

The Index for Inclusion [Booth & Ainscow (2017)] is a set of materials to guide schools through a process of inclusive school development. It is about building supportive communities and fostering high achievement for all staff and students.

In the next few pages, you can learn more about Inclusive Values through a guiz. The guestions and answers found throughout the guiz fosters better understanding of the different types of values, and what each value entails.

Learn more about Inclusive Values through an interactive quiz!

- 1. Form a group of three to five members
- 2. Share and read the questions carefully before deciding on an answer
- 3. Flash the answers once everyone has participated you will find additional information about the values in the answers page
- 4. Allow for open, friendly and fun discussion



This is just one of many ways to learn more about Inclusive Values!

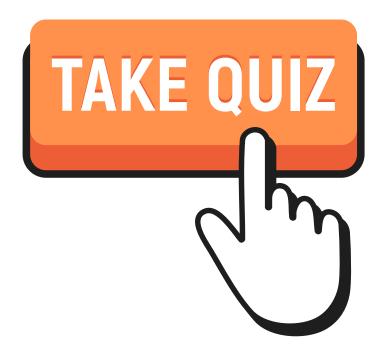
1. Classroom decorations. Print out the quiz answers (values) and place them somewhere prominent for all to read. (Find two bonus values at the beginning of this set before the start of the critical.

2. Flash cards for use in classroom activities and games

What else would you try? Post your experience, photos and ideas on our Community Stories. 3.Desk flip cards



Are you ready?

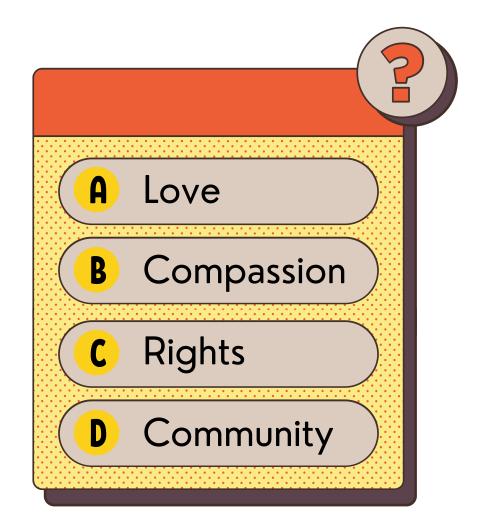




This value involves an understanding of the suffering of others and a wish for it to be alleviated.

It requires a deliberate attempt to know the extent of discrimination and suffering, and a willingness to engage with other people's perspective and feelings.

This value means that personal wellbeing is limited by a concern with the wellbeing of everybody, though not to the extent that we should encourage misery.





Embracing this value involves replacing punitive approaches with care and resourcefulness.

It involves people taking some responsibility when there is a breakdown in relationships.

An environment that possesses this value, is one where mistakes can be acknowledged (irrespective of the status of the person involved), apologies can be accepted, and forgiveness is possible.

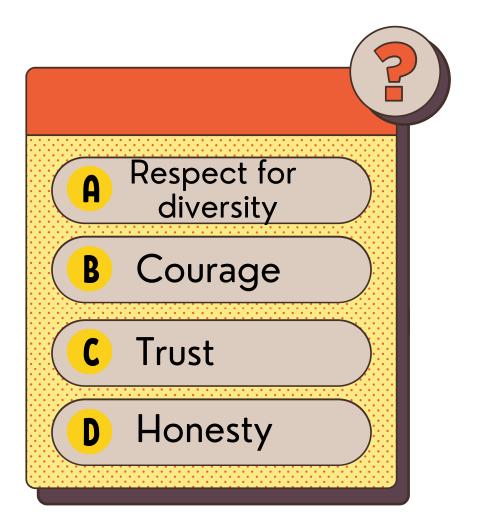


This value is not just about the free expression of truth.

Those who do not uphold this value may deliberately omit information rather than lie. Purposefully withholding information from, or misleading others, impeding their participation.

This value involves avoiding hypocrisy in advocating one thing while doing another. It involves keeping promises.







While this value is linked to integrity and sincerity, it is also related to values of courage and trust. It is harder to practise this value when it requires courage and easier where others can be trusted to be supportive.

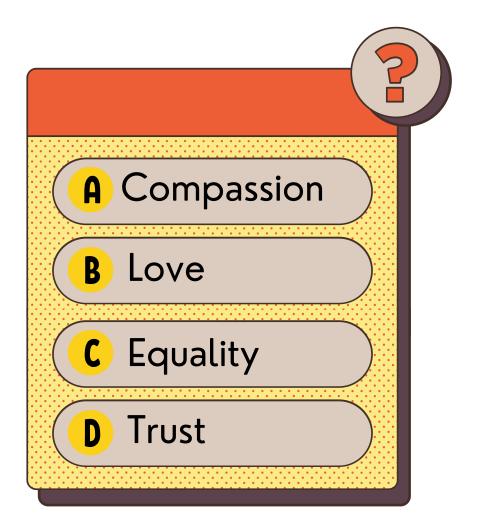
It involves asking the difficult questions and a preparedness to admit mistakes and limits to one's knowledge.

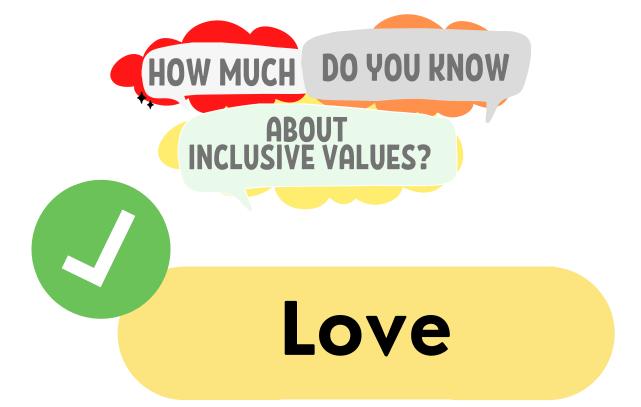


This value is closely linked to the value of concern and care.

It indicates a deep care for others, which asks for nothing in return.

While nurturing others to be and become themselves, this value promotes a sense of identity, belonging and promotes participation.





A willingness to care for others, and be cared for in return, underlies the creation of communities connected by fellow feeling, as well as common activities.

Professional duty is to care equally for all without regard to any warmth, gratitude or progress that the recipients display in return.



A concern with building this value involves a recognition that we live in relationship with others.

This value is built through cultures which encourage collaboration.

An inclusive view of this value extends attachment and obligation beyond family and friendship to a broader fellow feeling.





It is linked to a sense of responsibility for others and to ideas of public service, citizenship, and a recognition of global interdependence.

People who are inclusive are open to new members, who contribute to their transformation.

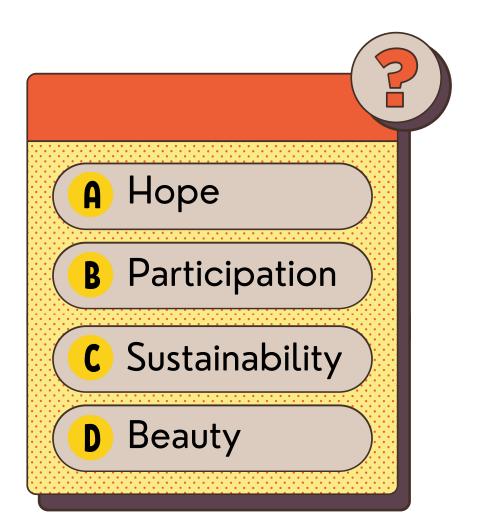
It is about acting collaboratively, with collegiality and in solidarity; it leads to an understanding of how progress in changing institutions can be best achieved when people join their actions together.



The most fundamental aim of education is to prepare children and young people for continuing ways of life within generative communities and environments, locally and globally.

A commitment to inclusive values therefore involves a commitment to the wellbeing of future generations.

Environmental regeneration is central to inclusion, as is development practices and use of human resources.





We have to be concerned about maintaining the physical and natural environment inside and beyond our boundaries.

Ecological literacy has to grow out of an understanding of and respect for nature, rather than a terror of catastrophe.

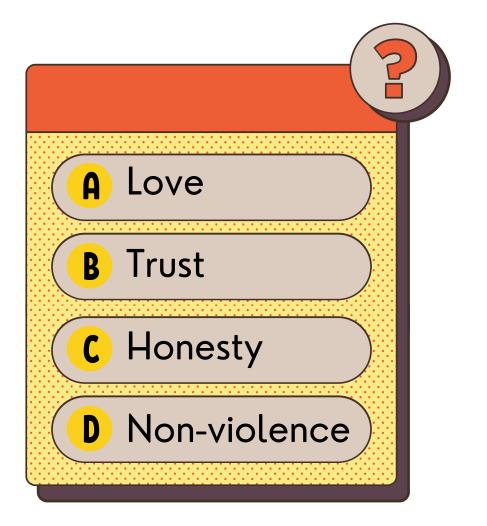
It has to be linked to hope and optimism that hazards can be overcome.



This value requires listening to and understanding the point of view of others and weighing up the strengths of arguments, including one's own.

It does not mean we get rid of all conflict. It requires the development of skills of negotiation, mediation and conflict resolution in children and adults. It requires adults to model this spirit in their own conduct. Within communities of equals, disputes are resolved through dialogue and reflection rather than coercion derived from differences in status and physical strength.







Bullying happens when people abuse their power in order to make another feel vulnerable, physically or psychologically. The harassment and bullying of people because of their ethnicity, gender, disability, age, sexual orientation, beliefs and religion are all forms of antagonism.

It necessitates a balance to be found between assertion and aggression. Anger is directed towards productive action and away from an aggressive response.

When institutions/ programs are concerned about profit and results, the wellbeing of staff / clients is neglected.

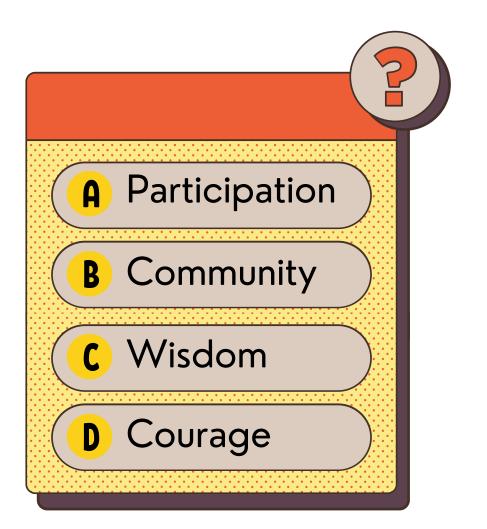


This value starts with simply being there. It involves two elements; to do with shared activity and a sense of belonging. A person contributes not only when they are involved in common activities but also when they feel involved and accepted.

This value is about being and collaborating with others. It is about active engagement.

It is about involvement in decisions about one's life







This value entails the right not to take part in, to assert one's wishes against the group by saying: 'no'. This may involve courage.

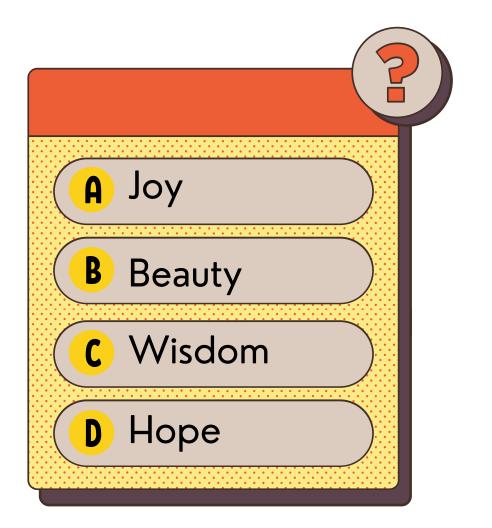
This value involves dialogue with others on the basis of equality and thus requires the deliberate setting aside of differences of status and power.



It is evident that this value is in the eyes and mind of the one who sees or conceives it. It is also evident how oppressive and excluding the marketing of particular notions of this value is for many of us.

But it is part of this list since many people see it as a feature of their most rewarding achievements or the most motivating encounters that they experience in their work. Its inclusion allows people to connect values with their interpretation of spiritual fulfilment.







This value can be seen in gratuitous acts of kindness, in precious occasions where communication has transcended self-interest, in collective action and support to demand rights, when people find and use their voice.

This value is there when someone loves something that they or someone else has crafted, such as in an appreciation of art and music. The all-inclusive nature of this value is to be found away from stereotypes in the diversity of people and in the diversity of nature.



This value involves valuing others and treating them well, recognising the contributions they make to a community because of their individuality as well as through their positive actions.

This value includes seen and unseen differences and similarities between people: It is about difference within a common humanity.

This value encompasses everyone, not just those seen to depart from an illusory normality. Groups and communities are seen as homogeneous when differences within them are unrecognised.





This value is a rich resource for life and learning, rather than a problem to be overcome.

An inclusive response to this value welcomes the creation of diverse groups and respects the equal worth of others regardless of their perceived difference(s). A rejection of difference commonly involves the denial of otherness in ourselves. So when people do not want to acknowledge their own potential for impairment and for old age, this can reinforce their wish to discriminate against the elderly and the person with disabilities.

An inclusive approach to this value involves understanding and opposing the profoundly destructive dangers in equating difference or strangeness with inferiority. When this becomes deeply embedded in a culture, it can lead to virulent discrimination or even genocide.

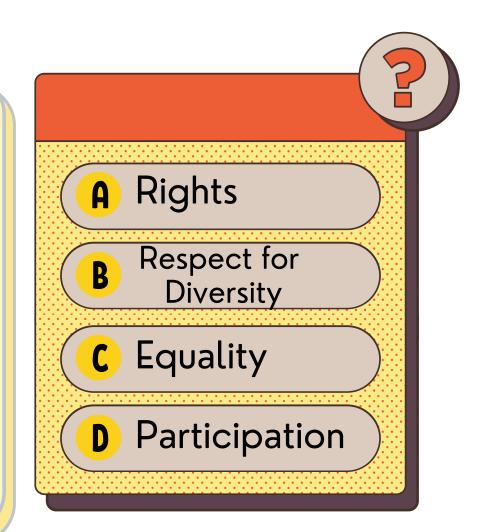


This value and related notions of fairness and justice are central to inclusive values.

This value is not about everyone being the same or being treated in the same way but about everyone being treated as of equal worth.

This has implications for how adults and children behave towards each other in schools. It affects the way children are grouped between and within schools and classes, so that hierarchies of worth are avoided. It concerns, too, the way schools are managed.







Reflection on the acceptability to people of inequalities nationally and globally, in wealth or living conditions, reveals deep disagreements about inclusion.

Often people do not behave as if 'every life and every death are of equal value', not just because they are naturally more concerned about those closest to them, but because they do not think that the suffering of others outside of their own families should prompt action to reduce it.



A focus on this value builds on a concern with equality. It is a way of expressing the equal worth of people.

To invoke this value is to argue that everyone has equal entitlements to freedom from want and freedom to act. Everyone has an equal entitlement to food, shelter, protection and care and to participation as citizens.

The promotion of this value within education encourages the development of reciprocal and caring relationships.





This value is unconditional - possessed by virtue of our humanity. Granting of this value is not conditional on behaving in a certain way. But this value can cause conflict, for example, that one person's right to safety can involve restrictions on the freedom of another.

A consideration of this value for humans can also lead to questions about the treatment of non-humans and the idea of extending this value to all forms of life and even to the integrity of the planet.

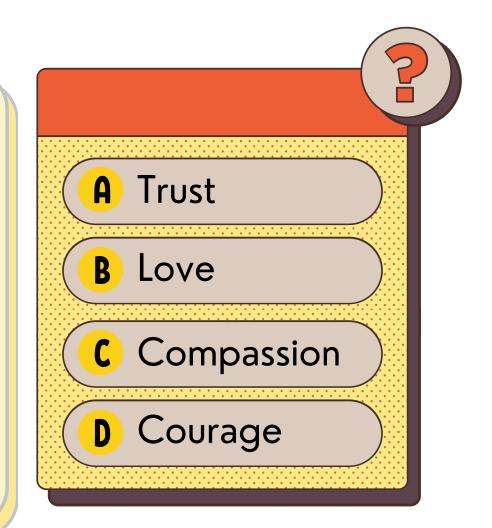


This value supports participation and the development of relationships and of secure identities for both adults and children.

It is required to encourage independent and unobserved learning and the establishment of dialogue.

Education can help to build this value for children and young people in others outside their families and may involve considered discussion of the nature of safe and unsafe encounters with others. This can be especially important for those who feel vulnerable at home.







This value is closely related to ideas of responsibility and trustworthiness.

This value is needed for the development of self-respect and mutual respect in professional practice.

People feel free to speak their minds when they possess this belief that others will engage in respectful dialogue without seeking an advantage.



This value involves choosing between courses of action by weighing up the justification for, and consequences of each: we avoid a rush to judgement, allowing time for reflection, and the gathering of alternative perspectives before forming an opinion of a person or situation: we reflect on our own and other people's experience so that we avoid repeating mistakes: we resolve disputes through mediation, dialogue and restitution rather than punishment.

Honesty Love Wisdom Beauty



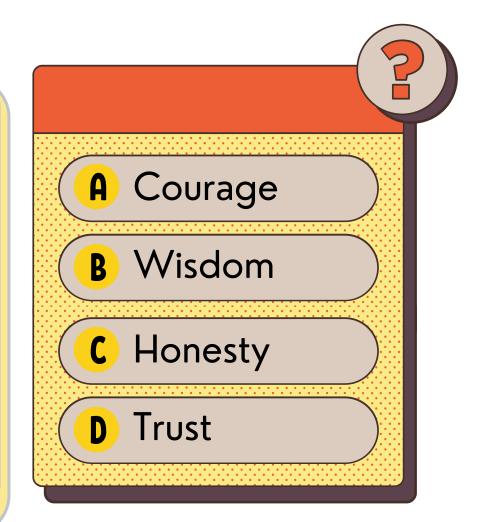
In learning this value we connect values and action and try to act according to the values we claim as our own. We base our arguments and decisions on reason and evidence rather than the exercise of power. We are honest about the limits of our knowledge and recognise the knowledge of others, both children and adults: we question and listen: we understand that we are bodies as well as minds and are part of the natural world.

In becoming this value we attempt to face, rather than deny, difficult realities in ourselves and the world, in order to find sources of improvement: we do not take the truth for granted in accepted ways of thinking and acting and make connections between areas of thought and action that are commonly kept apart: we explore what we value in our own lives and what others value in theirs; we seek the knowledge that helps us to live well together in our homes, communities, schools and on our planet.



This value is often required to stand against the weight of convention, power and authority or the views and cultures of one's group; to think one's own thoughts and speak one's mind.

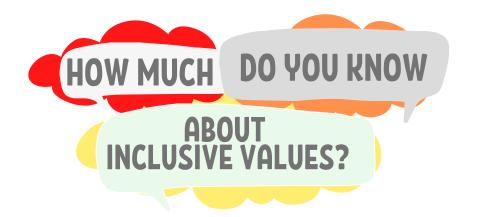
Greater personal value may be necessary to stand up for oneself or others where there is no culture of mutual support or it has been eroded. What is called whistle blowing, speaking out about malpractice in one's organisation and risking loss of advancement, employment or friendship, generally requires this value.





Inclusion is in relation to the wider community and to the most vulnerable within it.

This value may be involved in counteracting discrimination by acknowledging it, naming it and then acting against it.



You did it!

Now that you know more about Inclusive values, how will you incorporate them into your daily routine?

(p.s. Check out the two bonus values at the end of the quiz!)





Joy

A joyful education encourages learning through play, playfulness and shared humour. It encourages and celebrates satisfaction and contentment in acquiring new interests, knowledge and skills as the best way of sustaining them.

Settings which focus only on a narrow set of core attainments, or on the role of education in securing personal status and economic benefits, can be joyless, humourless places. This can can lead to disaffection and disengagement.



Hope and Optimism

A value concerned with hope and optimism may also be seen as a professional duty for practitioners and a personal duty for parents and carers: we may have a duty to convey an assurance that personal, local, national and global difficulties can be alleviated.

It also involves showing how people can make a difference to their own and other people's lives locally and globally. Hope and optimism require an eagerness to engage with reality as the foundation for principled action