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The School as a Community

CHAPTER 3: KEY QUESTIONS TO BE CONSIDERED

- What is meant by community?
- What is an effective school culture?
- How do managers and practitioners determine ethos?
- What is the impact of a pupil's home on school experiences?
- What can be learnt from community and social initiatives practised elsewhere in education?

Introduction

If a school is to be inclusive, it will need to locate itself within society. Managers and practitioners will then need to consider their place within the broader context. This chapter defines schools as a community within a community. As such, schools reflect community needs, both social and educational. Essentially, schools exist to enable learning and teaching to take place, which does not happen in a vacuum. Relationships with parents and the broader community are central to the effectiveness of schools. The chapter will discuss issues based on research undertaken in a range of schools, nationally and internationally. The chapter also illustrates community partnerships in action through two case studies: the first, a family-based project that began in 1994 and is now established practice in different forms in a significant number of LEAs; while the second focuses on community music projects in England and Portugal. This chapter is presented in four sections:

- Section One: How schools are a community within a community
- Section Two: The relationship between school and the community
- Section Three: The advantages of increased parental involvement in schools
- Section Four: Two case studies focusing on the development of school- and community-based educational and social initiatives.

Section One: Defining schools as a community

If schools are to be inclusive, every school should be central to its local community. Managers and practitioners have a responsibility to understand that their school has to become a community within a community. Members of the school will be members of their local community reflecting its beliefs and values, conveyed through the action, behaviour and attitudes of the pupils, teaching and non-teaching staff, parents, governors and LEA.

Community can be defined as multidimensional within:

- location – where it is, the influence of the environment and systems of control
- structure – the administrative elements and guidance that determine equality of provision
- process – the management of people and development of a shared understanding of beliefs and values.

All members of the school, including those with special educational needs, as participants in the school and local community, should be encouraged to have a shared commitment to the creation of the school community. It is axiomatic that schools need organisational structures, aims and guiding rules if they are to be effective (see Chapter 5). As active players in the daily life of the school, pupils, teachers, parents, governors and support agencies need to relate to each other, sharing an understanding of the goals and targets that are to be achieved in an effective school (see Chapter 5). The determination of these goals is:

- reflective, in that the school mirrors the local community, sharing key players and their beliefs and values
- individual, as all members will have their own identity with their personal goals and objectives
- collective, as shared understanding of common beliefs and values will create a sense of community bound together by a recognisable identity and geographical location.

Community

The principles on which community provision is built are based on certain assumptions that relate to inclusive practice:

- education is part of social provision, strongly related to all other branches of social provision; education does not exist just as an academic entity
- social provision is determined by the prevailing social and economic framework of society

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- throughout civilised history, the level of social provision has sustained societies in an unequal manner, balancing those who 'have' with those who 'have not'
- both social and educational provision have become more centrally controlled
- there has been a move towards devolution of power at an operational level, reflecting the need to provide community-type activities led by the community
- there is a greater emphasis on participation that has contributed to the emancipation of the teacher.

Within the context of community, it is necessary to consider how education contributes to the life-long experience of its members, including those with special educational needs. The home, local area and neighbourhood all contribute to the educational experience of each pupil. As a consequence there are varying degrees of good and bad influences on members of the school community. There is a need for the education system to enter into dialogue with the local community and to recognise its impact on the school. The management of SEN in schools should reflect the factors that determine the nature and culture of the community. In sum:

- Special and cultural interaction: the school can exert its influence on the life and minds of the people. Equally the neighbourhood, home and culture of the people can influence the school. The totality of the experiences of all those concerned in the educational process have an effect upon each other.
- Administration and control: the geographical and managerial system within the social and cultural framework. The structure gives shape and form to the beliefs and values of the community in its social and cultural being.

Critically, education in schools should be concerned with education within and for communities, not of communities (Poster, 1982). Community education, as with all education, begins with and for the individual. The role of the community educator is not dissimilar to the traditional role of the teacher: to educate individuals in order that they become autonomous and are able to participate in the community in which they choose to live. The element of choice is important; some members of the community may wish to remain in the same setting for much of their lives while others may choose to experience other communities. Education should provide individuals with the tools whereby they are able to make such choices.

School culture

As schools function within a community there is a need to create an identity that acknowledges and reflects where the community is and where it would like to be; this is also applicable to pupils, parents, teachers and support agencies (see Chapter 6).

Schools, like other communities, have their own characteristics and personalities. An understanding of the culture of schools is required before considering the management of SEN. The culture of each school is determined by individual and collective beliefs and

values. Schools do not consist of homogenous groups of people with shared identities; schools are collections of individuals within a shared culture. The vision for the school is contained in the school development plan and policy statements that provide the rationale for practice. A school culture will manifest itself in many forms:

- practice – rites, rituals and ceremonies
- communications – stories, legends, symbols and slogans
- physical forms – location, style and condition of the school buildings, fixtures and fittings
- common language – phrases or jargon common to the school.

Ethos

Differences between schools may be explained in terms of organisational and social structure which also reflect the interpersonal relationships that create the ethos, the shared beliefs and values. The whole-school feeling exists to such an extent that it drives the school as a community towards achieving goals. An intangible relationship between community and ethos exists but the link is difficult to define. Ethos is multidimensional, as no single definition would apply to the many situations that occur in the life of the school community. Managers and practitioners create school ethos through values and behaviours that reflect values portrayed in policies and practice.

Analysis of school management and community is often directed at the individual teacher, whose skills in managing young people are so consequential to the life of the classroom (Hargreaves, 1984). The general ethos, climate or philosophy of a school has its own powerful consequences. The teacher and the pupil are interdependent; what is unclear is precisely how this interaction works.

Environment

There is a distinctive link between the atmosphere created in schools and their environment. An uncared-for school building, regardless of age, will reflect an uncaring community. Working in an environment that is in need of repair (as most schools are) creates stress; working in an environment that is unhealthy is not conducive to effective teaching and learning. Members of the school community need encouragement in order to fulfil their potential; a stimulating environment will produce stimulating results. Members of the school community need to consider how to create a positive environment. This may include:

- good quality displays of pupils' work and achievements covering full range of ability
- bright, open spaces with carpeted floors and plants, pictures and photographs
- clean buildings: no litter, adequate bins that are emptied, working toilet facilities
- supervised areas for study
- adequate facilities for every subject, e.g. PE and music store areas.

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The management of the school environment is the responsibility of everyone in the school community. The development and maintenance of the environment can be a key activity within the school and help with the inclusion of pupils with SEN. Much can be made of any school building. Community is an essential concern of schools; as such the development and maintenance of a sense of community is a primary function.

Section Two: School, home and the community

In his book, *Democracy and Education*, Dewey (1960) referred to the social function of education but called for the removal of boundaries imposed by the scholastic tradition of the Middle Ages to a broad and comprehensive approach based on relations between the individual and society, the individual and the environment, and the school and the community. Dewey warns against the separation of the school from the life of the community, arguing that the greatest waste in the school for the learner stems from her/his inability to apply the acquired experience learnt in the classroom to a use in everyday life.

Durkheim (1967) ascribes major importance to the social functions of education, defining it as the creation of a common denominator among humans, bestowing meaning on human actions and laying the foundations of social cohesion. In Durkheim's opinion, every individual has inseparable entities within; one of these is the individualist identity, comprising all the mental conditions that relate to ourselves and events in our personal life. The second is the social entity, consisting of opinions, feelings and customs that express the group or groups that humans form, belong to and nurture. According to Durkheim, the purpose of education is to create the social entity, i.e. the socialisation of the individual from the moment of birth.

Machter (2000) found that the connection between education and society goes back to ancient times. Plato was the first to discover the potential inherent in education for the improvement of society. In his great work, *The Republic*, Plato details the attributes of the ideal society. In his opinion, the improvement of education depends mainly on the enhancement of social conditions, and the improvement of social conditions may be accomplished by education.

School and community

It emerges that the connection between the school and the community is not static but develops on a continuum. The level at which the school reaches its community and vice versa is their level of community orientation. There are three possible patterns of connection between the school and the community as described in the educational literature:

1. *The closed door pattern*: the school deals with all the child's educational and social problems, and community involvement and intervention are minimal. With a closed system like the laws of nature (entropy), the energy of the system will deteriorate. Therefore, according to Friedman (1986), the closed door policy towards the community needs feedback. In Friedman's view a closed door policy will waste energy without the right guidance. In the absence of constant input

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from the parents and the community, the school will be unaware of changes occurring in these systems, and hence will be unable to adapt itself and its curricula to these changes and will keep degenerating.

2. *The open door pattern*: the school and the parents operate as open systems, so that information flows freely in both directions. The school with an open door policy makes the parents partners to their child's educational process and strives to become an influential factor in the life of the community. A basic assumption of systems theory is that the open system is designed to process the inputs of its external environment, only to return the processed product to the environment for its use and benefit. The exchange of energy occurs in a cyclic nature. The final and improved product serves as a new source of energy passing from the environment to the system. In this way the deteriorating entropy process is stopped (Katz and Kahn, 1978). According to Friedman (1986), the school with an open door policy receives its pupils from the parents, teaches them and raises their level of education, in order to return them to their community. In their adult life they will produce a new generation of pupils, whose contribution to their children's education is expected to be greater than that of their parents' generation.
3. *The balanced pattern*: the school and the parents set the degree of closeness or distance between them, in order to achieve their educational and social goals to the optimal extent. When the distance is large, the school has to bridge the gap and reach out to the community; when the distance is small, the school has to close its gates somewhat.

KEY QUESTIONS

- How would you describe your school community?
- How does your school participate in the community in which it is located?
- What are the values that underpin practice in your school?
- Does your school have an open or closed door policy? Or both?

Section Three: Parents and families

Parents and schools need to do everything they can to help their children with special educational needs relate co-operatively to adults and other children. An active partnership between parents and schools offers great benefits. The interaction between home circumstances and school practices is complicated particularly when there are medical or social problems but is important if a parents' voice is to be encouraged. Schools should provide welcoming environments (see Chapter 2). Schools can use prospectuses and other communications to convey and reinforce the nature of parental responsibility and the notion of home-school partnership. Contact with parents should not be confined to

parents' evenings; it should be an integral part of school life. It may be possible to bring together groups of parents to discuss problems in an atmosphere of mutual support.

Schools have found home-school contracts to be of significant benefit in involving parents constructively in considering education plans. Such contracts, which specify the expectations of pupils, parents and the school, have proved useful in setting out for parents their particular responsibilities in relation to their child, and in defining the school's role and policies. Such contracts are likely to work best if they offer the prospect of benefits.

Sometimes a pupil with SEN may be with a foster parent or residential social worker, or with another relative because of a court order. These carers also have a general responsibility to work with the school and pupil. Teachers and governors should be alert to the difficulties and pressures that can arise from unstable family relationships and the impact of unemployment, homelessness, family bereavement, racial tension and illness. Sometimes family breakdown may result in pupils having very disrupted lives and moving between different homes, or moving out of areas where they had established friendships. For some pupils, the school may be the only secure, stable environment they have.

It has been shown that when pupils have relationships outside the family in which they feel valued and respected, this helps to protect them against adversity within the family. Pupils may nonetheless feel inhibited about discussing changes in their lives such as family breakdown. Some children take primary responsibility for caring for parents who are sick or disabled. This may have an adverse effect on pupils' emotional and educational development. The school's processes for recording and identifying pupils with problems should be sensitive to possible links between behaviour and other experiences in a child's life. This may lead to the need to involve other agencies or support services in order to assist the pupil's development.

The benefits of parental involvement in the school

Parental involvement in the school enriches the pupils' world and extends their horizons because, when the parents take part in the educational process, the pupils are exposed to a variety of people who represent different worlds in terms of life experience, age, occupation, hobbies and mentality; these encounters afford many opportunities for learning, enrichment and identification (Noy, 1984). Parental involvement serves as a personal example for each pupil and increases awareness of the importance of the community action (Stein and Harpaz, 1995). The benefit of parental involvement is also manifested in the pupil's personality and behavioural variables, such as improvement in self-image and learning habits, reduction in disciplinary problems and absenteeism, and rise in motivation – all particularly relevant to pupils with SEN (Raywid, 1984).

Parents benefit personally from their involvement, which enables them to deepen their knowledge of their child's world, the subjects taught, the teaching methods and effective forms of negotiation with children. The involvement allows the parents to share knowledge about their child with the staff and the teachers and learn from the staff how to help the pupils, while improving their understanding of the educational process and the school (Noy, 1984; Jowett and Baginsky, 1988).

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In addition, involvement in their child's education may help the parents to develop their own personalities and satisfy their needs. In the school they may find an outlet for their talents and tendencies that are not used in other places. They gain satisfaction from the experience of expressing their needs and skills, from the new opportunities opened to them for self expression and realisation, and from the chance to share in the educational process and the gratitude and praise they receive for their participation and involvement (Noy, 1984; Hituv, 1989).

Teachers benefit from the parents' participation in the educational work in the school. Noy (1984) reports on four main areas in which parental involvement makes a substantial contribution: physical help, connections and contacts, the educational sphere, and creativity. Noy stresses that the great benefit that teachers draw from co-operation with parents is mainly emotional support, which helps to reduce burn-out, strengthens the teachers' professional, social and personal image, relieves the feeling of solitude that accompanies the teachers' work and increases their motivation to persevere and refresh their professional knowledge. Guidance is given on the key principles in communicating and working in partnership with parents within the revised CoP (DfES, 2001a):

- Positive attitudes to parents, user-friendly information and procedures and awareness of support needs are important.
- To make communications effective professionals should:
 - acknowledge and draw on parental knowledge and expertise
 - focus on the children's strengths as well as areas of additional need
 - recognise the personal and emotional investment of parents and be aware of their feelings
 - ensure that parents understand procedures, are aware of how to access support and are given documents to be discussed well before meetings
 - respect the validity of differing perspectives and seek constructive ways of reconciling different viewpoints
 - respect the differing needs parents themselves may have, such as a disability, or communication and linguistic barriers
 - recognise the need for flexibility in the timing and structure of meetings.
- Importantly, LEAs and schools should always seek parental permission before referring them to others for support. Where parents do not wish to have their details passed on to third parties their wishes should be respected.

Further, the statutory assessment process can be difficult and challenging for parents. Parents should be fully involved in the discussion leading up to a school's decision to require a statutory assessment.

KEY QUESTIONS

- How does your school encourage parents to participate in the education of their child?
- Is your school welcoming to all who visit?
- Does your school have a home–school contract?
- Do parents have a voice within the school community?

Section Four: Case studies

Managers and practitioners should be encouraged to extend the repertoire of their experiences beyond the classroom. The following case studies provide examples of practice that have engaged professional and parents in the common goal of preparing pupils for their role in society.

KEY QUESTIONS

- How can schools provide resources to encourage community activities?
- What leadership and management skills can schools provide for the broader community?
- How can your school become an extended school (DfES, 2004a)?
- What activities within your school could be extended to involve more members of the school community?

Case Study One: Family Connections – a programme for parents and their pre-school children

The Family Nurturing Network (FNN) is a registered charity which is part funded by social services, the pre-school teacher counselling service and an educational psychologist in a middle England city. All participants have combined their skills in order to support children and their parents.

Within the FNN, the Family Connections programme is aimed at families where the pre-school child is showing signs of developmental, emotional or behavioural disturbance of clinical severity which can undermine successful transition to school. These children are likely to have experienced some or all of the following: lack of stimulation, inconsistent and ineffective discipline, lack of good shared experience, parental hostility and rejection, violence in the home, corporal punishment, and parental absences and mental illness. They may also suffer from undetected sensory or physiological impairments. If not addressed, the child's problems and related detrimental style of parenting will continue, which are known to reduce the child's potential to benefit from education, to relate to peers and to become well-adjusted adults. For example, 50 per cent of pre-school children showing behavioural, emotional and social difficulties at home go on to

present these problems in primary school. Therefore, the strategic approach to the prevention of behavioural, emotional and social difficulties in schools needs to start at the pre-school stage.

The Family Connections programme is designed to help parents of pre-school children who are showing early signs of Behavioural, Emotional and Social Difficulties (BESD) to develop more effective parenting skills, to enhance children's ability to play and communicate, and to provide baseline assessment of children coming into school. Parents learn about the principles of play and praise, how to set limits, how to deal with misbehaviour without resorting to harsh or punitive measures, and how to develop communication and problem-solving in families. These principles and skills are illustrated in a series of videos showing parents and children in everyday situations 'doing it right' and 'doing it wrong' and what effect this has on the child's behaviour and feelings. Participants watch and discuss the videos and then practise the principles in role-plays with each other during the sessions and with their children during assigned home activities between the sessions. Throughout the programme, the team emphasise that there is usually more than one way to solve a problem. Parents need to have realistic expectations of their children and be aware that each child has a unique temperament. The team also encourage parents to stop and think before responding instinctively in conflict situations, so that they develop a set of skills for use in the future and feel empowered to help their children learn and be confident.

Children are provided with a range of activities in a well-equipped nursery setting. They are encouraged to play and explore these activities with support of an adult according to individual needs. Activities are adapted to suit the children's developmental needs. When the parents join in for the last thirty minutes of each session, there is an excellent opportunity to observe, encourage, praise and give advice on play activities.

The parents' group is led by a clinical psychologist/co-ordinator of the FNN and a co-leader, often a health visitor, wishing to develop further her/his skills in assisting families. The children's group is planned, run and supervised by pre-school teacher counsellors who guide several volunteer 'key workers' specifically trained for their role with the children. An educational psychologist co-ordinates observational assessment of children and preparation of reports for parents.

The families came from very varied social and educational backgrounds; however, this was not found to be detrimental in any way to forming a very supportive group. Many parents were at the end of their tether, trying to do their best but not succeeding with their children. Often, their relationship with their children had broken down and they felt they did not have much affection left for them. They were very keen to find out first of all how to control the children, but they did readily accept that we should begin by concentrating on strengthening the attachment with the children through play. The team found that the parents often had inappropriate/unclear expectations of their children and erred by being either too harsh and punitive or too permissive instead of authoritative (not authoritarian). All participants valued the programme: parents, children and the FNN.

KEY QUESTIONS

- Do family nurturing practices take place within your community, e.g. Sure Start, Family Centres, Family Nurturing Networks and Family Connections?
- How does your school relate to such agencies? (See also Chapter 6.)
- Could, or should, your school encourage parents to seek guidance and help through such agencies??

Case Study Two: Music and inclusion

Since the 1978 Warnock Report identified the needs of pupils who had restricted access to education in mainstream settings as 'special', educators have responded to the political and social drive towards inclusion. Allan and Cope (2002, p. 1) describe how this happens in practice:

... social inclusion has been dictated by policy imperatives which specify an increase in numbers of students present (DfEE, 1997) or reduction in the numbers of children formally assessed as having special educational needs ... as adequate measures of success.

Pressure has been placed on researchers and practitioners to produce models of good practice which can be generalised across schools for the use of as many teachers as possible. In practice, this has led to the publication of several guides for teachers on how to respond to children with SEN. This case study examines the use of community music for inclusion. The term 'community music' refers to any collective music-making activity initiated by members of the community. The word community can signify people living within a certain locality, representing a diversity of socio-economic backgrounds; different cultures, languages and religions may also be represented within this group. In practice, most community music groups have memberships that are consistent in their shared concern and performance of music.

This case study is set in two locations, England and Portugal. In 1980, Sonia Blandford had been appointed to a large co-educational 11–18 comprehensive school located in a light industrial town in Southern England. Initial community music started with a choir for pupils and children from neighbouring schools and led to the formation of a school wind band which evolved into a Community Music Centre (CMC). Twenty years on, in Portugal, Stephanie Duarte was researching the impact of community music-making on participants. In 2001, Blandford and Duarte sought the views of past and present young musicians and their parents through a series of questionnaires and interviews over a period of six months.

The Portuguese music centre was established by Duarte and her colleagues in 1991. Located among the international community in Lisbon, the centre provides an opportunity for young people to join a musical ensemble that rehearses in languages with which participants are most familiar, i.e. English and Portuguese. The centre sympathises with

the internationally mobile student and caters for students from a variety of musical backgrounds. As a community group, the International Music Centre (IMC) is unrestricted by involvement in the national music system and open to all; it caters for different levels of ability on orchestral instruments, recorder, keyboard, drum kit and guitar. To generate an income the IMC gives concerts on a regular basis in Lisbon and the Algarve.

Likewise, the CMC is open to any willing participant between 5 and 25. In its 23-year history, the CMC has sustained a membership of 150 forming three windbands and a choir. The centre provides instruments and tuition funded by grants and concerts in France, Germany and throughout the United Kingdom. Interestingly, the young musicians are taught by other members, not necessarily older, in a pattern similar to the Victorian monitor system. Members have also had the opportunity to perform with groups from America, Canada and Australia.

Inclusion through music – the benefits

It is axiomatic that the involvement of children in music-making from diverse social settings derives great benefit to all participants: performers, teachers and parents. Specifically, analysis of findings from questionnaires, group interviews and telephone and internet interviews found that community music-making was beneficial in:

1. *Development of responsibility*: the ability to talk about the music and share the experience with other students leads on to the social aspects of ensemble playing, as did the guidance given by peers.
2. *Choice of instrument*: neither cost or availability were inhibitors to participants who derived a great deal of pleasure from playing their instrument and chose to learn an instrument in anticipation of the sheer joy of performing. Many of the students opted for their instrument because of the appearance or its sound. Students gave reasons such as relaxation and concentration as to why they learnt a musical instrument.
3. *Development of ensemble skills*: both the CMC and IMC had a history of participating in music festivals mainly for fun but also to raise attainment. The participants felt that emphasis on standards regardless of individual ability was a positive reason for playing.
4. *Social inclusion*: many children from differing backgrounds have participated in the wind bands and choirs.

Table 3.1 shows how pupils reacted to the question 'Why join?' and findings were consistent for both organisations. The following comments show how young people can experience inclusion in the positive sense of the term, i.e. 'to be included'.

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Table 3.1 Pupils' comments

Features	Responses
Making new friends	<i>'You get to know people you would otherwise not meet either because they're not at your own school or because they are not in your social circle.'</i> <i>'We've just come to this country and it's a good way to meet people and make friends.'</i>
Finding new friends	<i>'It gives me more contact with different nationalities.'</i> <i>'There is a high level of student mobility, so there are always new people to meet every year.'</i>
Learning about the locality	<i>'I don't attend this school, so the environment is new to me.'</i>
Adapting to a new environment	<i>'It has helped me to settle more quickly in this country.'</i> <i>Participating in this group helps them adapt to a new environment.</i>
Teamwork	<i>'You get to work with students from different schools.'</i> <i>'We have helped with fundraising for the centre.'</i> <i>'There is no rivalry in music.'</i>
Helping you to work as a team	<i>'There is a strong team feeling on trips and tours which is hard to experience elsewhere.'</i> <i>'I've found it especially beneficial to receive help with my parts from another member of the group.'</i> <i>'It's great to share the performing experience with others.'</i> <i>'People help each other to get over their nervousness.'</i>
Social interaction	<i>'It's interesting to meet people from different cultures and ages.'</i> <i>'It's great for holidays and trips!'</i>

With the CMC, there are several examples illustrating the inclusion of children with SEN of which the following are just two:

- When the CMC first met Lynette, she was five years old, legs in callipers and hands clasped close to her body; she had been mentally and physically disabled since birth. Abandoned by her family she had been institutionalised in the North of England and eventually moved to Wiltshire. The CMC met Lynette at a Christmas concert to her 'family' in the 'home'. After three such visits, it became apparent that she had a particular interest in music and soon afterwards she was invited to join the CMC. Several weeks later Lynette joined the percussion section. During the

following twelve years, she participated in concerts at home and abroad. Her hands and legs developed so that, by the age of 18, she had shed the callipers and developed social skills to enable her to find employment in a local store. Sadly, at the age of 20, Lynette was relocated and could no longer participate; but in the twelve-year period of her association with the CMC all manner of children engaged with her musically and socially, without any inappropriate or negative comments.

- Chris was born with a severe hearing impairment. Through attending his brother's music lessons, he was provided with the opportunity to pick up a euphonium. Within weeks he was able to play a tune and months later joined the beginner's wind band. His lack of hearing was not a problem, he could follow the beat and would be guided by his neighbour as to what piece and which section he should be playing during rehearsal. In 1997 Chris joined the Trinity College of Music as a Junior Exhibitionist.

What conclusions?

Blandford and Duarte (2002) found that the social benefits motivated and sustained memberships of their centres. Social skills are enhanced by participation in a musical community through the development of friendships, improved self-confidence and in many cases, facilitated transition into a new environment.

In terms of learning, participants developed transferable skills associated with behaviour to learn and responsibility. Through teaching and guiding younger members the participants were able to gain understanding of their own needs particularly in the areas of intonation, aural perception, notation and ensemble proficiency. The experience of inclusion moves beyond notions of class, ability, race or creed and has been demonstrated by research, practice and music-making. In terms of inclusion, it would appear that by moving out of school and into the community the codes that limit our understanding of community are broken.

Participation in a musical community is fully inclusive. Children with learning and physical disabilities are supported and stimulated by the group. Students from different nationalities, cultural backgrounds, abilities and a wide age range are able to combine their efforts to the common good of the community. All players reported how much they had enjoyed the experience of participating in a musical community. As reflected in the words of the music educator Isaac Stern (Guaspari, 1999; p. 149), the aim of music-making is:

... not to make 'musicians' out of everyday performers, but more important, to make them educated, alert, caring inquiring young people, who by playing music feel a part of the connective tissue between what the mind of man has been able to devise and the creativity of music ... in other words, become literate, and part of the culture of the whole world.

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Having read the case studies, what can you do to improve your school and relationships with members of the school and local community?

TO DO	ACTION

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Executive summary

- To be inclusive, every school has to become a community within a community.
- All members of the school should be encouraged to have a shared commitment to the creation of the school community.
- Within the context of community, it is necessary to consider how education contributes to the life-long experience of its members.
- Community can be defined in terms of location, structure and process:
 - where it is, the influence of the environment and systems of control
 - the administrative elements and guidance that determine equality of provision
 - the management of people and development of a shared understanding of beliefs and values.
- An understanding of the culture of schools is required before considering the management of SEN. The culture of each school is determined by individual and collective beliefs and values.
- The interpersonal relationships create the ethos, the shared beliefs and values. The whole-school feeling exists to such an extent that it drives the school as a community towards achieving goals.
- There is a distinctive link between the atmosphere created in schools and their environment.
- According to Durkheim, the purpose of education is to create the social entity, i.e. socialisation of the individual from the moment of birth.
- Parents and schools need to do everything they can to help their children relate co-operatively to adults and other children.
- Community activities should be encouraged within the extended school community.

Further reading

- Dewey, J. (1960), *Democracy and Education – Introduction to the Philosophy of Education. Classics in World Literature*, Jerusalem, Hebrew University of Jerusalem and Bialik Institute. (Hebrew translation)
- Durkheim, E. (1967), *Education and Sociology*, New York: The Free Press
- Poster, C. (1982), *Community Education*, London: Heinemann