competition, completing a community service project, or organizing a club event. Participating in extracurricular activities is especially important for immigrants and other marginalized groups. Research shows that although immigrant students don't participate in extracurricular activities as much as other students, when they do they benefit in terms of forming connections with others, developing their identity, and feeling a sense of belonging to a community. Intentional efforts by teachers to encourage all students with different backgrounds to join activities that align with their interests are key to fostering a more inclusive school community.

❖ **School-community relationships:** 'Change your community, change the world'. Just as the proverbial pebble creates ripples in the water, change often starts with the actions of a single person in a single place. Engaging with individuals and institutions in your community helps students learn about the place where they live and how it is connected to other places both near and far. It also has the potential to effect positive change when schools and the community work together to address shared issues. Students gain efficacy and feel that they can make a difference in their world. School involvement in the community also gives students the chance to interact with adults beyond their family, which is important since students often model their civic identity after adults they are close with.

Taken together, these considerations represent the foundation for adopting an effective Inclusive school with wide approach to global education. Such an approach offers great benefits for learners as well as the entire school community.

- ➢ **Education for a Multicultural Society:** Multiculturalism is an ideology that promotes the institutionalization of communities containing multiple cultures. It is generally applied to the demographic make-up of a specific place, usually at the organizational level, e.g. schools, businesses, neighbourhoods, cities, or nations.

  In a political context the term is used for a wide variety of meanings, ranging from the advocacy of equal respect for the various cultures in a society, to a policy of promoting the continuation of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to.

- ❖ **Multiculturalism as a Philosophy:** As a philosophy, multiculturalism began as part of the pragmatism movement at the end of the nineteenth century in Europe and the United States, then as political and cultural pluralism at the turn of the twentieth. It was partly in response to a new wave of European imperialism in sub-Saharan Africa and the massive immigration of Southern and Eastern Europeans to the United States and Latin America. Philosophers, psychologists, historians, and early sociologists such as Charles Sanders Peirce, William James, George Santayana, Horace Kallen, John Dewey, W. E. B. Du Bois, and Alain Locke developed concepts of cultural pluralism, from which emerged what we understand today as multiculturalism. In *Pluralistic Universe* (1909), William James espoused the idea of a "plural society" and saw pluralism as "crucial to the formation of philosophical and social humanism to help build a better, more egalitarian society."

- ❖ **Multiculturalism in Education:** The educational approach to multiculturalism has recently spread to the grade school system, as school systems try to rework their curricula to introduce students to diversity at an earlier age. This is often on the grounds that it is important for minority students to see themselves represented in the classroom.

❖ **Implementation procedure for ensuring Education for Multicultural society in the Institutional Eco-system:**

Multicultural education is not a task to be done or even an end goal to be accomplished. Instead, it is an approach to education that aims to include all students, promote learning of other cultures, and teach healthy social skills in a multicultural setting. Multicultural classrooms are a melting vessel of learning, rather than a passive, one-way flow of learning from teacher to student, there is a brainstorming of ideas, stories, and experiences that enhance the educational experience in ways that are unattainable in mono-cultural classes."

To ensure education for the multicultural society in the educational environment the following points may be given emphasis:

1. For teachers with a classroom full of students of different backgrounds, the responsibility to connect with them goes beyond simply knowing where they're from, or what their favourite subjects are. These teachers must strive to understand their students in a more holistic way, incorporating their cultural traditions into lessons and activities, so students feel understood, comfortable, and focused on learning. The following quiz helps teachers see how well they know their students and their cultural backgrounds.

2. Using different activities and games in multicultural classrooms is an excellent way to foster inclusivity and encourage students to share their heritage. It's also a beneficial way for teachers to involve students in different styles of study to immerse them in their learning. Sharing about oneself within the confines of an activity is often much easier than being asked open-ended questions and put "on the spot." These activities can then provide a safe space for dialogue and serve as an entryway into more in-depth interactions. The following section outlines some examples of activities and games appropriate for different age groups.

3. Head of the Institute can be the driving force to help teachers enact change and set up meetings or events to encourage inclusive behaviours. They may be key leaders to implement multicultural learning strategies institution-wide.

4. Parents, guardians and other family members are a crucial component in educating the future generation. They serve as role models, advocates for their children, and

links between their children and society as a whole. As active participants in their children's learning, they can help ease the tension, confusion, or frustration that may arise when children are trying to navigate cultural and language differences. The following section highlights some of the ways parents, guardians and other family members can help their children receive the best education possible.

➢ **Education for Peaceful Co-Existence:**

❖ **Concept of Peace**: "In a period of transition and accelerated change marked by the expression of intolerance, manifestations of racial and ethnic hatred, the upsurge of terrorism in all its forms and manifestations, discrimination, war and violence towards those regarded as 'other' and the growing disparities between rich and poor, at international and national levels alike, action strategies must aim both at ensuring fundamental freedoms, peace, human rights, and democracy and at promoting sustainable and equitable economic and social development all of which have an essential part to play in building a culture of peace. This calls for a transformation of the traditional styles of educational action." [1] (UNESCO Integrated Framework of Action on Education for Peace, Human Rights and Democracy). Human being since its evolution is struggling hard to ensure long term survival on Earth by combating the violent instinct through indoctrinating the mind with the rationale and practice of peace as a mandatory practice. Since ages, the concept of peace got wide acceptance in different cultures in different forms. The concept of peace has developed throughout history and has had many different connotations. The word originates from the Latin term '*pax*'. The ancient Romans consider peace as '*absentia belli*' which referred to a situation in which there was no war fought within the borders of the Roman Empire. Similarly in India the word '*Shanti*', in Greek, the word '*irne*' ,the Arabic word '*Sala'am*' and the Hebrew '*Shalom*', the Chinese '*Ping*' are synonym of peace . Each of these words implies harmony and justice and absence of physical violence. The starting point to understand peace is to look at the link between violence and conflict, as stated in the paradigm of violence. In the contemporary era, the prospects of violence and conflicts have accelerated in an unprecedented manner. With the growing technology, awareness, urbanization, globalization and materialism, the concept of peace is receiving more jerks than the other concepts. The pervasive impact of terrorism, existence of perennial conflict zones in the world and huge losses of live due to eruption of natural hazards of different forms are some of the examples, keeping the humanity on stake on a broader level. Similarly in the specific levels,

poverty, hunger, unemployment, breaking of joint family system, increasing cases of suicides, depression and loneliness, exploitation, injustice, stereotypes, prejudices and sustaining inequalities are giving further jerks to the roots of peace on a very intensive scale. It is quite paradoxical that in this era of unprecedented advancement, humanity at both the levels –group and individual levels are feeling more in turmoil than tranquillity of any sort. While reviewing the related literature in this regard, it has appeared that man is losing peace at three broad levels – inner level, social level and peace with nature. Prior proceeding further, it would be better to know the nature of all these three levels to develop proper perspective about the need of peace.

- **Inner Level:** At the inner level, the man in the state of the art situation is highly disturbed. With the advancement in civilization and growing favours for materialistic philosophy along with eruption of multiple venues for growth in the democratic structure, everybody became more ambitious, self – centered and indifferent about the need of the others. The loosening impact of religion, ethics and morality at the cost of modernity, technology and globalization, man has lost the inner peace. Everybody wants to be successful at the materialistic level and this notion of success is encroaching the realm of peace on a broader level.

- **Social Level:** At the social level, when inner disturbed people meet, then they further create chaos here. The growing violence, impatience, insecurity are the manifestation of turbulent social environment. Growing apathetic attitude about the social customs, rituals and beliefs in the pseudo race of modernism are preventing the social systems to emerge as the peace zones for the concerned people.

- **Environmental Level:** The growing turbulence at the above mentioned level finds its real implication when we observe the ways of dealing with nature. The natural resources of both types – living or non-living have almost reached on the verge of extinction. The melting glaciers, global warming, environmental pollution, receding water bodies are the glaring examples of the way in which we failed to maintain balance with the nature. Peace is a participatory nonviolent process that aims to prevent any form of violence, embraces the respect of human rights and aids the maintenance of nonviolent human interaction. Within this manual this concept is called True Peace. True Peace is based on the three pillars of human rights, nonviolence and participation. Since peace is understood as a process which keeps violence out of human interaction, one has to understand the framework for this type of peace. Three dimensions determine the social reality of each individual – the self,

the relation to others and the relation to the environment. As illustrated before, violence can be directed at the very same dimensions, at oneself, to others and at the environment. Truly in the state of True Peace has to feature peace within these three dimensions: That is why a community to find peace within an individual, Social peace within society and Environmental peace within the environment.

❖ **Gandhian Concept of Peace:** For Gandhi, peace can be located in "his revolutionary mode of action which he called *satyagraha*, and his challenging goal of *sarvodaya*, meaning the welfare and good of all, a fuller and richer concept of people's democracy than any we have yet known' (Bose, 1981: 159).7 Peace to Gandhi is primarily located in his idea of Ahimsa i.e. non-violence ,however, according to Gupta (1968: 1876), his ideas of trusteeship and passive resistance both form the base of peaceful and just society. For Gandhi, "A votary of ahimsa ……remains true to his faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of *himsa.*

❖ **Peace as a Part of Human Right:** Situating peace within the framework of human rights helps to identify the linkages between the two. This human rights dimension brings concrete experience and observable social conditions that can be addressed and illustrates that peace requires actions and not passivity. Peace is about ensuring that human rights are not violated by direct, structural or cultural forms of violence. The term Ahimsa, which means 'without violence', does not only mean the rejection of violence but refers to the action of doing something to counter it. Mahatma Gandhi, who first used 'nonviolence' as a philosophy and method for political change, understood that it was not enough to refuse to participate in violent actions. He believed that it is an individual's obligation to actively oppose oppression rather than silently accept it (Lyamouri-Bajja et al 2012). Castro and Galace (2010) also argued that in the moment of human rights violations, individuals choose one of three options: do nothing about it, respond with violence or respond non-violently. Thus, it is important to understand peace not only as a goal, but as an active process toward that goal. Peace is something that should be put into daily practice and should reflect the way people live and interact. That is why a new concept of peace has emerged which emphasizes the proactive, nonviolent character of peace while keeping the reference to human rights. This new concept is referred to as the 'just peace' approach and is built upon three pillars: - An adaptive process and structure of human

relationships characterized by high justice and low violence - A societal infrastructure that actively responds to conflict by nonviolent means as first and last resorts - A system that allows for permanency and interdependence of relationships and change.

CONFLICT = NON-VIOLENCE = INSTRUMENT FOR CHANGE

Paradigm of Peace (Source: Mainstream Education)

❖ **Role of Education in Peace Building and Peaceful Coexistence:** As has been discussed earlier, the search for peace is not new in the humanity. Like the existence of centripetal and centrifugal forces in the physical environment, the humanity is also striving to maintain a balance between conflict and peace on the optimum level. Many modes in the form of religion, spirituality, mythologies, folktales, music, architecture, painting etc. were used in its own specific ways to counteract the impact of conflict and violence from the social settings. But due to confined impact of all these modes and their susceptibility for varied interpretations diluted the prospects of all these to emerge as the viable source of validating the idea of peace in an everlasting manner. The climax of it can be seen in the form of two world wars, fought within such a brief span of time. One example of human actions that led to more peace is how human rights became significantly and internationally recognized at the close of World War II with the adoption of the Universal Declaration of Human Rights in 1948 (United Nations 1948). More than this, it has diverted the attention to find out the mode through which prospect of peace can be enhanced and sustained in an effective manner. Out of this deliberation, education emerged as that mode through which the desired results can be attained in a meaningful manner. Education through its comprehensive range of coverage all across the different segment of human population irrespective of cast, class, race, gender, religion, region etc. keeps tremendous potential to accelerate the peace prospects followed by minimizing the conflict and violence in the significant manner. With the witness of the horrors of the First and Second World Wars, there was a reawakening to the need of developing

the humanistic side of education at least among a few educationists. The thinking of such humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be mentioned here with respect and appreciation. She stated "Those who want war prepare young people for war; but those, who want peace have neglected young children and adolescents so that they are unable to organize them for peace." Moreover, education has always been appreciated as an essential process in helping individuals achieve their full potential through the development of competences. In the context of a learning society, lifelong learning is about creating an environment where individuals can achieve their learning potential and address their needs and replace the paradigm of violence with peace. Empowering individuals with a variety of tools to manage conflicts non-violently is not only of benefit to the individual but society as well. Many different approaches and tools have been used to address injustices and human rights violations in the past such as gender education, civic education, human rights education, and intercultural and interfaith education. What all these approaches have in common is that they aim to promote tolerance, diversity, and empowerment and encourage individual and social responsibility to promote active participation. What is missing in the current discourse on education is a coherent understanding of the interconnectivity of these different forms of education and the overlapping competences that they help develop. Individuals and organizations working in one or more of these fields often find it difficult to link their work with their interest.

- ❖ **Conclusions**: Out of entire deliberation, it seems viable to follow the approach for attaining peaceful co-existence through our education system:

  - Curriculum aim and objectives should promote team work in both teaching and learning because due to individual competition and performance one becomes insensitive and indifferent about the feelings of others

  - Pedagogies prone for group work like Project or problem solving should be used more in the classroom in order to accommodate

everybody in the process. In different pedagogy classes, students should be sensitized about the contribution made by the different peoples in enriching the related discipline. The stories of famous scientists, reformers, and philanthropist should be shared by the concerned teacher.

- There should be specific sessions in the school to draw the attention about the diversities in a positive manner. There should be proper orientations about the students belonging to different cultures. Prominent people from the different background – religion, region, gender etc. should be invited on regular basis to remove stereotypes among the children Similarly documentaries, movies related with peace or showing repercussions of violence should also be given due exposure in order to sustain the utility of peace.

- There should be fair treatment by the teachers in dealing with the students. Teachers should be properly trained and oriented about the issue of dealing with diversities in a dignified manner. Their issues should be properly addressed. Teachers should be given due regarding as per their competencies and skills. A contended teacher would automatically spread pleasantries among students.

- The nature of learning in the classroom should be shift from the individual to group learning. The importance should be given to the behaviour rather the academic performance. The students who are punctual, sincere, honest and volunteer in curbing violence and spreading peace should be specially rewarded. In this context, the students who show any inclination for violence should be properly counselled by taking cognizance of their parents.

- More and more efforts should be given to meditation, yoga and physical exercises on a mandatory basis to create peaceful environment.

- The aim of education should try to promote true peace by promoting inner peace, social peace and peace with nature.

> **Role of Informal Agencies in building an Inclusive Society:** Social inclusion is a multi-dimensional and cross-sectional concept, which needs to be mainstreamed into various areas, at national, regional and local levels. It lies, not only within one tier or section of society, nor does it rely on only one area of policy to exact changes. There is a larger and infinitely more comprehensive aim to social inclusion that encompasses many areas of society and humanity. If a vision can be created which is communicable to the masses and stems from a collective agreement that promotes diversity, tolerance, empowerment, inclusion, participation and community-minded action, then important steps can be made. Fostering a common purpose in all members of society which has input from all sectors is crucial. Understanding how the dimensions of inclusion are structured and realizing its diverse nature is necessary for this. As inequality and exclusion are produced systematically, they can be tackled. It is necessary to distinguish inequality from being different. While we can be different, we all need to be provided with equal opportunities and access. Accommodating people with different backgrounds and working together to build a common future is a core value of an inclusive society. Developing a concept of inclusion in which people get together, are interconnected, and share sense of belonging as well as sense of responsibility, is necessary. If this concept of social inclusion is promoted, cycles of exclusion and traditional blockades, structural and perceived, will begin to dismantle. This would constitute an important step towards an inclusive society. Equally, while the actual fiscal responsibilities involved in creating inclusive societies may initially present a challenge, the viewpoint should be promoted that the investment in motivating participation in all sectors of society is an investment in a successful and sustainable future and a more balanced society, meeting the needs of all it's members, where investment in inclusion and the resulting change in society are actually beneficial to all. Finally, there is a need for specific tools to map out the areas for improvement and measure progress in order to formulate or amend existing policies and interventions to make them more inclusive.

❖ **Mass Media and Social Inclusion:** The mass media and the social networks can provoke serious problems in children, teenagers and adults. The influence of the mass media can be a reason of social failure to adapt. The mass media transmit confused information about the reality. And they give erroneous images. They give stereotypes and false models of conduct. The effect of various mass media in Social inclusion is explained in following points:

1. The process of communication has so importance at present moment. It has great expansion and is a necessary agent of socialization. The social communication has great power in the human species, from the origin of the history.

2. The media of social communication can be television, radio, cinema, written or audio-visual press and highways of the information. They do, generally, universalization of the culture of the people. They extend the horizons and the limits between countries. They promote new social models, conducts and values. And they promote a dominant ideology. Often, the media of social communication are very far from the reality of the individuals. They, generally, do not perceive the habitual context of the persons.

3. The social media complement and collaborate in the process of socialization of the new generations, from a positive opinion.

4. Advertising and commercial messaging, pose consumerist models, from a negative perspective. The mass media convert a genuine culture into a consumer society.

5. The advertising stimulates the need to consume, desperate. It transforms the persons into consumers of products. The advertising has a great power on the persons and it transports a serious addiction.

6. The family, the educational system and the society, must allow the process of socialization and formation, to all people. They also must give the tools of analysis and the critique. They also must give offers of interesting

things. They must promote the respect to the desires and different opinions. They also must promote the capacity of choice.

7. The mass media influence the children and young people. They have models of identification, values, guidelines and policies. Often, they do not coincide with the own reality. They can serve to think. The mass media influence the process of social adjustment and which ultimately effect social inclusion processes.

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