Ethical framework for the "Inclusive Assessment Map"

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I.   <u>List of figures</u>

II.   Introduction

This ethical framework for pedagogical assessment follows the situation model by Judith Hollenweger (2016). Here, the five questions **"What for?"**, **"Where?"**, **"Who?"**, **"What?"** and **"How?" are used to** diagnose with the help of the Inclusive Assessment Map (IAM). In doing so, it should become clear what can be aimed for and implemented with an IAM and what cannot. The answers are therefore divided into: **What is included** and **What is not included**. A subchapter with a further question is intended to stimulate reflection on consequences.

III.   The Inclusive Assessment Map in brief:

The IAM is a questionnaire instrument that is intended to facilitate the assessment and influencing of the participation situation for teachers. Firstly, the participation situation of pupils and classes is assessed along the nine domains of life of the International Classification of Functioning, Disability and Health (ICF). The instrument then suggests ideas for action as environmental changes, i.e. participation situation and possibilities for action are clearly linked ('Map'). Summarised in Hollenweger's five questions, the pragmatic considerations for use are as follows:

1. **What is the purpose of diagnosis?** In an IAM, the final goal is inclusion, the indirect goal is participation, which should be made possible in different areas of life.

2. **Where should diagnosis take place?** In schools

3. **Who should assess whom?** Teachers at schools should, if possible in teams, carry out the assessment for all or as many pupils as possible.

4. **What should be assessed?** In an IAM, the participation situation of pupils and whole classes should be assessed. This requires a shift in the focus of the assessment. The question here is not: 'Is the performance good in comparison to the class'. Instead, the question is: 'Is the situation of the class or pupil such that we can ensure participation now and in the future?' Answering 'no' to this question may mean that the goals of what specifically should be participated in need to be adjusted, or the means by which participation is to be ensured need to be changed.

5. **How should the assessment be made?** In an IAM, data is collected unsystematically, it is interpreted and judged in the college on the basis of experience and various reference norms whether there is a participation problem or not. The IAM then suggests environmental adjustments. Teachers judge these again by making a decision whether and which ones they will make and how. Systematic perceptual influences and judgemental tendencies cannot be avoided in this form. They must therefore always be taken into account in the application. The joint completion of the IAM also helps here. Last but not least, the perspectives and goals of parents and pupils should be taken into account.

1. What for?

The question of what is diagnosed in school is easy to answer: to solve pedagogical problems. Pedagogical problems arise when certain pedagogical goals cannot be realised. In this case, an actual state does not correspond to a target state. In an assessment, the actual state is then examined more closely, but not just like that, but always in the light of what should be. If this is taken into account, assessment is both a search for errors and a search for solutions: What can I do better? Where are the starting points for new attempts? Diagnostics or assessment is therefore never normatively neutral, otherwise no one would make the effort.

To answer the question of what IAM is used for, the pedagogical basis is first presented here (1.1). Then it is made clear which functions of diagnostics or assessment can be fulfilled within the framework of an IAM and which cannot (1.2). Finally, a brief description of the overarching strategy in pursuing the goals and fulfilling the functions - of *assessment for learning - is* given and reference is made to points that are systematically neglected as a result (1.3).

1.1 Pedagogical basis - values, norms and goals

The IAM is intended to be a solution-oriented tool for inclusive pedagogical assessment. Fundamental to this is the belief that the goal of all educational interventions is to improve the situation of as many individuals as possible and not to harm those who do not directly benefit. The aim is the progress of all students in terms of *academic achievement* and *social participation*. In order to present the

pedagogical and ethical basis of IAM, it is useful to distinguish between the core value (1.1.1), the overarching norms (1.1.2) and the specific goals (1.1.3). A detailed justification is the subject of the further question (1.1.4).

1.1.1 Core value: inclusion through participation

Values are what we think is good in the world. There are many such values in school. Important examples are justice, freedom, well-being or achievement.

What is included in an IAM - Participation
The corel value that the IAM should help to realise is *participation as the greatest possible self-determined participation*.

What is not included in an IAM - Performance and inclusion
Our schools prepare for a society that sees itself as a meritocracy. Both justice (performance equity, equal opportunities) and freedom are understood through performance. In the IAM, academic achievement is only one factor among many that can contribute to a satisfying life of participation and self-determination.

We also consider inclusion to be valuable, it is even the actual goal, for which participation itself is again a means. However, as soon as we define inclusion firmly, it becomes an ideology (Boger 2019a, b). *Inclusion is only suitable as a term of reflection*.

1.1.2 Standards

Norms are rules of conduct by which we try to ensure that our values are realised. They exist in many forms as rights between different entities

(state-state, state-individual, group-individual, individual-individual).

What is included in an IAM - Human Rights and ICF Ethical Guidelines

IAM refers to the Universal Declaration of Human Rights (UN CRPD), and especially to the solidification of children's rights (UN CRPD) and the rights of persons with disabilities (UN CRPD). This gives rise to the demand for an inclusive education system that is accessible to all, promotes individual development and accepts different values but is centred on human rights (UN CRC, Art 26, UN CRC Art. 28, 29, UN CRPD Art. 24).

The International Classification of Functioning, Disability and Health (ICF) adds its own ethical guidelines to the classification. In eleven points, these stipulate respect and confidentiality, transparency, the opportunity to have a say and the most holistic use possible as well as, in principle, the use of information to improve participation opportunities at the social and political level (ICF Annex 6).

What is not included in an IAM - laws and regulations

An IAM cannot justify a breach of law. Furthermore, all those who use the IAM must comply with the applicable rights and regulations (e.g. data protection regulations) in their respective countries.

1.1.3 Concrete goals of IAM

1. *Overcoming barriers - enabling participation*
   The IAM aims to enable participation by identifying environmental factors that are conducive to school participation.

2. *Focus solutions - universal design*
   The IAM will provide international best practice to facilitate participation in the school system for all students.

3. *Orientate towards subjects*
   The IAM is designed to help meet the needs of students by realigning educational and participation goals with existing conditions.

4. *Reclassifying the old - Recategorising*
   The IAM aims to replace the individual-centred and deficit-oriented view in setting inclusive measures with a system- and situation-oriented view.

5. *Enabling cooperation - empowering teachers*
   The IAM aims to establish a common language and understanding of learning situations through the use of the ICF and to strengthen the view of teachers vis-à-vis other professions.

1.2 Functions - implicit tasks of assessment or diagnostics

Diagnostics and assessment also have certain pedagogical and political functions, relatively independently of the goals of the person carrying them out (Jantzen 2017, 167-171 , Tröster 2019, 116-120). It makes sense to consciously design these functions and their interactions in order to avoid unintended side effects. IAM thus has pedagogical functions (1.2.1), political functions (1.2.2) and should help teachers to understand themselves as political actors (1.2.3).

1.2.1 Pedagogical functions

Every assessment has pedagogical functions, i.e. it fulfils purposes or at least underlying tasks that arise from the logic of pedagogy.

What is included in an IAM - finding out what could be changed

In the context of IAM, assessment has the following (inclusive) pedagogical functions:

- *Didactic function* - to provide didactically relevant information
- *Reporting function* - to share successfully implemented pedagogical measures
- *Evaluation function* - to assess whether environmental adaptations have been successful
- *Disciplinary function* - as monitoring and standardisation of participation (classification of functions up to here according to Tröster 2019, 116f).
- *Functional diagnostics* - to establish presumed relationships between causes and effects
- *Typing diagnostics* - as identification of successful action patterns
- *Educability* or *remedial diagnostics* - as an extension of the view of otherwise unconsidered educational potentials
- *Normalisation/inclusion diagnostics* - i.e. looking for ways to recognise the individual condition of pupils as diversity.

(Classification by Emil E. Kobi from Neumann & Lütje Klose 2020, 16-21)

What is not included in an IAM - check carefully and investigate further

The following (inclusive) pedagogical functions must be fulfilled by other instruments:

- *Socialisation function* - i.e. socialisation with the performance principle, because IAM does not evaluate performance.
- *Feedback function* - as feedback for pupils (see 1.3 *Strategies*)
- *Motivational function*
- *Disciplinary function* - as punishment for inappropriate behaviour (functions of performance diagnostics according to Tröster 2019, 116f)
- *Classification diagnostics* - as an accurate and unambiguous description of a situation
- *Functional diagnostics* - as identification of clear cause-effect relationships
- *Typing diagnostics* - as drawing unambiguous conclusions
- *Selection* or *placement diagnostics* - e.g. as attribution of resources
- *Educability* or *support diagnostics* - as a more detailed exploration of the educational possibilities of individual pupils (classification by Emil E. Kobi from Neumann & Lütje Klose 2020, 16-21).

1.2.2 Political functions

Assessment also always has political functions. With the help of data, the education system is controlled at all levels. This control of the education system is generally referred to as the *monitoring function* (Tröster 2019, 118f).

What is included in an IAM - control and governance

IAM has been developed for this purpose by education policy actors and researchers with funding from the European Commission. The aim of IAM is to support schools in reducing *truancy*, *class repetition* and *early school leaving.*

What is not included in an IAM - resource allocation and authorisation

IAM can neither fulfil the *allocation/selection function,* nor the *entitlement function* (Tröster 2019, 118-120). No allocations of resources or educational careers are made.

1.2.3 Politics and pedagogy

In addition to these functions and goals of IAM, educators always have their own values and norms. To realise these values and to live up to the norms in future generations is, abstractly speaking, the function of pedagogical action itself. This is true regardless of whether the focus is on improving the future situation - i.e. *learning* (e.g. Prange 2010, for schools Weinert 2000, Gruschka 2019) or the present situation - i.e. *well-being (e.*g. Krämer & Bagattini 2015).

What is included in an IAM - separation of viewpoints

Users of the IAM should be aware that pedagogy takes place under political conditions and itself has goals that are political (Schleiermacher 1820-1921/2008, 200, 211f). In order to consciously relate to this mixture of functions, one can distinguish between political and pedagogical points of view: The pedagogical gaze is characterised by the fact that it has a concrete individual in view. The view tends to be political if the (learning) situation of children in general is to be improved. This is how the different outcomes of IAM can be ordered: The class overview enables inclusion-oriented policies in the classroom, the pupil overview participation-oriented pedagogy.

What is not included in an IAM - Education reform

The IAM does not enable a large-scale policy. It is possible that the comprehensive use of IAM at a school will not only result in the needs of pupils and classes, but also those of the school. However, an allocation of resources is not yet part of an IAM. In an IAM, only the attention of teachers is distributed.

1.3 Strategies - ways to achieve goals

Many classifications are discussed in the literature on diagnostics and assessment. In German-language discourse, the following classifications are central: *summative vs. formative assessment; status diagnoses vs. process diagnoses, selection strategies vs. modification strategies* and assessment *of learning vs. assessment for learning*. Each division emphasises different aspects and is helpful under certain conditions. From the teacher'*s* point of view it makes sense to speak of assessment of or *for* learning, because here the purpose of teaching (= learning) is solidified. From a student's point of view, the additional distinction of *assessment as learning is* significant.

What is included in an IAM - Assessment *for* learning

The diagnostic strategy in IAM can be broadly described as *assessment for learning* (European

Agency for Development in Special Needs Education n.d.). IAM enables a *summative* overview of a participation situation in classes and for individual pupils. This means that many observations are summarised - 'summed up' - and not directly focussed on a specific behaviour in a *formative*, i.e. process-accompanying and process-controlling way. On this basis, decisions can be made transparently. Nevertheless, no pure *status diagnoses* are made*;* instead, *process diagnoses are* to be made. This means that an assessment is made not only once, but several times. By comparing several assessment points in time, a process description is created (Breitenbach 2020, 19). In addition, the participation possibilities or limits are assessed with the aim of being able to change them. This has consequences for all other question points:

- Diagnostics are not done in a separate setting, but in 'natural situations' at school (*Where?*)
- Here, diagnosticians do not pursue an interest in knowledge as much as an interest in action (*who?).*
- The objects of diagnostics are not essential characteristics of persons, but constellations of person and environment as process states or situations (*What?*).
- Diagnostic methods are less focused on controlling the accuracy, reliability and comparability of judgements than on enabling helpful and fair decisions (*How?*).

What is not included in an IAM - Assessment of and *as* learning

Neither *assessment of learning,* nor *assessment as learning, is* undertaken by the IAM. The resulting overview can be the starting point for further more detailed analyses of learning. This would then be an *assessment of learning*. Even more important is the reference to the extension of the IAM through *assessment as learning.* This takes place in the conscious design of *formative feedback. Feedback is* the most important single didactic action in the context of assessment. According to Hattie and Timperley (2007/2016), effective feedback can be divided into three questions that need to be answered in a way that is *understandable for* students:

- *Feedup*: What are the goals?
- *Feedback*: What has been achieved so far?
- *Feedforward*: What is needed from here to get to the goal?

Particularly effective feedback does not refer to the personal level, but contains concrete information about tasks and work processes as well as self-regulation of pupils.

1.4 Further question

Question: What is the point of increasing participation?

Answer: Participation is what positively characterises inclusion.

Inclusion is the opposite term to exclusion. Inclusion means 'inclusion' instead of 'exclusion'. Because this does not say much, it must be added: Inclusion is the opposite of unjustified exclusion as discrimination.

In international research, there are many attempts to define inclusion with clear characteristics (Göransson & Niholm 2014, Booth & Ainscow 2017, Piezunka, Schaffus & Grosche 2017). These

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attempts can only provide a first orientation. They cannot solve the problem that both integration and segregation processes can have a discriminatory effect. Therefore, reconstructions of inclusion as a *dilemma* gain international importance (Norwich 2007, Speck 2019).

The understanding used here goes beyond this and formulates inclusion as a *trilemma*: according to the psychoanalytic concept of Mai-Anh Boger, inclusion consists of three incompatible principles that simultaneously constitute political-pedagogical programmes: *Empowerment* (E), *Normalisation* (N) and *Deconstruction* (D).

The trilemma is that for inclusion all three principles must be implemented, but the combination of two logically excludes the third.

A non-contradictory pedagogical-political programme can therefore only be advocated in combination of two of these principles at the same time (E and N → non-D; N and D → non-E; D and E → non-N).

A general example to clarify: If in a class the targeted promotion of certain groups has the side effect that this group is addressed negatively and/or the insistence on a supposed norm leads to a compulsion to conform, these can trigger suffering (even if the original goal of the promotion is suffering reduction). It can therefore be assumed that *deconstruction (D)* could be helpful here.

From here, the question arises whether deconstruction should remain linked to either normalisation or empowerment:

- If *normality* is to be aimed for in a similar way as before, groups can be mixed differently or performance requirements can be individualised (*normalisation* and *deconstruction*). The original group of 'integration children' is deconstructed, but so are their rights to special support (non-empowerment).

- If persons concerned are to be *empowered*, the granting of recognition, also beyond school achievements, gains special importance and even clearer separations of groups come into question (*deconstruction* and *empowerment*). Some children may then not have to learn certain things, such as actively participating in a class discussion, in the near future, but learn consistently with their own tasks. However, these performance expectations are then *different and "not normal" and* the further segregation of groups thus prevents the recognition of the "others" as "normal" (*non-normalisation*).

There is no generally correct answer. Answers can only be given by concretising them to specific contexts and persons. And that, too, only for a time (Boger 2019b, 176).

Nevertheless, we can see from the lack of participation that inclusion has been unified along one of the lines described by Boger: EN, ND, DE. The person who only participates in this way is no longer heard: he or she cannot have a say in whether he or she wants to be specifically supported (*empowerment* and *normalisation*), whether he or she wants to participate in normal lessons and be subject to the same assessment criteria (*normalisation* and *deconstruction*) or whether he or she wants to be treated outside the narrowly

defined rules in a situation that actually deviates from the norm (*deconstruction* and *empowerment*). An important condition for inclusion to succeed is participation. This is also true for adults. It is more difficult and even more important with children and young people. More difficult because we cannot assume the same degree of self-determination and co-determination in children and young people as in adults. It is even more important because although adults continue to develop, children and adolescents are at the mercy of their developmental conditions in a special way.

Participation is thus both a means and an end, both in health care (Imms et al. 2016) and in school (Maxwell, Granlund Augustine 2018). In school, participation is special yet another time: activities in school are often learning activities. Not being able to participate in them means not being able to learn, for example, reading and arithmetic. This has further consequences for later participation: Literacy and numeracy are important skills for participation in adult life (Hollenweger 2015, 37).

We can try to let pupils have a say in how they learn, giving them choices both in curriculum, learning methods and in how they show they can do something (European Agency for Development in Special Needs Education 2011, 13).

However, participation also means that cooperation is not only accompanied by support, but also by resistance. It is therefore not only about creating affiliation and silent participation, but also about taking opposition from students seriously and enduring it (Winkler 2018, 125).

2 Where?

The question of where to diagnose is also easy to answer: At school. Schools are institutions for the reproduction of society. This is also where basic rules of seeing and assessing are learned and reproduced. Therefore, all considerations of cognitive practices (= assessments or diagnostics) must reflect the structures and functions of schools (Schuppener 2022). In order to fully understand the circumstances under which assessment is carried out in the context of IAM, it is important to know who is behind the development and whose goals are involved (2.1). Other structures and functions are dealt with at the relevant question points or explicitly addressed in the follow-up question (2.2).

2.1 Participating shareholders

What is included in an IAM - Administration and academia cooperate with teachers

The IAM is to be used in all schools trying to implement inclusive education. It was developed in cooperation with the Vienna Directorate of Education with six international universities (Belgium, Germany, Norway, Austria, Portugal, Sweden) and together with teachers in Belgium, Germany, Austria and Portugal. In other words, educational policy steering attempts and concrete practical problems are to be thought of together in order to really cover school needs (Breit 2021). The aim was to create an instrument that can be adapted to each individual school (keyword: *5As - Accomodability/Flexibility, see* question 2). At the same time, the exchange of solution approaches beyond the school should be made possible by teachers being able to feed their own solution options for participation restriction, which they have successfully applied, into the database.

What is not included in an IAM - Pupil view and direct cooperation with other professions

Critically, the development of the instrument systematically disadvantages the pupils' perspective. For example, needs were asked and individual pupils are involved in the evaluation, but the needs and the perspective of the teachers are the guiding principle for the evaluation.

This is based on the one hand on the design of the research project (ICF-based) and on the other hand on the knowledge of the teachers about their students. In addition, the aim of the project is to create a relief instrument for teachers. Nevertheless, only a supposed objectivity can be produced in this way. It is a prominent point of criticism to be made about the tool. It is very important that all users of the IAM tool are aware that the dominance of the teacher perspective can reinforce existing power imbalances. This aspect will be critically reflected upon in the course of this ethics concept and should be part of a possible follow-up project. Especially in a project on participation, this point is in need of improvement. At this point, the dominance of the teacher perspective should be counteracted as follows: The users of the tool should be sensitized to the use of IAM and the associated power imbalances through the point "Attitude", which is linked on the website. Under the point IV. 3. and IV. 5. the concept of power in pedagogical relationships and diagnosis-like processes is additionally discussed.

In addition, it would be desirable that the use of the ICF and its implementation in the school system would make it easier for teachers to apply for further assistance (and thus students).

2.2 Further question

Question: So far there has been a lot of talk about inclusive education, what about IAM is actually specifically school-based?

Answer: In everyday life, IAM tries to balance the tension between the opening claim of inclusion and the obligatory and closing character of school. The historical triumph of the school was also accompanied by an understanding of its serious, public and closing character. School has the overriding function of introducing new people to the normality of life, of normalising them. In contrast, pedagogy also has an opening character; the future is to be opened up and shaped. Visionary and freedom-oriented educational policy ideas, just like pupils and teachers, get lost in everyday life between timed lessons, clear class rules and, for example, requests for permission to go to the toilet. The school has its own logic to which all reforms, including political reforms, adapt (Winkler 2018, 126-132).

Fend (2008, 25-27) has described this process of adapting and reinterpreting reform ideas or instructions from superiors through generally accepted logics of action or the functions of school as 'recontextualisation'. These adaptations sometimes give rise to new practices that make the implementation of the actual purposes more difficult. Such recontextualisation can be observed at all levels of the school system (macro-, meso-, microsystem) (Amrhein 2016).

The IAM represents, so to speak, a counter-movement to recontextualisations by offering contextualisation itself:

● Macro level: The IAM avoids the narrow focus on people with specific disabilities by using the term participation. This can be used to describe important learning problems of all as well as to make visible the specific problems of people with specific disabilities in school.

● Meso level: School headmasters who are concerned about the workload of their teachers should be given an instrument with the IAM that enables cooperative planning according to needs. Teachers can transparently communicate needs in their class and coordinate with others.

● Micro level: If previous differentiation mechanisms are to be replaced, the old ones usually prevail as recognised logics of action. The IAM only adds an additional perspective to current performance and behavioural assessments without declaring the old ones irrelevant.

3 Who - Whom?

The question of who diagnoses whom is usually answered in the context of inclusion with all - all. Everyone should be allowed and able to observe and assess everyone and no one should be hurt.

As far as the objects of diagnostics - or the target group - are concerned, it is important that no one is left out of the picture and at the same time that deviations do not mean exclusion (3.1) (e.g. Simon & Simon 2014, Wocken 2014a). However, the subjects of diagnostics also need certain competences for this, which is why, for example, there are calls for all teachers to be trained in assessment or diagnostics (3.2) (e.g. Reich 2015, Schäfer & Rittmeyer 2015). How the concrete design of roles and cooperation should be shaped is a question of intense debate (3.3) (e.g. in the response to Schäfer & Rittmeyer by Simon 2015). The further question concerns teachers' experience of competence and points to the fact that teachers also need participation-oriented contexts.

3.1 Who? - Actors

What is included in an IAM - Universalism

The IAM, like the ICF, is applicable to all people. It should be carried out explicitly for all pupils and thus make it possible that participation restrictions and opportunities are also perceived by little noticed pupils. Good practice requires that parents and students know that their situation is being assessed with the help of the IAM.

Professional ethics have been presented for educational professions within the framework of professional associations (e.g. *Code of Ethics of the Education Profession of the* American National Education Association from 1975/2020 or *Reckahn Reflections of* the German Institute for Human Rights etc.). These are intended to guide educators in their everyday actions. They formulate combinations of relatively broad ethical principles, skill expectations and concrete norms for action.

For pupils with severe participation difficulties, it will be particularly important to find positive starting points and to set priorities for action. When creating an IAM, it is also important to get a picture of the whole class and thus get an overview.

What is not included in an IAM - consistent subject orientation

IAM does not systematically give students a voice. It is up to teachers to include their perspective when assessing participation difficulties. Students and their parents should have a say in what learning and participation goals should be targeted.

3.2 Who - Competences

What's in an IAM - Seeing what you know how to change

Teachers are often not well enough prepared for the changes in school classes in the context of inclusion-oriented school reforms. The IAM is designed to enable certain competences. The use of the IAM should sharpen the teachers' view of the participation possibilities and barriers of pupils in different areas of life. Without giving the impression that teachers do not already have possible solutions themselves, concrete possibilities for adapting the learning environment to the needs of pupils or

classes - as ideas for action - should also be made available.

This is based on the idea that problems are better and more accurately recognised when there is knowledge of how they can be remedied (Schlee 2012, 85). In this way, diversity should be experienced positively and an interactive understanding of disability should also become a reality in everyday school life. The hope is that if barriers can actually be removed, these barriers will become more clearly recognised as the cause of disability (keywords: *recategorisation* and *salient categories*, in question 6).

What is not included in an IAM - Diagnostic training and special needs education

Teachers do not receive training in advanced diagnostics and therapy of individual participation or functional areas through the IAM.

Whether or not a strengthening of pedagogical assessment as described above succeeds nevertheless also depends on whether teachers can reflect on their distribution of tasks and their attitudes as relevant barriers for pupils.

3.3 Who - Whom? - Role allocation and cooperation

What is included in an IAM - equal dialogue and expertise

The IAM should be able to be used by all teachers individually and in teams. Ideally, the IAM is completed in dialogue. This results in more valid assessments.

By enabling teachers to comprehensively assess the participation situation of all pupils, the IAM helps

them to feel responsible for all pupils in the class. Teachers should then no longer be administratively dependent on an expert to assess what they themselves can assess. This, and the use of a common language in the ICF framework, should enable an equal and effective dialogue with other professions from special education, care and therapy.

What is not included in an IAM - diversity of perspectives

The following important steps towards more inclusive diagnostics must therefore be realised outside of IAM:

- Pupils learn to assess themselves and each other in their learning (e.g. Prengel 2016, Meyer & Jansen 2016, Götz 2017).
- As many perspectives as possible are sought, including from other educational staff, parents, pupils and other professions (e.g. Reichenbach 2018, 151).

3.4 Further question

Question: But I am not the only responsible person. How am I supposed to take on tasks for which I am not properly trained?

Answer: It is about starting from one's own strengths in order to expand competences, also in the sense of 'being allowed'. Hopefully without being left alone.

Not only students, but also teachers are human beings. They too have a (fundamental) right to participation and to be heard. Traditionally, the tasks of diagnostics were and are separated between the different educational professions.

Doctors, psychologists and special educators diagnose, teachers teach, and other professionals support these processes. The conscious design of the participation of teachers in diagnostic processes has been discussed controversially in the German-speaking world under the heading of cooperation. One side of the discussion insists on the preservation of separate roles and professional competences (empowerment and normalisation) (e.g. Schäfer & Rittmeyer 2015). The other side sees the division of competences as a fundamental problem for inclusion-oriented processes, because the division of responsibilities reproduces the tendency to divide groups into 'normals' and 'non-normals' (deconstruction) (e.g. Simon & Simon 2014, Simon 2015).

This discussion is likely to be less fruitful than designing concrete diagnostic processes that we can carry out with confidence in our own competence and that are valued by other professions through common goals (Hollenweger 2016). Teachers know their school and their pupils or their participation institution in their class quite well. In some cases, they know them better than an evaluator. They are likely to be able to assess the participation situation at school. In this way, they can take responsibility together with others. In Boger's work, the idea can be found that there are no inclusion educators in the singular, but that the college is decisive. It is not about feeling responsible for everyone alone, but about feeling responsible for all children together (Boger 2019b, 219f).

And again: teachers are also human beings. They learn to take into account other areas of their lives, including their own influence and that of their classroom. In concrete terms, teachers can also examine the *5 As* (see chapter 4.2.2) for their own participation in school diagnostics:

- Availability - Are there diagnostic options for me/us?
- Accessibility - Which diagnostic options are accessible to us?
- Affordability - Which diagnostic options are economical?
- Accommodability (Flexibility) - Can we adapt diagnostic capabilities?
- Acceptability - Can we (and our students) accept these opportunities?

4 What?

In everyday life, the question of what should be examined is sometimes only answered in an implicit way. All attempts at professionalisation (e.g. Meyer & Jansen 2016, Hesse & Latzko 2017) oppose this "implicit" or "everyday diagnosis". For each assessment, an explicit question is required. Here, a theoretical object is selected (e.g. intelligence, reading ability, concentration, coping with everyday life, etc.) and concretised in so-called *hypotheses.* These hypotheses formulate propositions and must be able to be falsified by the subsequent assessment. They are therefore testable (4.1).

The questions and hypotheses asked in school are classically - and according to the specifications of many school administrations - related to the deficits of an individual or to enduring characteristics of pupils. It is then about an intelligence quotient, a lack of written language skills or the ability to concentrate, which are to be tested in a standardised situation. In the context of inclusion (and also of special needs education), there have been calls for decades to overcome this focus on the individual and on deficits. Instead of only describing structures, functions and competences of pupils in detail, the interactions of environment and individual should be taken into account. The aim is to understand complicated situations in such a way that they are no longer merely overwhelming.

What is diagnosed in an inclusion-oriented way must therefore be *pedagogically relevant, be* conceived as a *process* and not as an *unchangeable* state*,* take the *entire situation* into account, be *based on competences* and be designed for *participatory understanding rather than clear*

explanations. In this way, *coping strategies,* i.e. ways of dealing with limitations, can also be consciously taken into account (Wocken 2014b, 220-222). The understanding of participation that underlies the IAM should make all this possible. After introducing this construct (4.2), it is made clear that even with IAM there are different ways to face a difficult situation (4.3). The follow-up question clarifies that an IAM is about adequately capturing diversity in the classroom without making disparaging judgements (4.4).

4.1 Questions and hypotheses

What is included in an IAM - Setting hypotheses when filling it out

The basic question of IAM is: 'What is the participation situation like in my class and specifically for individual pupils?

The selection of hypotheses takes place during the completion of the questionnaire. These 'hypotheses' are concretised in the individual items to be answered in the questionnaire.

The IAM can also be filled out for only one of the 9 areas of life. Thus, the selection of individual areas means a presumption that specific participation barriers or also opportunities can be found in this area.

### What is not included in an IAM - complete transparency

There is no written fixation and theoretical elaboration of questions and hypotheses. This has the advantage that the instrument becomes *accessible, affordable and also adaptable and* thus *acceptable* (keyword: *5As,* see question 2 and

4.2.2). Content control and connectivity to definitions and concepts of other professions is realised through the common language of the ICF. However, neither the whole process of assessment nor the exact interpretation of the assessment of whether a participation difficulty exists or not is transparent for uninvolved parties.

4.2 Participation as a construct

The IAM is intended to assess, evaluate and help change the participation situation in classes and of individual pupils. It is based on the ICF's understanding of participation and adapted to the needs of the school. This adaptation to the needs of the school is an open process. For ease of use, individual items can be assessed as unimportant for a class and skipped.

4.2.1 Organise data in the ICF

Figure 1: ICF model (Federal Institute for Drugs and Medi...
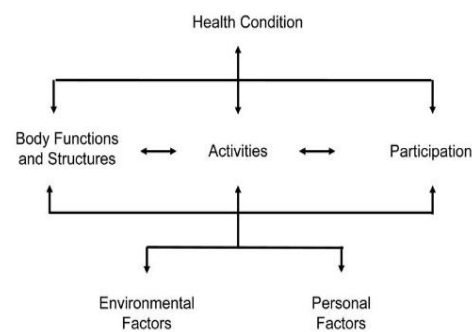
What is included in an IAM - ICF as an information system

The ICF provides an understanding of disability that makes it possible to focus on participation. The ICF can and should be applied not only to people with known impairments, but to all people (WHO 2013, 34 Biewer 2017, 67, Maxwell, Granlund, Augustine 2018, 3, Pretis, Mechtl & Kopp-Sixt 2019, 10,

Hollenweger 2021, 37). Because teachers' specific expertise is in assessing and evaluating academic, social and emotional learning and supporting participation of their students (European Agency for Development in Special Needs Education 2012, 16f), and they know and can influence the school environment well, it makes sense that the IAM starts here. Thus, the IAM uses the strength of the ICF as an information system in which very different data can be ordered and linked to respective occupation-specific knowledge (Hollenweger 2013, 1088).

What is not included in an IAM - entire ICF model and ICF codes

The IAM uses the ICF coding only indirectly and the *biopsychosocial model of* disability selectively. The *social model* is actually used. The biological and more psychological factors described in the domains of *body structures (s-codes)* and *body functions (b-codes)* are studied by other professions. Person-related factors are not coded in the ICF and are not collected in an IAM. A concept of disability should therefore be used in a limited way but applied to all.

4.2.2 Assess participation

What is included in an IAM - Participation as a phenomenon in context

Participation in an IAM is used synonymously with participation with the greatest possible self-determination (Schwab 2022). The underlying concept originates from the health sector (Imms et al. 2015, 2016) and has been adapted for the

education sector (Maxwell, Granlund & Augustine 2018).

In a model, individual-related and environment-related terms are placed in a relationship. A distinction is made between *person*, *context* and *environment*. The *context* is the environment relevant to the situation. Participation thus manifests itself within a context as the interaction of a person with this context. Participation can mean mere *presence* ('Attendance') and beyond that involvement ('Involvement'). With the

Figure 2: Family of participation-related constructs (Imms et al. 2016, 4)

In order to assess whether a participation restriction exists or not, the interactions of *person* and *context* are always decisive (Imms et al 2015). For example, *competences* only become visible through the *acting of* persons, but also only emerge through *learning if* the contexts in which acting is to take

place fit the previous competences in such a way that they can be consolidated and expanded (Imms et al. 2016, 3f). The IAM tries to take this mixture of participation conditions and goals into account. In the context of the ICF- CY, participation conditions means the design of activities in meaningful contexts and the enhancement of support factors, as well as the reduction of barriers in the child's environment (cf. Pretis et. al., 2019, p. 85).

School participation is understood when filling out an IAM with the model of Hollenweger and Lienhard (2010) or Hollenweger (2011). This model relates the ICF to the comprehensive concept of human *capabilities* as well as to the *goals of* school curricula and other educational goals. In a further step, it helps to link the consequences for education and teaching methods with the environmental factors and the enabling visions and goals. For needs planning, the authors suggest assessing a student's participation situation along the nine domains of life of the ICF from different perspectives and linking it in a conversation with curricular goals and individually divergent visions of a good life in the future (Hollenweger 2011). The IAM should help to develop visions for the future (Fig. 3: bottom right), to pursue concrete participation goals (Fig. 3: top right) and to integrate environmental factors or methods and techniques and services in everyday school life for this purpose (Fig . 3: bottom left). The assessment of whether participation in one of the activities is sufficiently successful or not should
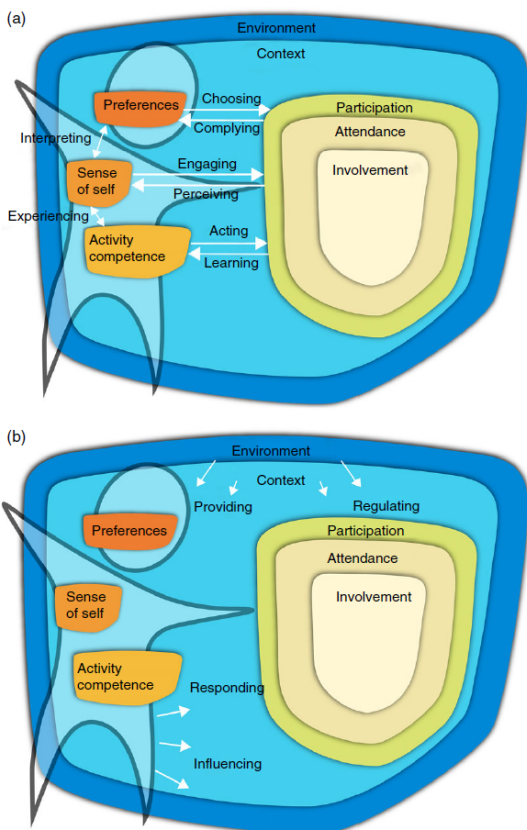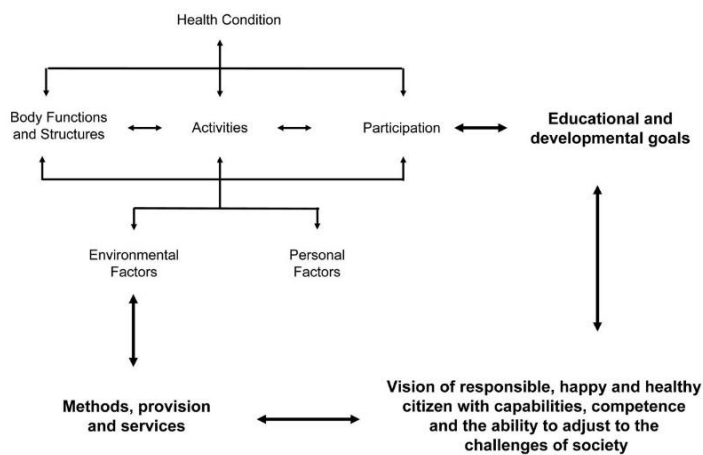
therefore be made in comparison with the perspectives of parents and pupils.

What is not included in an IAM - definition and assessment of contexts

The IAM does not provide a conclusive definition and empirical breakdown of the construct "school participation". School participation is a complex phenomenon in which individual observations cannot be clearly assigned to a single factor. Therefore, the items should not be filled out uncritically; they can be provided with explanatory comments at any time.

An IAM assesses the participation situation as an interaction of environment and individual in context. Furthermore, it would be possible to directly assess contexts for their participation friendliness. With the *5 'As',* criteria for this assessment are available:

● *Availability* - availability/if there are possibilities
● *Accessibility* - Accessibility/whether opportunities are accessible
● Affordability/if it is worth it
● *Accomodability (Flexibility)* - adaptability/if you can customise opportunities

● *Acceptability* - whether the person as such and his or her preferences are recognised.

These five dimensions are along the poles of participation in *presence* and *involvement, with the* first two tending to represent presence and the last three the degree of involvement (Maxwell, Granlund & Augustine 2018). They can be applied to the contexts of both students and teachers.
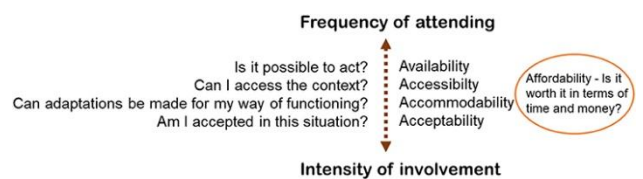
Figure 4: Five As of Participation (Maxwell, Granlund & Augustine 2018, 4)

4.2.3 Influence participation

What is included in an IAM - matrix of participation and environmental factors

The IAM is based on a matrix in which positive effects on school participation domains (ICF-d domains) were linked to interventions in school classrooms that are to be understood as environmental factors (ICF-e domains). The matrix is based on a systematic literature review of studies published in peer-reviewed journals since 2011, in which a total of 101 individual studies were examined. In addition to the environmental adaptations thus identified, further measures to improve participation were identified in European Commission ('European Agency') publications and other relevant publications. Furthermore, the IAM aims to facilitate the school-wide exchange - and also across individual schools and national borders - of successful environmental adaptations to increase participation in the individual areas.

What is not included in an IAM - explanations and more universal design

Although the matrix was created on the basis of a systematic literature review, it only classifies individual phenomena within the ICF language without asserting clear cause-effect relationships. Moreover, the matrix only covers parts of the participation domains surveyed in the IAM. From a pragmatic perspective alone, the search for successful environmental changes cannot be organised by looking for exactly the same person-context constellations in as small a way as possible. This search is part of the development of an increasingly *universal design of* the context - that is, of teaching. This *more universal design* means that as diverse as possible offers are made in the following 4 areas (Center for Applied Special Technology 2018, Müller Bösch & Schaffner Menn 2021, 104):

- Learning tasks
- Editing forms
- Long and concentrated work phases
- Understanding and structuring aids

4.3 What answering an item means

What is included in an IAM - satisfactory or not

If an item is ticked, it means that, according to the assessment of the teachers filling in the form, there is a participation difficulty for a pupil in the corresponding activity. This means that from the teachers' point of view the realised participation is not satisfactory and a pedagogical action is indicated (for more information on how to fill in and interpret, see *5.2 How to interpret*).

If an item is not ticked, this may mean that the currently realised participation

- meets the general objectives of the curriculum
- Meets the general expectations of the teacher
- meets the individual expectations and goals for the student
- the currently realised participation in this area cannot be meaningfully assessed and therefore needs more attention in everyday life.

What is not included in an IAM - Setting priorities

When answering the individual items, no priorities are set yet. Otherwise there would be no overview of the overall situation. Priorities are only set when possible interventions are selected.

4.4 Further question

Question: Do all of them now somehow have a disability and are therefore equally entitled to get help?

Answer: It is about capturing diversity in a classroom. We use the language of the ICF universally, so the possibility of being affected by disability becomes visible to all.

The IAM does not attempt to follow the logic that a specific disability must be established in order to determine the right to assistance. Therefore, an IAM does not speak of disability but of participation difficulties.

The hope is that teachers will be able to carry out a so-called "recategorisation" of pupils. Re-categorisation, in contrast to decategorisation, does not mean that so-called thinking drawers are overcome. In the case of decategorisation, only personal characteristics of the pupils would be

observed. Re-categorisation is about developing more adequate thinking drawers and keeping them flexible (characteristic of inclusive diagnostics according to Boger & Textor 2018).

This should enable two effects: Firstly, teachers should be provided with salient categories and secondly, the self-categorisation of pupils should be positively influenced.

5 How?

The answer to the question of how to diagnose is the main part of all methodological teachings. It basically encompasses all five of the questions posed here. In the context of inclusion, this question is also easy to answer in principle: methods must be strictly geared towards promoting inclusion and not undermining it. In general, three attitudes are helpful:

- It is about being empathetic and understanding rather than explanatory (Wocken 2014b, 222, Meyer & Jansen 2016, 41f, 84f).

- The methods used should be examined with regard to their effects on the identity formation of pupils (Bourke 2017, 223,234, Gerhartz-Reiter & Reisenauer 2018, 117f). In this context, it helps to ask how one can meet people in an appreciative way even in difficult situations (Schiermeyer-Reichl 2016, 144-148).

- What exactly leads to more inclusion and what hinders inclusion at the moment is a question of the individual case constellation (Boger 2019a, 417). Sometimes it is enough to observe and change the context (Schlee 2012). Sometimes a differential diagnosis must be made with a lot of methodical control in order to achieve a desired state (Diagnostics - Type A or B, Fig. 5). Sometimes it can help to discuss the current situation together, not only to change the pedagogical measures, but also to agree on common goals that deviate from the (unspoken) normal case (Diagnostics - Type C, Fig. 5).

In order to be able to design processes consciously, it makes sense to distinguish between different steps, which is why three sub-questions are posed for the IAM:

How should the survey be conducted? - The IAM is a questionnaire to be completed individually or in teams. The data processed come from different situations in everyday school life (conversations, lesson observations, work products and targeted school tasks) (5.1).
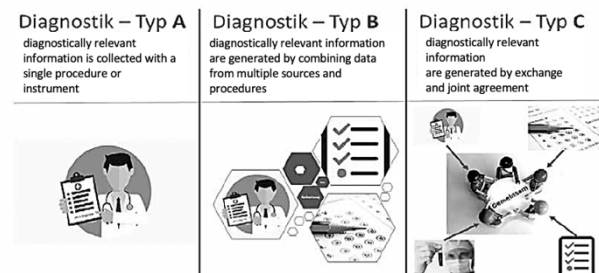
Figure 5: Diagnostic types according to types of data collected (Luder 2018, 78)

How to interpret? - *The* data will be interpreted against the background of individual and curricular points of comparison (5.2).

How should judgements be made? - Judgements are made as to whether there are participation difficulties or participation opportunities worth considering in the relevant areas. Subsequently, the results of the questionnaire ('outcomes') are to sort out and reflect on previously used and not used opportunities for environmental adaptation and help to implement them (5.3 and further to 1. *What for?*).

5.1 How to survey?

What is contained in an IAM - information from different sources

The IAM questionnaire can be filled out based on what is known about the students or the classroom

situation. In any case, it makes sense to bring together information from different situations and different people. A cooperative processing of the questionnaire enables a better data basis for decisions (type-C information according to Luder 2018). This can ensure ecological validity (=validity). However, it can also be useful to collect data specifically on individual items.

What is not included in an IAM - strong methodological control

There is no standardised survey process for the IAM. This has the advantage that many sources of information can be included while the questionnaire remains economical. It also protects against the impression that a participation situation can be assessed objectively and completely from a teacher's perspective. However, it also has the disadvantage that there is no systematic control of perception and judgement tendencies (keyword: *bias*). The teachers must reflect on these tendencies together and, if necessary, alone.

5.2 How to interpret?

What is included in IAM - critical, individual and universal reference standard

The assessment of whether or not there is a participation barrier is based on a comparison with a factual criterion (= critical reference norm) or a previous participation status (= individual reference norm). The objective criteria can be applicable curricula, explicitly set performance and participation targets or concretely targeted behaviour for individual pupils.

The assessment of whether a barrier is present or not is always subject to previous assessments. Teachers will assess the same behaviour differently for different pupils. In the case of IAM, they can even do this without any problems. This is because it is not about performance, but about the assessment of participation possibilities on the basis of previous experiences with the pupils. In this way, the so-called universal reference norm can be realised. This means that every student can be recognised as competent - at their respective level of action (Prengel 2016, 53).

These standards of comparison will become intermingled, especially in relation to the model that links empowerment visions, concrete goals and methods with the ICF, and different perspectives are taken into account (see 4.2.2). The central problem for teachers will be to find a balance between accepted dependency on the one hand and envisaged autonomy on the other. There is - if one is honest - no criterion that can guide this balance in all individual case decisions (Prange 2010, 94). In general, it can be said that the participation of parents and pupils is also called for here, i.e. there should be a say in which participation goals should be fulfilled. This applies both to the focus on certain goals and to the assessment of when a goal is considered to have been achieved. Pedagogical ethics can provide further guidance

Examples of formulations in an assessment process are:

- *If we use that yardstick, it's not a problem; if we want to use that yardstick, it might be a problem.*

- *For X, this is a really good performance*
- *That was already different with X*
- *Actually, X can do that, but...*
- *However, X can actually already do this with help, so if Y happens, X can certainly take part.*
- *Here X does that, here X does not do that most of the time*

What is not included in IAM- setting social reference norm and goals explicitly

IAM tries to leave the social reference norm outside for the moment of filling in. At least in the IAM, it is not a question of whether a child performs well or poorly in comparison with children of the same age or with children from a similar place of residence, whether he or she can concentrate and control himself or herself well or not. It is about whether, for example, performance is a problem in view of overarching educational goals, or whether - under the current conditions - concentration and behavioural control are not as good as would be necessary for effective learning. In this case, the age norm is normally a point of orientation for educators and it implicitly continues to exist. However, if this normal case becomes the rule in such a way that children who just don't quite fit in are slowed down, demoted or excluded, this is a problem. This applies to all ends of the performance and behaviour spectrum. So it is not a matter of banning social comparisons, but of adding other ways of looking at them. Particular care should be taken with the following formulations:

- *This is normal in the class*

Comment: Such a statement has almost only a relief function for teachers. Relief is also not forbidden and also useful. However, this statement does not provide any relevant information for the assessment of an individual's situation.

- *X is not developed according to age*

Comment: Assessing age-appropriate development is the task of therapeutic professions. In IAM, it is not the development of the individual that is examined, but the possibility of the environment and the individual to create a satisfactory everyday life. In this context, it is more relevant to ask which next learning steps would be possible than whether there is an advantage or a deficit compared to people of the same age.

- *But look at Y for comparison! He also has ... and makes ...*

Comment: Such a sentence can be helpful as an idea impulse. It aims at what can be changed. However, filling out the IAM is not yet about change. Such a comparison is therefore rather irrelevant for assessing the current situation. However, this comparison can be useful: It can serve as an impulse to use an assessment that deviates from the normal case and is carried out with another pupil in other cases as well.

The setting of concrete participation or behavioural goals, if it is to be done explicitly and transparently, must also be done in addition to the IAM (see 1.3 on formative feedback).

5.3 How to judge and act?

In an IAM, many judgements are made about the participation situation. The questionnaire then provides an overview of the situation assessment

(5.3.1). Subsequently, focal and action judgements, i.e. decisions, are to be made on the basis of the proposed environmental change options (5.3.2). In all assessment judgements, purposeful, addressee-oriented and mindful communication is essential (5.3.3).

5.1.1 Judgement 1: Situation assessment

What is included in IAM - Overview of class and individual pupil situation

The actual assessment judgement of the IAM is the assessment of the participation situation in the class and for individual pupils - at this point in time (see 4. What?). Thus, after completing the IAM, two 'outcomes' emerge:

- *Overview of the situation in the class*: Here it becomes clear where many pupils have difficulties in participating, but also which areas were assessed as unproblematic.
- *Individual overviews by pupils:* Here it becomes clear for individual pupils in which areas difficulties are seen and in which areas participation seems to work quite well under the current conditions.

What is not included in IAM - biography, process diagnosis, prognosis

The participation judgement is to be understood as a survey of a current situation. The judgement therefore neither maps the biography of a person nor a longer process. IAM does not take a classic process perspective, but an ecological perspective (Hollenweger 2015, 38). Also, IAM cannot make valid predictions, i.e. it cannot make forecasts.

An overview of a longer development only emerges by comparing different assessment points (see 1.3 Strategies). If a team of teachers uses the IAM several times, such an overview is created, which can then also be used for independent evaluation of measures (see 1.2 Functions). When moving to another class, this is problematic for reasons of data protection and data sovereignty. Here, only environmental adjustments that have been successfully applied so far are transferred as well.

5.1.2 Judgement 2: Decision to act

What is included in IAM - focus and idea for action

Environmental changes are proposed to the respective overviews according to the identified participation difficulties. These environmental changes and thus improvements in the participation situation are the actual purpose of an IAM (see 1.1 Pedagogical basis). This is where teachers set priorities. On the one hand, by having to select participation problems that should receive increased attention. On the other hand, by deciding between the proposed ideas for action.

What is not included in IAM - Clear "scientific" decision

While the IAM provides a useful basis for decision-making by taking the overall situation as a starting point and many of the proposed environmental adaptations are empirically or scientifically tested, this does not mean that "science" can say what would be good in the individual situation. The approach is science-oriented in that it collects observable evidence, organises it and often proceeds with theoretical reasoning as to why the

idea for action might be fruitful. However, the procedure is not science. For science follows a fundamentally different logic. It does not want to make judgements about individual situations, but to find general laws (Westmeyer 2006, 35). It is therefore dishonest to say that one has carried out a "scientific diagnosis". In the same way, however, it is dishonest to say that science cannot offer any clues for individual case decisions (Question 7: What then constitutes science-oriented diagnostics and what ethical rules can be established for it?).

5.1.3 Communication aid

What is included in IAM - ICF-oriented classification and sharing with parents and professionals
The language of an IAM is the language of the ICF. The classifications of the life domains and the link between participation assessment and environmental adaptations originate from this language. This should simplify communication with different professional groups in which the ICF is also implemented, without losing the specific pedagogical perspective. Simplified communication should also help to give more importance to this perspective. By providing a quick insight into the assessment of the participation situation in different areas, a completed IAM can be a starting point for a focussed diagnosis of other professions in specific functional areas (see 3.3 on equal dialogue).

The same applies to communication with parents. Parents also communicate with different professional groups. If they all speak a similar language, arguments become more coherent and decisions more transparent. Especially for communication with parents, the IAM provides the function to clearly present the assessment of the participation situation as well as selected ideas for action and to use them in a discussion with parents (see 3.3 on diversity of perspectives).

What is not included in IAM - ICF codes, discharge of responsibility
The IAM does not use all the ICF language. Specifically, the individual codes of the ICF are not displayed. However, these can be traced without much effort. This can help to better explain individual items or also to change them by splitting them into several or by adding items that were previously missing.

However, by communicating with the overviews and ideas generated in an IAM, teachers are in no way handing over responsibility to the developers of the IAM or to other professions (2. Where?). On the contrary, the IAM tries to give teachers the possibility to take responsibility for all students by making the communication of why they are doing something binding with parents and other professions. This could have the desirable side effect that not many different professionals work uncoordinated with one child, but that the goals and methods can be coordinated without much effort.

IV. **Ethics - ask further questions**

Ethical considerations examine the goals presupposed in moral rules and pragmatic considerations and also the means to achieve these goals. They attempt to justify these goals and means. Only by justifying actions and omissions do they become free actions (Pieper 2017, 36-38). A good way to gain orientation is to ask critical questions. Viable answers also provide fundamental theory at the same time, so they are always already an expression of a certain line of thinking. For this reason, three attempts are needed to answer the first question. The first takes the perspective of the pedagogue or educator. The second attempts a bird's-eye view, which arises from an examination of the desires of oppressed subjects. The third answer tries not to forget the perspective of the educated.

1 What for?

Question 1: What would actually be a pedagogical and ethical basis for inclusion?

Answer 1: Inclusion is ensuring that our pedagogical actions remain pedagogical.

According to Klaus Prange (2010), pedagogical action can be defined as *showing*: "We act explicitly pedagogically by showing something to another in such a way that he or she can show it again and is also moved to do just that". (22)

The fact that the educated should also be able to imitate something results in criteria that an action must fulfil in order to be considered pedagogical at all: It must be *comprehensible, reasonable* and *connectable* (23). These criteria are each directed towards a concrete relational structure and a fundamental value or principle (25-28):

- In its *comprehensibility,* a pedagogical action is directed towards the relationship between the learner and the object of learning. This should be successful. This means that learning takes place. Comprehensibility is normatively oriented towards the value of *truth.* Prange sees in didactics the effort to ensure this comprehensibility.

- In its *reasonableness,* the action is directed towards the relationship between the persons involved. To be truly pedagogical, this relationship would have to be oriented towards *respect* and *recognition*. With reasonableness, the actual conditions of the 'adepts' are taken into account. This is therefore the core business of diagnostics or assessment.

25

- The *connectivity of* an educational action ultimately unfolds a self-relation of the learners in the future. Pedagogy is concerned with helping to shape this self-relation. Normatively, this self-relation is oriented towards *freedom*.

Answer 2: Inclusion, from an ethical point of view, cannot be defined positively, it is about recognising our ideological entanglements and avoiding one-sidedness.

The understanding on which this is based has already been explained under the term trilemma.

This trilemma can be represented graphically as a triangle, where the sides signify the combination of two approaches. This combination gives rise to *ontologies of otherness* (i.e. understandings of what differences between people are *essential*) and *legitimate claims*. The respective opposite points are the excluded third.

The trilemma can also be represented linguistically:

- EN→ non-D: One can try to enforce the right to participation of a certain group, for example by offering support. You can *empower* and *normalise* (EN). But then you cannot at the same time *declare the* lines of difference that make up this particular group and its disadvantage, as well as the normality in which it is supposed to participate, to be not so desirable, i.e. *deconstruct them* (non-D).

- ND non-E: One can try to counteract the negative effects of group divisions by declaring diversity as 'normal' and no longer speaking of groups but of individuals (keyword: *diversity*). This *normalises* and *deconstructs at* the same time (ND). But then one cannot at the same

time demand rights to support for certain groups (e.g. socio-economically disadvantaged groups, gender groups, people with migration and disability experiences) or mobilise them - one cannot *empower* (non-E).

- DE→ non-N: One can try to create special structures for people with special (protection) needs (e.g. 'working class children', 'LGBTQI+', 'migrants', 'disabled people' etc.) and set up e.g. special schools or classes with certain profiles. You do this if you want to *deconstruct* the normality of oppressive orders and *empower* these groups at the same time (DE). But then you can't at the same time demand that these structures should be the normality for everyone. Moreover, such shelters tend to lose their connectivity to the 'normal' structures of the majority (non-N).
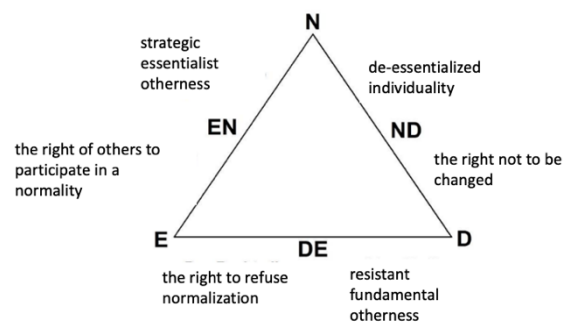
If inclusion is taken seriously as an ethical principle, the first step is to recognise that the allied subjects (here: teachers), as well as the oppressed subjects (here: students), cannot act sovereignly. For completely sovereign action would presuppose the standardisation of inclusion, which always leads to legitimate claims being overlooked (Boger 2019a, 45).

Boger's idea is to reflect on *dead ends in* each individual case. From this impasse, however, there

are always two ways out. These ways out can also ultimately lead to undesired side effects if the situation changes.

Answer 3: The pedagogical and ethical basis is, in the true sense, the counterpart: the pupil. The IAM takes up the contradictions of inclusion and starts from the image of every human being or from capabilities.

Education is a relational process and needs a counterpart. Therefore, it does not make sense to look only at the side of the educators or teachers. There is a positive basis for education in children, which in different languages and traditions is called e.g. *Bildsamkeit* (Tenorth 2011) or *Capabilities* (Nussbaum 2015).

Strictly speaking, this is the very basis of pedagogy and inclusion: that children develop subjectivity by relating to culture, by (having to) make their own way into communal and social life between adaptation and resistance (Adorno 1959, pointedly in Winkler 2018, 134-138).

In order to intentionally connect to this foundation, we need to systematically look for the respective manifestation of this foundation in the form of potentials or possibilities for future developments (Prange: comprehensibility, reasonability). And we must do this in a way that helps students to rediscover themselves again and again (connectivity) (e.g. Bundschuh 2019, 154-157). The starting point is the activities of the students, which they, as readers, know better than I do. The IAM tries to organise these as social phenomena and uses the 'taxonomy' of the ICF (see II.4. What?).

In Boger's language, the IAM is a project that fundamentally focuses on normalisation and thus adaptation. If one remains consistently oriented towards school curricula, DE pedagogy or special education is not possible: recognising otherness, investing a lot of resources, looking for completely different ways.

Therefore, it makes sense to understand participation not only as participation in school learning activities, but to be able to plan next learning goals based on visions for the future of a special person (see II.4.2. Participation).

Question 2: What is the point of increasing participation?

Answer: Participation is what positively characterises inclusion.

Now there is a direct contradiction to the second answer to the first question, which says that inclusion cannot be described positively. Nevertheless, as already explained, simply "being there" along the trilemmatic lines can still mean exclusion and, above all, a lack of voice.

We can try to let students have a say in how they want to learn, give them choices in curriculum, learning methods, as well as in how they want to show that they can do something. However, we cannot refrain from *showing* them things in which they have no interest at first. Things that are unpleasant but true. Things that are an imposition, exhausting and take a long time to become automated and only then make life easier. Things that may never make life easier for them, but make

it better for others and enable a life with more freedom:

"To put it banally: One must learn to be able to live and to shape life oneself, because human life in us arises and happens out of cooperation, thus begins and takes place in complex processes of mutual stimulation, support, encouragement and resistance. This is the core of all pedagogy, which precisely cannot be limited to inclusion, to belonging and participation, because these are then content with silent participation." (Winkler 2018, 125)

In addition to the IAM, it might be helpful to look at the context of the students directly and to assess it with regard to the 5 As (see 4.2.2 Assessing participation):

- How are learning tasks designed?
- Are there obstacles in certain tasks, e.g. group games?
- How are routines, e.g. the distribution of tasks, organised?
- Are rules and their sanctioning designed in such a way that they are available to all, accessible, manageable on their own, adaptable and acceptable?

Open questions (and possible answers):
- Is it just more important for this person to focus on aspects of learning and achievement or aspects of the social situation in order to achieve long-term recognition and freedom in a future society? (Possibility: e.g. seek conversations with like-minded people)
- Which decision is the right one for this specific context of action? Am I instrumentalising a child

for my political convictions? (Possibility: e.g. seek conversations with others)
- Does it make more sense here to establish a special educational status for safety's sake or can we/ I accompany a process longer and thus ensure more freedom? (Possibility: e.g. seek allies and/or apply principles from Boger & Textor 2016)

2 Where?

Question 3: So far there has been a lot of talk about inclusive education, what about IAM is actually specifically school-based?

Answer: In everyday life, IAM tries to balance the tension between the opening claim of inclusion and the obligatory and closing character of school. The reference to the three levels of the school system was already given in Part I.

Boger also works out what inclusion means for the pupils concerned at the micro level from the perspective of the functions of the school:

- "Inclusion means having a link to the school's performance principle.
- Inclusion as social integration has the objective side of popularity (as an intersubjective fact) and the subjective side of belonging (as a feeling).
- Inclusion means being seen in public space.
- Exclusion means being overlooked, relegating a person's problems or suffering to the private sphere" (Boger 2019b, 37).

A very concrete step that also seems to have arrived in the mainstream is that learning and achievement processes should no longer be *individualised* but

personalised (European Agency for Special Needs and Inclusive Education 2021).

IAM can help with this:

- Not (only) academic performance is considered, but also other areas of school life. Thus, achievement itself is also understood as a possibility for participation and its assessment becomes more flexible - more *personalised* (DE line).

- By locating difficulties and possible solutions in the context of the person, the actually relevant markers are made in order to improve academic performance and participation (ND line).

- Children with difficulties in learning but also in difficult life situations are recognised as such and can be supported personally (EN line).

Open questions (and perspectivisation):

- What kind of school would I want to learn in? (And what makes me different from my students?)

- What exactly is our/my school preparing for? (And what should it prepare for?)

3 Who?

Question 4: If I always have to question everything - and especially myself as a teacher - what can I still orient myself to?

Answer: It is good to stop pretending that you always know exactly what your orientation is. But it's also good to know that you can always reorient yourself.

Professional ethics have been presented for educational professions within the framework of professional associations (e.g. *Code of Ethics of* the *Education Profession of the* American National Education Association [NEA] from 1975/2020 or *Reckahn Reflections of* the German Institute for Human Rights etc.). These are intended to guide educators in their everyday actions. They formulate combinations of relatively broad ethical principles, and skill expectations and concrete norms of action. The answer is to be given in four steps. A general professional ethic is presented. A catalogue of commandments for pedagogical relationships is cited. The reverse side of professional ethics will be looked at. And finally, the reorientation in Boger's concept of inclusion and Prange's concept of pedagogy will be traced.

1 Overarching standards

Relatively broad ethical principles are formulated, for example, by the NEA with the *imperative of truth*, *pursuit of proficiency, promotion of democratic principles* and the two principles of *accountability to learners* and *the profession.*

According to this publication, the *responsibility towards the profession* consists above all in avoiding the misuse of competences.

Accountability to learners consists of the following eight points:

- Respect for the person
- Non-partisanship of the teacher
- Objectivity with regard to teaching issues
- Protection from barriers to external learning
- Keeping free from humiliation and negative evaluations of the person
- Prohibition of discrimination (prohibition of excluding individuals from the teaching programme, withholding benefits from

individuals or granting advantages to individuals)

● Pedagogical reference as a professional relationship that prohibits private gain

● Knowledge gained from professional interaction not to be used elsewhere

2 Rules of relationship building

The Reckahn Reflections (2021) set out ten guidelines for the concrete shaping of relationships. "Which is ethically justified:

Children and young people are addressed and treated with respect.

1. Teachers and educational professionals listen to children and young people.

2. In the case of feedback on learning, what has been achieved is named. On this basis, new learning steps and support are discussed.

3. In feedback on behaviour, behaviours that have already been successful are named. Steps for good further development are agreed upon. The permanent affiliation of all to the community is strengthened.

4. Teachers and educational professionals pay attention to the interests, joys, needs, hardships, pain and sorrow of children and young people. They take into account their concerns and the subjective meaning of their behaviour.

5. Children and young people are taught self-respect and recognition of others.

Which is ethically impermissible:

1. It is not permissible for teachers and educational professionals to treat children and young people in a discriminatory, disrespectful, humiliating, assaultive or rude manner.

2. It is not permissible for teachers and educational professionals to comment on children's and young people's products and achievements in a devaluing and discouraging way.

3. It is not permissible for teachers and educational professionals to react to the behaviour of children and young people in a disparaging, overwhelming or exclusionary manner.

4. It is not permissible for teachers and educational professionals to ignore verbal, physical or media violations between children and young people."

3 The dark side of professional ethics: ethical drift

It makes a lot of sense to be guided by these professional ethics (Prange 2010, 103-111). However, negative effects also arise here, which are described as the *dark side of professional ethics* or *ethical drift.* Institutional logics are not based solely on the recognition of the dignity of persons, but are also subject to other social tasks (see II. 1. What for?, 2. Where?). Some tasks are in a certain tension with unconditional recognition because they consist of enabling and changing persons (enculturation function, qualification function, selection function) (Prange 2010, 112-119). Some tasks even stand in the way of this recognition because they allocate positions that no one desires or can desire (allocation/selection function) (Dederich 2022, 97). *Ethical drift* describes the process in which these tensions are decategorised: By assuming that one and one's colleagues are secure in their orientation towards justified principles, actually problematic practices or diagnostic instruments can remain unreflective and become normalised (Bourke 2017, 225).

4. Living up to the responsibility

Power always gives rise to responsibility. As teachers and already as adults, we are endowed with power. Our relationships are asymmetrical. This also means that the questions we have to put up with and should ask ourselves (mutually) are inexhaustible (Prange 2010, 65f). We can, however, order some questions. This is possible along different understandings of professions (e.g. Helsper 2021). Understood as a theory of profession, Boger's concept of inclusion is post-structuralist. It seeks not only to uncover social structures, but to enable their active co-creation. Here, an attempt is made to use theory to interweave and reflect on the dimensions of body, habitus and biography in an exemplary way.

As pedagogical situations, diagnostic situations are always encounters of human bodies. We cannot fundamentally change our bodies or escape the practice of attributing identities that takes our bodies as a starting point. We are fixed in our biography and in the historical weight of categories of difference. We are unfree in a very basic way (Boger 2019a, 64-91). It may be that I, as a person, am unsuited to perform a particular function because of side effects. It may be that I do not like someone. It may be that certain behaviour 'triggers' me in such a way that I can hardly behave any other way than I do. It is worthwhile to look into these reactions in one's own biography. But it can also be simply inappropriate on the part of the students. This can already be due to my body, and goes beyond simple structures. For example, my educated bourgeois habitus, with its emphasis on individual responsibility and intellectual ability, contributes to the suppression of other ways of life (Wevelsiep 2015, 571). My habitus or even my attitudes can thus hinder the development of class or disability consciousness and thus the articulation of political freedom.

Through an ethos as an attitude or body technique, we consciously influence at least part of the encounter (Boger 2019b, 198f). In this framework, we can develop an openness to the perspectives, underlying mechanisms and feelings of the diagnosed (Schuppener et al. 2021, 160). If we allow ourselves to be decentered and "stumble over our own bodies [and our abilities] again" (Boger 2019a, 290), we can learn this attitude of openness to others-others again and again. There are many approaches to shifting one's own appearance and gaze to allow for difference (D).[1]

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[1] For individual educators, two approaches can make clear how the contradictions of an inclusion-oriented diagnostic are balanced in one's own attitude. The summaries are abbreviated from Boger's inclusion theory (for advanced learners): In Prange's (2010) nomenclature, the issues here are those of *reasonableness*, focused on respect and recognition. In addition to *discretion* (27), he identifies in *pedagogical reference* - following the tradition of humanistic pedagogy - an attitude that can help us cultivate the perspective of pedagogy. Part of this is the combination of *real* and *ideal seeing*. Pedagogues should simultaneously see adolescents in their present situation with their abilities and limitations (E) and towards their possibilities, their future opportunities (ND) and treat them accordingly. Individually, the ways of seeing are risky: the view of present abilities and limits blocks life and development opportunities, already by the mere addressing (EN non-D); the sole view of possibilities becomes an illusion without a reality check (ND non-E or DE non-N) (cf. Prange 2010, 138). Furthermore, Ines Schiermeyer-Reichl (2016) has shown with her *Diagnostics as Recognition* how encounters and diagnoses can be shaped from an attitude that fundamentally integrates the value of recognition into cognitive and educational processes. This attitude, which is to be adopted specifically towards children in need of

Prange (2010) calls this approach *self-responsibility* through *self-education* (87) in contrast to *leadership* towards pupils (69) and *care* towards offspring (51). It is about knowing and influencing one's own contexts (ND), but also about establishing a self-relationship of self-discovery (DE) and acquiring skills that enable the assumption of responsibility (EN).

An ultimately satisfactory solution to the problem of bodies, attitudes and biographies will only be found at the level above, the distribution of roles in the college (see question 4).

4 What?

Question 5: Do they all now somehow have a disability and are therefore equally entitled to get help?

Disability has been described over time by different models, all of which have been based on different understandings of disability. A brief historical outline of these developments seems appropriate here in order to make the different perspectives on the concept of disability more accessible and also to show the limits of the respective understandings. In the 1970s and 80s, the predominant **model of** disability was an **individual one,** which gave rise to the so-called rehabilitation paradigm. This states that a disability can be "overcome" by adapting to the environment (Waldschmidt, 2020, 15). According to this understanding, disabilities can thus be causally attributed to physical or cognitive

abnormalities (ibid., 16). The individual model gained a high international resonance and was also reflected, for example, in the definitions and classification systems of the World Health Organisation. The growing criticism of the individual model (especially from Great Britain) subsequently formed the basis for the social model. The core of the criticism was that people with disabilities were attributed a dependency through the individual component, which was also reflected in the design of the health and school system (keyword: labelling-resource dilemma). In addition, this also attributed to them the responsibility for overcoming their disability.

The **Social Model is** based on a materialist social theory and originated in Britain (ibid., 17). It followed the political discourses and definitional efforts of the British disability movement. Disability was now no longer understood as the result of medical pathology, but as a product of social organisation (ibid., 18). Specifically, this means that disability arises from social exclusion mechanisms inherent in society (ibid.). Similarly, the Social Model places responsibility on society and rejects the shifting of this responsibility to individuals. However, the Social Model has also had to face critics, two of whose central criticisms are as follows: The importance of the body and the focus on problems (ibid., 19).

"It is true not only for the normal, but also for the damaged or injured body that it can be regarded as a biophysical quantity, but that at the same time

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support in the emotional and social areas (E) (134), is based on a *new authority* (N) that is accountable for its own values but does not abandon them (EN) (cf. 144-

146). Because systemic (self-) reflection is built in here (141f, 146-148), self-inflictions through decentrations also become possible in the process of diagnosis (D).

history and biography, meaning and experience, social action and social situation are so indissolubly woven into it that a binary division between >nature< and >culture< proves short-circuited. Put differently, the social model can be accused of having an implicit essentialist core. By simply presupposing the >impairment< level and essentially placing disability *on top of it* without connection, it deprives itself of the theoretical potential associated with a social science approach." (Waldschmidt, 2020, 23)

Another point of criticism and at the same time a common feature with the individual model is the problem orientation. In both models there is the narrative of a "search for solutions" for the disability, both models have an operative character. This distinction between "healthy" and "to be cured" must be eliminated: "For disabled and non-disabled people are not binary, strictly separated groupings, but rather mutually dependent, interactively produced and structurally anchored complementarities." (ibid., 24).

From the US-American area, a post-structuralist supplement was added: the **cultural model**. It is about developing a deeper understanding of the emergence of categorisation processes and the deconstruction of the same. Disability is no longer understood as something universal, but as something that involves historicity and relativity (ibid., p.25). Identity is dependent on the patterns of interpretation of those who are not affected and thus not only discrimination but above all stigmatisation due to certain characteristics comes into focus (ibid., p. 26). What is more, it is not the marginalised group but the majority society and its

image of a supposed normality that becomes the object of investigation (ibid.). The new perspective is intended to make the constriction of "normality" comprehensible. In addition, the Cultural Model expands the catalogue of demands. In addition to equal rights and special services, cultural representation must take place in order to actually achieve recognition and participation of people with disabilities (ibid.). Only in this way can people with disabilities no longer be seen as a minority, but as an integral part of society (ibid.).

Hopefully, this outline can help you to locate yourself in the models and to strengthen or question your own position as a person with or without a disability. It shows that disability is not a static quantity and never has been. That disability is perhaps also only a product of our ideas of normality. An overview of the models can help to differentiate one's own understanding of disability and to direct new perspectives towards the wishes of those affected.

In addition, the concept of disability is growing and currently also includes, for example, neurodiversity or stigmatisation, which can be related to mental illness.

5 How?

Question 6: What then constitutes science-oriented diagnostics and what ethical rules can be established for it?

In order to be able to establish ethical rules for diagnostic action, it is worth taking a look at ethical guidelines that should underlie pedagogy as a

whole. First of all, according to Prange (2010), pedagogy can be understood as a morality of showing that is measured by three standards, which are used here as principles. Prange describes these principles as a moral minimum for showing to be truly pedagogical (ibid., 23). Applying only three yardsticks may not seem like much, but unlike many ethical guidelines, these are meant to stand their ground by being clear and action-oriented. The standards are: Comprehensibility, reasonableness and connectivity (ibid.).

Comprehensibility, basically describes the core claim of didactics. Insights achieved through pure authority would be indoctrinating, so teachers must act in such a way that they are understandable so that insights can be gained (ibid.). The standard of **reasonableness** complements comprehensibility, but is not to be classified as secondary. Here it is important to take into account the students' prerequisites (age, etc.) and to adapt one's own language and other environmental characteristics. It is important that reasonableness is not to be understood as a fixed value, but as a situational adaptation (ibid., 24). Finally, the last measure, **connectivity,** ties in with the basic character of learning: Learning connects to what is known and enables transitions to the next. The overarching goal is always the autonomy and freedom of the subjects. These are lost when it is presupposed what acquired competences are to be used for (e.g. *what is* to be read) (ibid., 26). This goes beyond the scope of pedagogical responsibility.

Commandments can also be derived from the developed standards: For the standard of comprehensibility, the commandment of truth can

be formulated, the commandment of respect and recognition can be assigned to the standard of reasonableness, and the commandment of freedom can be derived from the standard of connectivity (ibid., 27). These standards and commandments form an ethical foundation for pedagogy as the morality of showing.

Diagnostic activities are part of the tasks of teachers and of course ethical questions should also be answered explicitly for this area. Especially in the field of diagnostics it is absolutely necessary to ask oneself ethical questions. "Diagnostic action is always causally related to the requirement of taking responsibility for other people. However, this in turn can only take place on the basis of a fundamental recognition within the framework of pedagogical relationships" (Prengel, 2013 in Schuppener, 2021, 158).

Here, too, the claim to recognition is thus taken up again. This approach is also found in the question of dealing with categories, categories that are called up and assigned through diagnostic processes. Breitenbach (2020), for example, says that categories are not discriminatory per se, but are used by people as a basis for discrimination (Schuppener, 2021, 159). The consequences of labelling processes are usually serious, as they can also lead to (self-) pathologisation (ibid., 160). "Working with diagnostic categories and one's own powerful contribution (as a diagnostician) obliges in several respects to [...] assume responsibility and self-reflection [.]" (ibid., 160). Three questions according to Boger and Textor (2016) can be helpful for self-reflection:

1. Is the distribution of the category relieving? Does it cause fear or hope? Does it make things clearer or more complicated (ibid., 96)?

2. Does the category help me to approach the child more openly and without prejudice? What are the expectations of normality behind the allocation (ibid.)?

3. Do I need the category? Does it have explanatory value? Or do I already know what to do (ibid.)?

It is also important to be aware of one's own understanding of diagnostics. Does one follow a realist or a constructivist orientation? In the realist orientation, the view is held that the message content of a diagnosis must correspond to the facts of reality (Westmeyer, 2006, 40f.). However, this makes a claim to a valid objective truth. Objectivity may be a quality criterion of scientific action, but the claim to objectivity is also questionable. If, for example, a teacher presumes to be able to classify the reality of a student, the power component is misjudged and one perspective is placed above the other. One could even go so far as to say that there is no reality as such and consequently the claim of objectivity becomes obsolete. This limit of the realist approach is met by the cognitive process from a constructivist perspective, with a different definition of "truth": the content of the statement is not acquired through comparison with the supposed reality, but in comparison with other statements (ibid., 42). This results in a relative objectivity that is measured by the consensus of different perspectives.

In IAM, too, the aim is to link different perspectives. First of all, the questionnaires can (and should) be filled out jointly by the teachers and, if necessary, also discussed. Furthermore, the pupils' and parents' perspectives can also be collected in IAM. And the ICF-CY based language enables smooth communication with different experts (school social workers, psychologists etc.).

The basic claim of diagnostic action should in any case be understanding.

Important questions that diagnosticians should ask themselves have already been raised. But what can a power-critical diagnostic approach look like in concrete terms? Schuppener et. al. have collected various approaches under the approach of process-oriented dialogue-based diagnostics, which are briefly listed below the next question for those interested. Possibilities for enriching one's own diagnostics with new impulses are, for example, participatory pedagogical diagnostics (Schuppener, 2021, 166), dialogical systemic diagnostics (according to Boban and Hinz 2016), understanding rehistoricising diagnostics (according to Jantzen) and individual pedagogical diagnostics (Krawitz 2015).

What can the role of the diagnostician look like in a concretely inclusive context?

As already mentioned, Schuppener et. al. developed the following principles of so-called inclusive diagnostics, following the considerations of Simon and Simon (2013): The main aspect of inclusion-oriented diagnostics is to turn away from diagnostics as a selection and placement tool

(Simon and Simon, 2013 in Schuppener, 2021, 172). In addition, it is expected to be relevant to practice (for example, by linking it to didactic impulses) (ibid.). Finally, a shift towards diagnostics for all children (instead of a problem orientation) is desirable (ibid.). All these aspects have been tried to be implemented in IAM and all these aspects count on the cooperation of the implementing teachers. The role that teachers can play in the diagnostic process is by no means that of a special needs teacher, as diagnosis is not meant to be a special education discipline. It is important that the results of diagnostic processes are always understood as fragmentary snapshots (ibid.) that are subject to change, ergo represent flexible categories. If possible, results should also be acquired dialogically and co-constructively (ibid.).

In summary, it can be said that a differentiated and flexible use of categories is the basis of inclusive diagnostics. In addition, conducting the diagnostic process and one's own perception as a diagnostician with a participatory, self-reflexive and power-critical focus is indispensable for an inclusive attitude and practice.

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Figure 1:

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