

Teaching in inclusive classrooms: Changing heart, head, and hands

Dr. Umesh Sharma*

Abstract

Pre-service teacher preparation to teach in inclusive classrooms is a topic of great interest to stakeholders in teacher education. This paper presents a framework which could be adopted by teacher education programs in countries like India, Pakistan and Bangladesh to better prepare pre-service teachers to teach in inclusive classrooms. A major emphasis of the paper is that we need to re-look at the way we have been preparing our teachers by focussing on the strengths of our socio-cultural system (e.g., historical traditions and religious beliefs) rather than looking for a model originating in the West. The paper identifies a few major issues that our teacher education programs are facing and suggests possible strategies to address them.

Inclusion of children with diverse abilities in regular school is always desired but never fully achieved. This is true in both developed and developing countries. A majority of the developing countries has made significant improvements in mandating inclusion of all children (e.g., children with disabilities, different ethnicity, and poor socio-economic backgrounds) through policies or legislation, but implementation of such policies or legislation at classroom level has not been achieved and remains a distant reality. There are many reasons for slow progress or no progress in this regard. One area that has been most neglected in this regard is the training of teachers. An examination of university teacher education programs from developing countries suggests that there is either no emphasis or limited emphasis on how to address student diversity in regular classrooms. It is not surprising that the key stakeholders (regular classroom teachers), who play the most significant part in successful implementation of inclusive policies at classroom level, are the least prepared and, therefore, reluctant to address student diversity in their classrooms. There is some research (Rouse, 2010; Shulman, 2004) which suggest that for a teacher to be inclusive, three things must change. These are a teacher's heart, hands and head. How this change could be made operational in the classroom is a difficult question. This paper suggests a framework that could be used by university educators in preparing pre-service teachers who would become confident and willing to include students with diverse abilities in the classroom in developing countries, especially in South Asia, which share a common historical background.

* Faculty of Education, Monash University, Australia

An important activity before university educators begin the task of preparing teachers for inclusive education is to agree on a definition of inclusive education. The reason to have a common understanding of inclusive education is to know what we want to achieve in our programs. If two professionals have completely different understanding of the concept, they could work against each other. I propose defining inclusive education at two levels. First, what it means in a layman's term; and second, what roles different stakeholders need to undertake for inclusion to be implemented successfully in regular classrooms. Inclusion means bringing children who have been excluded (e.g., children with disabilities, the female child, children from poor families, and street children) from the mainstream school system into regular classrooms. This aspect of the definition relates to regular schools changing their teaching practices so that all students participate fully in academic, social and other activities of the school. The second part of the definition relates to roles school leaders, teachers, parents, policy makers and teacher educators need to play to make inclusion a possibility for all children.

Inclusion for a school principal means that he/she would enrol any child who approaches the school, and that the school will endeavour to provide best possible education to the child. It also means that the principal will support all teachers and other school staff in the school to make inclusion a realistic possibility for all students. In other words, the principal will perform three key roles of welcoming the child, providing high quality education and supporting the school staff. Inclusion for a classroom teacher means that any child who enrolls in the class, receives the best possible education. Many may wonder what the best possible education is? The litmus test to determine if we are providing the best possible education is to ask the question- -would I teach and treat the child the same way if the child was my family member? If the answer is yes, then perhaps the best possible education is being provided to the child. High quality education has five characteristics:

- children would love coming to our classes,
- they would like to learn what we want to teach,
- their individual learning needs will be recognised and respected,
- they would learn something meaningful every day, and
- they would have a sense of belonging in our classroom (have friends).

Inclusion for parents means that their child receives education in a neighbourhood school by teachers who are willing to teach their child and ensure that their child would receive high quality education. Parents must also understand that they also play a critical role in supporting their child as well as the classroom teacher for the successful implementation of inclusive practices. Inclusion for policy makers would mean that families and children who have been excluded for many years (e.g., children with disabilities) approach a school to enrol their child. Most importantly, it also means that the school receives the necessary support to educate the child.

A close examination of the definition above would reveal that there is a cyclical process in the successful implementation of inclusion. If policy makers perform their roles adequately, school principals would be more willing to include students with diverse abilities. If school principals fulfil their roles of inclusive leaders adequately, teachers in their schools would provide high quality education to all children and ultimately parents will be satisfied because they know that their child is receiving high quality education. It is often forgotten that one of the most significant stakeholders in the process is the teacher educator. How should inclusion be defined for teacher educators or how should they define inclusion? Firstly, inclusion for teacher educators means that they are aware of how the principal, the teacher, parents and policy makers define inclusion. Secondly, they should know what high quality education is and what is required of pre-service teachers (also called graduate teachers or prospective teachers) to become providers of such high quality education.

Think of your son, Hamid, who has poor language skills. When he is not challenged in the classroom with interesting teaching activities, he is likely to express his frustration by being aggressive (e.g., tearing his notebook). Hamid does not have a disability. We know that there is plenty of research (e.g., Peetsma, Verger, Roelvelde & Karsten, 2001; Kalambouka, Farrelle, Dyson & Kaplan, 2005) in support of the argument that if Hamid is taught alongside his same age peers and if he receives appropriate education; his language skills will improve and his tendency to misbehave would also reduce. The question that teacher educators should be asking is: “are we preparing our pre-service teachers to provide high quality education to students like Hamid?” If we are not preparing our pre-service teachers to embrace student diversity then we have to question the value of the program and ask what can be done to improve it..

Let’s reflect on what actually happens in our teacher education programs. Based on our analysis in several universities (particularly in countries like India, Bangladesh, and China) as well as conversations with university academics, we know that the majority of teacher education programs seems to be unintentionally preparing their pre-service teachers to exclude rather than include students with diverse abilities (see Forlin, 2010; Sharma & Deppeler, 2005). Our graduates learn that inclusion is a good idea but impossible to implement in regular classrooms; that the special school is the best educational option for students with disabilities; that children with disabilities can only be taught by special teachers; and, that there is a special education pedagogy (i.e. children with disabilities need to be taught differently based on their labels). On the contrary, they learn very little about why children with diverse abilities should be included in the mainstream (research evidence and philosophical basis) and how they should be included (e.g., strategies such as co-operative learning, peer tutoring). In other words, our graduates get a message that children with diverse abilities (e.g., those with disabilities) are not their responsibility. Who is responsible for such poor preparation of our graduates? This is an important question in itself. Not many teacher educators would agree that they prepare pre-service teachers for

exclusion. However, it is evident that the skills acquired (or not acquired) during the program do not prepare our teachers to teach effectively in inclusive classrooms.

Shulman (2004) has proposed a useful model that could be adopted to prepare pre-service teachers. He proposes that teacher preparation programs must have three elements. He calls these three elements as “apprenticeship of the head” or cognitive knowledge and the theoretical basis of the profession; “apprenticeship of hand” or the technical and practical skills that are necessary to carry out the essential roles of the profession; and “apprenticeship of heart,” that is, the ethical and moral attitudes and beliefs which are reflected in one’s behaviour. Applying the Shulman model to teacher education within the inclusion framework would mean that 3Hs - head, hands and heart – would be critical influences on an inclusive teacher. Expanding on the Shulman model, Rouse (2010) states that if teachers are to support inclusion, then “there have to be changes in the ways inclusion is conceptualised and a realisation that it can only be achieved if all teachers are supported in the development of all aspects of knowing, doing and believing.” (p. 51) In other words, equal emphasis should be given to head, hand and heart or knowing, doing and believing aspects of inclusive education during teacher preparation.

The reality is that our pre-service teachers leave teacher education programs with ill prepared head, hands and heart. This situation could be equated to a child who has poor vision and, if not provided with appropriate remediation (e.g., spectacles), could become handicapped in an environment where he or she needs to use his or her vision. Many of our teachers graduating out of universities would find themselves handicapped when they have to teach in a classroom with children of diverse abilities. Some of the characteristics of a typical handicapped teacher coming out of the system could be as follows: they believe that if a student does not learn in their classroom then something is wrong with the student, they believe that not all students can learn; they know very little about how to motivate all students to learn, and how to make learning fun for all students; they do nothing about students who fail and are ultimately rejected by peers and excluded from the school community. Teacher educators must be concerned about this situation and must be committed to do something about this.

We must first examine our beliefs and practices - are our head, hands and heart for inclusion? If, as a teacher educator, I don’t believe in inclusive education, I cannot prepare teachers who will believe in inclusion and teach effectively in inclusive classrooms. If a teacher educator has not taught in an inclusive classroom and lacks the skill to teach in such a classroom, how would he or she be able to teach the skills to pre-service teachers? An example from medical sciences would further clarify the point I am making here. Think of a university professor in a medical college teaching prospective medical practitioners (or doctors) about mental disorders. If the professor himself knows very little about treating mental disorders; can we expect the professor to teach his students (the future medical practitioners) about mental conditions? The professor needs to know (head) about various

mental conditions and how to treat them, be able to treat patients with mental disorders (hands), and must enjoy (heart) working with patients with such conditions. A professor who lacks any of the three attributes is not suitable for and is unlikely to be teaching in a medical college about mental disorders

Unfortunately, we cannot say the same thing about university professors or lecturers in the field of education (or more specifically, inclusive education). There are two reasons that could explain this situation. Firstly, inclusive education has not been a priority in teacher education. University professors who teach in this area are likely to cover limited theoretical information about this topic in the course. Secondly, majority of teacher educators in this field (especially in the countries of the South) would not have taught in inclusive classrooms; and so would know very little about the practicum requirements to teach in such classrooms. They are likely to cover theoretical information largely available in the Western text books. However, they and their pre-service teacher trainees would find it difficult to translate the theory into classroom practice. There is a need to change this scenario if the national level policies of inclusion are to be truly translated into practices of our school teachers. We present below a possible framework that could be adopted in a country like Bangladesh to prepare pre-service teachers to teach in inclusive classrooms. The framework is built upon the model provided by Shulman (2004) and focuses on how heart, head and hands should be prepared for inclusion.

Changing heart

Research on changing educators' attitudes to teach in inclusive classrooms has been extensive (Avramidis, Bayliss & Burden, 2000; Forlin, Cedillo et al, 2010, Sharma, Ei, Desai, 2003; Sharma, Forlin & Loreman, 2008; Sharma, Moore & Sonawane, 2009). Many researchers have proposed that changing attitudes to teach in inclusive classrooms is not easy but essential nonetheless (e.g. Avramidis, Bayliss & Burden, 2000; Sharma, Forlin & Loreman, 2008). One of the most common approaches that researchers have suggested to change attitudes towards inclusion is to arrange for systematic contacts between students with disabilities and pre-service teachers in regular classrooms. It is important to highlight here that change in attitude in a positive direction will occur only if educators have positive experiences at the time of these contacts.

The following example will further clarify this issue. A pre-service teacher is placed for his practicum assignment in a regular classroom where there are three students with behavior problems. If the classroom teacher deals effectively with the students with behavior problems and create a positive learning environment for the three students and rest of the class, the attitudes of the pre-service teachers are likely to be positive. On the other hand, if the classroom teacher finds it difficult to deal with the students and identify the three students with behavior problems as difficult to manage, the pre-service teachers are likely to internalize the apprehensions of the classroom teacher. A major dilemma in this regard

would be to find classrooms or schools where positive practices are prevalent.. Some ways to address this issue are presented below. .

If practicum experience creates a barrier to the inculcation of positive attitudes towards inclusive practices, what do we do about it? I propose that we build on the strength of our social and cultural tradition to change hearts of our teachers. In countries like India and Bangladesh, we have not used effectively the values of our historical heritage and religion in our teacher education programs. .

Caring for “the old, the sick and the disabled” has been a part of the cultural heritage of India (Karna, 1999; Singh, 2000). Exploring the roots of welfare services for persons with disabilities, Karna states:

“From time immemorial, it has been the part and parcel of the cultural heritage of India to provide help and sustenance to the poor and destitute. . . . The Hindu religion emphasised the value of compassion, charity, philanthropy and mutual aid. The guild system, as existed in ancient India, also contributed to the promotion of such practices for the disadvantaged strata of society.” (p.27)

The custom of joint family and kinship provides an in-built mechanism to support such practices. According to Miles (2000), rudimentary attempts to educate students with disabilities were made in India long before such attempts were made in Europe. He cites, for example, that specially adapted curricula was used 2000 years ago as evidenced by children’s toys which were excavated in diggings in Taxila. Also the ancient ‘gurukul’ system of education that existed in India for centuries was sensitive to the unique cultural, social, and economic needs of the students and their families and imparted life skills education recognising the potential in each student (Singh, 2001). However, these educational and rehabilitation practices were lost during the colonial period (Singh, 2001).

Religion

Several authors (e.g. Bazna & Hatab, 2005; Gupta, 2011; Miles, 1995, 2002) have written about how religion could impact on the practices of people. The authors cite several examples that indicate that religion could have powerful influence on the practices of people when interacting with people who are often excluded. It could be argued that more religious a person is, it is more likely that religion could influence change his/her behavior. For example, “Pakistanis adopt some innovations merely because they are told that these are good activities from advanced western societies, but there is naturally more enthusiasm for emulating worthy actions from Muslim history” (Miles, 1995, p. 51). Miles cites several other examples (e.g., vaccination) of how religion has been used to propagate some of the practices that could not have been easily implemented. This practice sometime is referred to as a “pious fraud.” It could be argued that if religion can help us to move the agenda of inclusion forward then it should be promoted even if there are inconsistencies from a purely rationalist point of view...

Bazna and Hatab (2005) undertook a systematic analysis of Quran to find out how Islam looks at disability. Their analysis was characterised by interpretation of the original source (i.e., the Quranic text) rather than relying on second hand interpretation made by religious scholars. Their analysis clearly revealed that Quran enjoins respect for individual differences and inclusion of people with disability in the mainstream of society. Two quotes from their analysis would further clarify this viewpoint.

“Physical conditions are viewed in Quran as neither a curse nor a blessing; they are simply part of human condition. The Quran removes any stigma and barrier to full inclusion of people with physical condition”. (p. 24)

“Muslims, who constitute society, are constantly called upon to seek, improve the condition of, treat as sisters and brothers those who are, and give generously of one’s property and time, to the disadvantaged” (p. 24)

Islam requires its followers to be tolerant of people with disabilities. Allah sends a child in a given state and one should not complain. Allah also wants us to manage the child using available knowledge and resources (Miles, 1995). To ignore this would be considered a refusal of the help that Allah mercifully places at our disposal. Miles further quotes that persons with severe disability “who are unable to earn their living and have no means of support, appeal to Allah and to passers by, for Justice something to which they are entitled - not for charity. If Allah deprives some of the normal means to earn a living, it is clearly the duty of Allah and his servants to give such people their due. There should be no hesitation in demanding such justice.” (p. 58) Commenting on Islamic religion and culture Hassan (1990) states that needs of all children with disabilities be met not out of pity but as a gesture of seeking goodwill from God (Hassan, 1990).

Such examples are also prominent in other religions such as Hinduism, Buddhism and Christianity. Unfortunately, we have not used this strength of our religions to guide teaching practices of our teachers. University educators should, therefore, be looking into our historical traditions and religious beliefs to find solutions to the problems that we face in our education system rather than look exclusively towards West to find the solutions. I do not argue that looking at religious and cultural precepts and practices would guarantee that our prospective teachers will adopt inclusive behaviour in the classroom. I, however, believe that incorporating such practices in teacher preparation is likely to make them more positive about these practices. How much would they change as a result of revised curriculum focusing on the strengths of our cultural tradition is an important topic for researchers to investigate.

Changing head

What knowledge and skills do pre-service teachers need to acquire to teach in inclusive classroom is another critical question? The research on this topic is quite comprehensive. One of the most fascinating researches on this aspect was conducted by European Agency for

Development in Special Needs Education (2005). The agency undertook a comprehensive review of international literature, consulted various experts, visited schools in 14 countries, and made systematic observations of classrooms to identify best inclusive practices. One of the key findings of the research was that “what is good for students with special educational needs (SEN) is good for all students.” (p.4). There were five strategies that teachers in inclusive classrooms used. These strategies were:

- co-operative learning,
- co-operative teaching,
- collaborative problem solving,
- heterogeneous grouping, and,
- effective teaching.

Co-operative learning is a learning arrangement where small groups of students (less than 4) work in small groups and they help each other to learn. One critical feature of co-operative learning is that each member of the group is dependent on other members to perform well on a task. If one member of the group does not do well – performance of the whole group is affected. Co-operative teaching is a system of teaching where teachers work along with other educators from within or outside their school to teach students in their classes. This skill essentially requires teachers to use existing resources within and outside their school to create better learning opportunities for students in their classrooms.

Collaborative problem solving is a fundamental skill that all teachers must have irrespective of whether they teach in an inclusive classroom or not. This skill requires teachers to work alongside other colleagues, parents and policy makers, collaborating successfully to include students with diverse abilities in their classrooms. Two skills that could be classified under this category and are absolutely essential for teachers are conflict resolution and effective listening. Conflict resolution requires listening to the other person and looking at the problem from the other person's perspective. Conflict resolution may result in positive or negative responses depending on how effectively the skills of conflict resolution are used. Morsink, Thomas and Correa (1991) emphasise that if a positive response is made to the conflict, people may be encouraged to search out effective ways of dealing with it. However, if a negative response is made to a conflict it results in hostility and destructiveness on the part of group members. Effective listening is one of the fundamental communication skills. Effective listening involves both active and passive listening.. Passive listening is performed by remaining silent but still remaining involved in the interaction by demonstrating attentive behavior and giving words of encouragement. Gordon, (1970, cited in Morsink, Thomas, & Correa, 1991) has suggested that if performed effectively, listening helps people to express thoughts, assists in building relationships, and enhances effective problem solving.

The next category is heterogeneous grouping. The teacher must know how to group students so that students from diverse abilities and interests are grouped together. For example, a

student who has poor vision should be grouped with other students with adequate vision abilities, rather than placing him with other students who have vision impairment. This will also apply to students who display disruptive behavior. Students with disruptive behavior should not be placed in the same group. Similarly a student with high academic ability should be grouped with students of low academic ability. Most importantly, the groups should be dynamic and they should continue to change throughout the academic year.

The last category of the skills is also critical for inclusive teaching. The inclusive teacher must know how to be an effective teacher. Effective teachers know about the abilities of their students and they use this information to plan their lessons and evaluate student learning. These teachers have high expectations of all students. They know how the curriculum should be adapted and used to meet individual needs of a student who has a disability.

Two other skills that should be added to the list are teachers' ability to motivate all students in the classroom and ability to question one's own personal teaching approach. The first skill essentially requires teachers to have knowledge of individual students and their interests. For example, if a teacher knows that the majority of class students likes cricket, the teacher can use this knowledge to plan his or her lessons. This could mean asking students to write about their favorite cricket star when the lessons are related to writing exercises.. The teacher can be confident that students will show more interest in learning about a concept if cricket (or any other interesting and meaningful topic for students) was associated in some ways with the teaching activities. The second skill requires teachers to reflect on their own teaching. Teachers need to be self-critical of their practices that do not promote learning. They should also be willing to learn from others, including their students, about the ways they can improve their teaching.

I have not included information about various disabilities as necessary knowledge for pre-service teachers to learn during their teacher education. There are two reasons for this. First we know that there is no special education pedagogy. In other words, we cannot say that children with one particular label (e.g., Down Syndrome) could best be taught in one possible way. The second and the most important reason is that knowing about a disability label is fundamentally a wrong way to start thinking about teaching children with disabilities. I use one example in my lectures frequently. I ask my students to "tell me everything possible about Hamid who is 14 years old and supposedly has intellectual disability". Majority of my students will list several characteristics (mostly negative) associated with the label of intellectual disability. Rarely any of my students would list any positive characteristic of Hamid (e.g., he may enjoy watching movies, or he may enjoy riding bikes). This is a common phenomenon. We tend to think of the most negative attributes associated with a label when asked to think about it. When I ask my students how they would teach Hamid effectively, the list that they would come up with would not be very different from what I already described above. The important message that our pre-service teachers must learn during their teacher education program is that each child is different and as a

teacher they must find out how each child is different. Most importantly, they must learn to identify the strengths of each child rather than focus only on what a child cannot do.

Changing hands

The most challenging aspect of preparing pre-service teachers for inclusive classroom would be to find school settings where our graduates could practice what they learn at universities (or could undertake their teaching practicum). There are many reasons for this. The foremost amongst them is schools' understanding of inclusion is quite different from what policy makers believe inclusion should look like. Many of the teachers who are teaching in primary or secondary schools are unlikely to have taken courses in inclusive education during their teacher education program. Expecting these teachers to use inclusive practices is unreasonable. However, we also know that some teachers, albeit very few, are "born" to be inclusive teachers.. One of the important tasks we have to undertake is to find those teachers within our school system. The Education Department can run a campaign to nominate best inclusive teachers from across the country. The nominated teachers then can be rewarded by the department for using exemplary practices that embrace diversity. Some of these exemplary practices may be indigenous models of inclusive education rather than imported models from abroad..

I will not be surprised if we find classrooms practising inclusive approaches in a remote area where there is only one school for all children in a village. There should be such schools also in cities. But what should be done until or unless enough of these good examples of schools and teachers are found. One possibility is recruiting schools as practicum sites in close proximity to the universities or teacher education institutions.. Teacher educators could work in close partnership with the school staff in implementing inclusive practices in the schools. The schools will benefit as they receive high quality on-the-job professional development that will improve the overall environment of the school. University educators will benefit as it will provide an environment where they can translate theory into practise and can undertake relevant action research. It is of course easier said than done. This approach cannot be operationalised unless university educators have a commitment to do it. At the same time they also need time and support from their administrative heads. Schools also need to be willing to work with universities to make this happen. Funding would be necessary for the partnership to be sustained.. Funding agencies, such as bilateral and multilateral organisations should be willing to fund such projects. The impact of these initiatives will be long-lasting; they will benefit children, their families, teachers and schools; and they will also change society's views about disability and disadvantage. Pre-service teachers who cannot be placed in inclusive schools could be asked to work on assignments that require them to reflect on what was happening in the classroom and what they would do differently if they were teaching the class.

Conclusion

UN policy documents (e.g., World Plan of Action for the International Decade of Disabled Persons, 1983) rest largely upon Western liberal views about disability and education. The policy documents are a fine reflection of the idealistic spirit; ; however, they also represent a kind of cultural colonialism, albeit unintended (Miles, 1995). They fail to recognise history and anthropology of disability outside the dominant culture of western educated classes (Miles, 1995). Is this one of the many reasons that such policies even though heavily endorsed by Ministers in Central Governments, fail to make any significant impact at the classroom or grass root level? It is time that international bodies as well as national governments recognise the huge potential that lies in our social and cultural system (i.e., the heritage and religious beliefs) which could propel the change that we have been striving for.. The change at the classroom level in our schools as a result of change in the university curriculum may not be huge or direct and immediate, but it would be a step in the right direction. It should also be recognised that such change in university pre-service program is unlikely to change the culture of our classrooms overnight, but it is a change that is necessary for long lasting and sustainable change of our schools and society eventually. The university educators have to take a new look at how we have been preparing our teachers. We have focused for too long on technical skills to be a good teacher. Let's look beyond just technical skills and focus on changing the heart, head and hands of the teacher so that good teaching becomes an inherent part of what teachers do on a daily basis in the classroom. The status quo should not continue to prevail and the children in our societies who deserve respect, better education and dignity, should not continue to be ignored and excluded.

References

- Avramidis, E., Bayliss, P., & Burden, R. (2000) Student teachers attitudes towards the inclusion of children with special educational needs in the ordinary school. *Teaching and Teacher Education*, 16(3), 277-293.
- Bazna M.S. & Hatab, T.A. (2005): Disability in the Qur'an, *Journal of Religion, Disability & Health*, 9(1), 5-27
- European Agency for International Development in Special Needs Education (2003) *Inclusive Education and Classroom Practice*. Denmark: EAIDSNE
- Forlin, C. (2010) *Teacher education for inclusion: Changing paradigms and innovative approaches*. Routledge: London, UK.
- Forlin, C., Cedillo, I. G., Romero-Contreras S., Fletcher, T., Javier, H. & Hernández, R. (2010) Inclusion in Mexico: ensuring supportive attitudes by newly graduated teachers. *International Journal of Inclusive Education*, 14(7), 723-739.
- Gupta, V.B. (2011) How Hindus Cope with Disability, *Journal of Religion, Disability & Health*, 15 (1), 72-78
- Hassan, I.N. (1990) An overview of Muslim spiritual therapy and other practices in dealing with mental health problems in Pakistan. M.H. Mubbashar & A.R. Syed (Eds) *Proceedings of the Eighth International Psychiatric Conference, 11-14 December, 1990, Islamabad, Pakistan, Vol. 2*, (Pakistan Psychiatric Society).

- Karna, G. N. (1999). *United Nations and rights of disabled persons: A study in Indian perspective*. New Delhi: A.P.H. Publishing Corporation.
- Kalambouka, A., Farrelle, P., Dyson, A., Kaplan, I. (2005) The impact of population inclusivity on student outcomes: DfEs/Institute of Education. Retrieved on 12th August from http://eppi.ioe.ac.uk/EPPIWeb/home.aspx?page=reel/review_groups/inclusion/Review_three.htm
- Miles, M. (1995). Disability in an eastern religious context: Historical perspectives. *Disability and Society*, 10(1), 49-69.
- Miles, M. (1997). Disabled learners in South Asia: Lessons from the past for educational exporters. *International Journal of Disability, Development and Education*, 44(2), 97-104.
- Miles, M. (2000). Disability in South Asia- millennium to millennium. *Asia Pacific Disability Rehabilitation Journal*, 11(1), 1-10.
- Miles, M. (2002) Belief into practice. *Journal of Religion, Disability & Health*, 6(2), 21-34.
- Morsink, C. V., Thomas, C. C., & Correa, V. I., (1991). *Interactive teaming: Consultation and collaboration in special programs*. New York: Macmillan Publishing Company.
- Peetsma, T., Verger, M. et al (2001) Inclusion in education: comparing pupils' development in special and regular education. *Educational Review*, (53(2) 125-135.
- Rouse, M. (2010) Reforming initial teacher education: A necessary but not sufficient condition for developing inclusive practice. In C. Forlin (ed) *Teacher education for inclusion: Changing paradigms and innovative approaches*. Routledge: London, UK.
- Sharma, U. & Deppeler, J (2005) Inclusive Education in India: Challenges and Prospects. *Disabilities Studies Quarterly*, 25(1). Available online at: http://www.dsqsds.org/2005_winter_toc.html
- Sharma, U., Forlin, C. & Loreman, T. (2008) Impact of training on pre-service teachers' attitudes and concerns about Inclusive Education and sentiments about persons with disabilities. *Disability & Society*, 23(7), 773-785
- Sharma, U., Moore, D., & Sonwane, S. (2009) Attitudes and concerns of pre-service teachers regarding inclusion of students with disabilities into regular schools in Pune, India. *Asia-Pacific Journal of Teacher Education*, 37, 319-331
- Singh, R. (2001, February). Need of the hour- A paradigm shift in education. Paper presented at the North-South Dialogue on Inclusive Education, Mumbai, India.