TITLE

What are Inclusive Pedagogies in Higher Education?: A Systematic Scoping Review

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Abstract

'Inclusive pedagogies' have been recommended as an approach for addressing increased student diversity in the university classroom. However, to date, no research has sought to map the field of inclusive pedagogies in higher education (HE) to establish how researchers have conceptualised and investigated this phenomenon. In this systematic scoping review, 5 databases were searched for literature published on the topic of inclusive pedagogies in HE. The findings suggest that HE researchers do not share a common understanding of inclusive pedagogies. We argue that inconsistency and fragmentation in perceptions of inclusive pedagogies is the result of inclusion itself being a philosophically contested matter; and that this needs to be reflected in the way that inclusive pedagogies are discussed in HE – even if this goes against current performative and market-driven trends that emphasise quick fixes over acknowledging the complexity of pedagogic issues.

Keywords: Inclusive pedagogies; inclusion; higher education; university

Introduction

The purpose of this paper is different to existing reviews of inclusive teaching and learning that are often discussed as 'inclusive pedagogies' in higher education (HE) (for example, Hockings, 2010). Through a systematic scoping review of the published literature, we seek to explore how research in HE has often conceptualised inclusive pedagogies, and by extension inclusion, and discuss some of the philosophical assumptions underpinning these conceptualisations. We argue that the current HE performative context in which inclusive pedagogies are arising and conceived – e.g. retention rates, student feedback in surveys, ranking agendas, key drivers – significantly affect how inclusion is being approached and implemented. The likely side-effect is that complex issues are often expected to be resolved with superficial solutions in the name of valuing diversity. Yet, inclusion is an elusive concept, intertwined with difficult to resolve tensions (Norwich, 2013) that would in turn reflect on any inclusive approach.

Different understandings of inclusive pedagogies as an educational approach are currently supported within many higher education institutions (HEIs) across the world – including state-funded and private institutions, as well as universities with differing emphases and purposes e.g. teaching only, teaching and research (Naidoo and Williams, 2015; Tight, 2016). Universities now

often have sections of their websites dedicated to outlining their policies and strategies for inclusive teaching and learning (e.g. Deakin University, 2018; UCL, 2019; University of Washington, 2019). Such a pedagogical approach is thought to be an effective way for university educators to respond to increased diversity within the student population, as driven by the massification, marketization and internationalisation of the HE sector (Hockings, 2011).

The championing of inclusive pedagogies as an instructional approach might be seen as grounded in wider concerns about facilitating social justice and bringing about equity in an educational sphere traditionally seen as hierarchical, elitist and the domain of white upper/middle-class men (Leathwood and Read, 2009). Indeed, on the surface, inclusion has what Norwich (2013: 1) terms 'strong intuitive ethical appeal'; it is grounded in long-established values such as decency, respect and social solidarity, and when translated into educational practice requires that educators demonstrate a commitment to the rights and needs of all students. Yet, a turn to inclusive pedagogies might also be seen as strongly linked with the 'performativity culture' that is said to have become embedded in HE in many countries; university leaders are now under increased pressure to improve the quality of educational provision so that student 'consumers' might feel that they have received 'value for money' in an increasingly competitive HE marketplace (Ball, 2015; Tomlinson, 2018). An additional issue is the growing internationalisation of HE and the challenges that this brings in terms of students' level of language proficiency and cultural and social integration within the university classroom (Ramachandran, 2011). Regardless of underlying causation, it certainly appears as though inclusive pedagogies are gaining increased attention within the tertiary sector.

In the UK context, a number of syntheses of inclusive practice have been funded by sector bodies such as the Higher Education Academy and the Higher Education Funding Council for England[i] (e.g. Gorard et al., 2006; Hockings, 2010; Gunn et al., 2015). These reviews have been commissioned to bring together key reports, published literature and grey literature pertaining to inclusive practice in HE, often with the purpose of offering practical recommendations for senior managers, academics and student service teams on ways to improve their educational provision. Whilst arguably helpful in locating and raising practitioners' awareness of the 'evidence-base', these syntheses all appear to address inclusive pedagogies in an indirect manner – that is, the reviewed literature does not focus on inclusive pedagogy as explicitly defined, but on the methods, strategies and techniques thought by the reviewers to promote values such as diversity, fairness and equity. In this way, 'inclusive pedagogies' remains something of a black box; a term used to refer to a potentially disparate array of practices, and with *inclusion* itself remaining a hazy and under-examined concept.

Debating inclusion and inclusive pedagogy

Although inclusion is often strongly associated with disability and special education, it has been used in different fields such as disability studies (Foster et al., 2003), socio-cultural theory (Valenzuela, 2007), critical race studies (Vasquez Heilig et al., 2012) and gender studies (Rohrer, 2005), in order to explore the experiences of children and young people across the range of human diversity.

Inclusion in education is subject to many interpretations. For example, one could consider Warnock's (2005) notion of inclusion as academic and social participation irrespective of placement (students with and without disabilities educated under the same roof), compared to Booth and Ainscow's (2002) understanding of inclusion as reflected in the Index for Inclusion that emphasises shared cultures, curricula and experiences. Inclusion has also been explored with regards to the nature, breadth and flexibility of the curriculum to accommodate a diversity of learners (e.g. Douglas et al., 2016 for inclusive assessment); the relationship between social inclusion and choice (e.g. Felder, 2018; 2019); the extent to which inclusion values reflect a challenge to the current status quo – a 'provocation' that calls for a radical rethinking of education (Slee, 2008); and an ethical obligation (Allan, 2005). This fragmentation of approaches reflects also on how inclusion translates into pedagogic principles (Florian and Spratt, 2013; Lewis and Norwich, 2004).

A central principle of any inclusive pedagogy appears to be the extent to which the recognition of difference is considered to be about stigmatisation or as a way of acknowledging individuality. Florian and Spratt (2013), for example, argue that:

> 'Inclusive pedagogy is an approach to teaching and learning that supports teachers to respond to individual differences between learners but avoids the marginalisation that can occur when some students are treated differently' (p.119).

From this perspective, all students ought to be treated as far as possible in similar ways, so that stigmatisation of difference is avoided, and provision is expected to cover a range of needs.

From a different perspective, identification of learners' needs, or requirements can be seen to involve three concurrent dimensions: i) needs common to all; ii) needs specific to sub-groups; and iii) needs unique to individuals (Lewis and Norwich, 2004). This view focuses on the needs of all students, since all students are assumed to have common and unique needs. There are two relevant contrasting positions to difference that can be identified using this view about needs: the 'general differences' and the 'individual (or unique) differences' position.

On the one hand, from a 'general differences' position, decisions on provision matters are informed by needs that are common to all learners as well as needs that are unique to individuals. However,

pedagogy is also informed by needs that are specific to a group that shares common characteristics (such as students speaking English as a foreign language); these needs are in the foreground. Needs common to all or unique to individuals are in the background. This represents a *moderate* approach to inclusion (Cigman, 2007a) that is open to acknowledge student differences. On the other hand, from an 'individual differences' perspective, unique differences are in the foreground, and common needs in the background; group-specific needs are not recognised, being perceived as stigmatising. This reflects a *strong* position about (full) inclusion – Florian and Spratt's (2013) position can be seen as an example of this approach.

Another example of an approach that emphasises commonality is the Universal Design (UD) for learning. UD originated in the field of architecture and originally focused on making physical spaces accessible to those with disabilities; its principles have then been translated into education and HE (indicatively Silver et al., 1998; Tobin and Behling, 2018). The basic principle of UD is that educators ought to ensure that all students' needs are met in general classes with no need for additional support – or that general teaching is appropriately differentiated to cover the needs of all students; this for some can take the form of multiple means of representation (the 'what' of learning), expression (the 'how' of learning) and engagement (the 'why' of learning) (Meyer et al., 2014). UD has, however, often been critiqued as having practical limitations (Norwich, 2013).

The general and the individual differences positions seem to be in *tension*, as they reflect different ideas and values about how difference should be treated, and inclusion achieved. This is a tension between *commonality* (common to all) and *individuality* (differentiation). The general differences position can be related to the recognition of individuality; whereas the individual differences perspective reflects a commonality point of view. Norwich (2007; 2013) has examined a tension between commonality and individuality as one between the recognition or not of students' differences that could result respectively in stigmatisation or denial of opportunities – what is known as the *dilemma of difference*. A possible, yet imperfect, resolution is to ensure that differences are recognised in ways that are not demeaning or stigmatising.

Inclusion in HE – a growing agenda?

Inclusion as a principle has become embedded in educational policy in many countries following landmark legislative developments concerning human rights, such as the UNESCO Salamanca Statement (1994). Within the sphere of HE, inclusion has tended to be conceptualised in broader terms, as pertaining to equity and social justice *for all groups* (see Hockings, 2010). This approach arguably aligns with politicised notions of 'support for all', 'celebrating diversity', and a rights-based rather than a needs-based agenda (Pirrie and Head, 2007: 24; Runswick-Cole & Hodge 2009). In the

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UK, such principles are said to have become firmly embedded in HE following the election of New Labour in 1997, when HE was re-conceptualised as an instrument of the knowledge-economy – as both a driver of wealth creation and social inclusion (Sheeran et al., 2007). Similar trends have also played out in other countries; for example, in Australia, social inclusion became more central in HE policy following the election of the Rudd Labor government in 2007 and the publication of Bradley's *Review of Australian Higher Education* in 2008, which advocated measures to address growing levels of inequality in the sector (Gale and Tranter, 2011).

As noted above, a particular emphasis has subsequently been placed on inclusive practices for teaching and learning within universities. Traditionally, teaching in HE has taken a very specific form, grounded in a hierarchical instructional model whereby the lecturer is the 'authority' and transmits information to students in a one-directional manner. King (1993) describes this as the 'sage on the stage' model. However, there has been growing recognition that this approach might not best serve the interests of students from diverse backgrounds who might have specific learning requirements. Indeed, it has been found that instructional features such as a fast pace of content delivery, high numbers of slides, a lack of breaks, limited student-teacher interaction, and outcome-driven assessment practices can have an adverse effect on student satisfaction and achievement (Gorard et al., 2006).

More recently, there has been a push towards a different instructional model being used in HE in many countries – one which is active, dialogical and collaborative, as grounded in social constructivist theories of learning (e.g. Vygotsky, 1978) and critical and emancipatory scholarship (e.g. Freire, 1985; hooks, 1994). In King's (1993) terms, this might be seen as the 'guide on the side' model, where the lecturer's role is not to transmit information but to facilitate students' learning in a 'knowledge-producing endeavor' [sic] (30). It has often been assumed that this model aligns closely with some of the philosophical tenets underpinning inclusion and inclusive pedagogies (e.g. Wright, 2014), as it places more emphasis on students' learning needs. However, to date, no research has sought to systematically map to what researchers refer when they deploy the term 'inclusive pedagogies' within the HE context, and how inclusion is conceptualised and addressed.

The purpose of this paper, then, is to explore inclusive pedagogies in HE as an emergent phenomenon. Through conducting a systematic scoping review of the literature, this paper seeks to address the following questions:

- Are there any patterns in the peer-reviewed published literature relating to inclusive pedagogies in HE by date, country or purpose?
- How have scholars conceptualised and researched inclusive pedagogies in HE?

- What theoretical ideas underpin scholars' conceptualisations of inclusive pedagogies?
- How do HE researchers approach 'inclusion' in their work?

Methodology

Search strategy: In this systematic scoping review (Arksey and O'Malley, 2005), a comprehensive search strategy was developed following an initial search of the topic area. Norwich (2013) states that 'inclusive pedagogies' can be understood and defined in different ways; usually the term relates to the *how* of teaching (i.e. instructional methods and/or learning environment) rather than the *what* of teaching (i.e. curriculum content), although sometimes the term is used to refer to both. Following Norwich's distinction, we focused on the *how* of teaching (i.e. instructional methods and/or learning environment); we were primarily interested in exploring teaching and learning matters rather than focus on a specific aspect of practice such as curriculum content or assessment.

Search terms: In this review, we cross-searched 'higher education' terms ("higher education" ti. ab., universit* ti. ab., college* ti. ab., postsecondary ti. ab.) with 'inclusive' search terms ("inclusive pedagog*" ti. ab., "inclusive teaching" ti. ab., "inclusive learning" ti. ab., "inclusive instruction" ti. ab.).

Database searching: In July 2019, five electronic databases were searched using the search terms. These were: *British Education Index*, *Education Research Complete*, *ERIC*, *International Bibliography of the Social Sciences* and *Australian Education Index*. Results were limited to peer-reviewed texts.

Inclusion criteria: To be included in this review, articles had to meet the following criteria:

- Be published in English.
- Focus on HEIs that offer full degree programmes (i.e. community colleges were excluded).
- Have an explicit and substantial focus on inclusive pedagogy/ies (i.e. studies where inclusive pedagogies were a recommendation or subsidiary finding were excluded).
- Focus on the deployment of inclusive pedagogies *in HE*, i.e. studies focusing on teacher trainees' induction into inclusive pedagogies so that they might use this approach to teach children in schools were excluded. However, studies where university lecturers/faculty used inclusive pedagogies whilst instructing teacher trainee cohorts were included.
- Focus on inclusive pedagogies in relation to the *how* of teaching, i.e. instructional methods and/or learning environment (see above).
- Be of any format (e.g. empirical study, opinion piece, literature review). We deliberately left this criterion open because we wanted to map the state of the existing research field –

rather than determine the efficacy of inclusive pedagogies or ascertain some other quantifiable measure of their 'success' in HE as might be done in a traditional quantitative systematic review (see Arksey and O'Malley, 2005).

No date or country restriction was placed on the search.

Selection process: The titles and abstracts of records retrieved through searching were screened for relevance by LS, who classified each paper as potentially include or exclude according to the pre-specified eligibility criteria. This was done following a pilot stage where both authors (LS and GK) screened 10% of the records independently to agree on screening decisions. Full text copies of potentially relevant articles were then obtained. The retrieved articles were again assessed for inclusion by LS, following piloting of 20% of the records (LS and GK). The number of studies identified, included and excluded at each stage have been reported using a flow diagram together with reasons for exclusion at the full-text stage (Figure 1).

Additional search strategies: To increase the scope of the search, the reference lists of all included full texts were scanned (i.e. backwards citation chasing). The reference lists of Gorard et al. (2006) and Hockings' (2010) reviews were also checked for relevant peer-reviewed literature.

Data management: EndNote X8 software was used to manage references throughout the review. The results of searches were exported into EndNote and duplicates were removed.

Data charting: A data charting form was developed specifically for this review, guided by the full-text screening stage. The data charting form was pilot tested on several articles included in the review and refined. Data charted included: first author, date, country, study design, purpose of the article, how inclusive pedagogies are conceptualised, theoretical underpinnings, and approach to inclusion. Data charting was completed by both reviewers (LS and GK).

Analysis: The located articles were analysed using a form of thematic analysis (Braun and Clarke, 2006). All articles were read and reread by LS in order to gain familiarity with the data. Initial ideas about the data and points of interest (i.e. similarities and differences across the articles) were noted, as guided by the research questions. Data was then subject to a stage of initial coding where both semantic and latent content relating to 'inclusion' and 'inclusive pedagogy/ies' were coded and potential patterns were identified – including tensions and inconsistencies in the data. Data was also coded according to the authors' perceived approach to individuality and commonality, as based on the theoretical ideas from Florian and Spratt (2013) and Lewis and Norwich (2004) as outlined above. These codes were then grouped together to form overarching themes, which were subsequently reviewed and refined in discussion with GK.

Organisation of the review

In the following section, key findings from the review (n=31 texts) will be presented in narrative form. First, descriptive findings across all studies will be outlined, followed by the presentation of several themes. See Table 1 for a full descriptive table of the articles reviewed.

Date

The publication date of the first article identified in this review was 2002. A further 1 article was published in 2003, 2 in 2004, and 5 in 2009. Just over two-thirds (n=22) of the articles were published from 2010-2018.

Country

The majority of articles located in this search originated from the USA (n=13), followed by the UK (n=8), Australia (n=5), Canada (n=2) and South Africa (n=1). Two were multi-national studies with empirical data collected in New Zealand and Hong Kong (n=1), and the USA, Canada and Spain (n=1).

Article format

There was much diversity in article format. Thirteen articles were classified as an opinion piece. This judgement was made by X and X (i.e. second order interpretation), and was a term used to refer to articles primarily furthering an argument rather than presenting primary findings generated during an empirical research study. A further 17 articles were classified as empirical studies where primary data had been collected and was regarded as the main focus; the authors of these articles utilised a variety of research designs/methods (6 x survey, 4 x case study, 3 x interviews, 2 x interviews and survey, 1 x reports, interviews and survey, and 1 x participatory action research). One article presented findings from a systematic literature review.

Inclusive pedagogy in relation to its focus on student 'difference'

In the 31 articles, the authors deployed the term when investigating different facets of student identity. Many authors used the term when discussing inclusion exclusively in relation to students identified with disabilities (n=15). In this way, the authors drew upon traditional understandings of inclusion as grounded in the field of SEN. For example, Lombardi et al. (2013: 221) sought to examine 'faculty attitudes toward disability-related topics and inclusive teaching practices' at two

American universities using a survey method. In contrast, Enjelvin (2009) presented a case study of a registered blind undergraduate student embarking upon a degree in French at the University of Northampton. Enjelvin described the challenges faced by academics when instructing this student and the adjustments that were made to facilitate learning.

The authors of 3 articles focused on other facets of student identity and sought to advocate inclusive pedagogies as a method for including students who fall into one or two perceived 'marginalised' groups, namely: ethnic minorities and women studying science, technology, engineering and mathematical disciplines (Aragon et al., 2017); ethnic minorities and students from lower socio-economic backgrounds (Schmid et al., 2016); and international students (Stipanovic and Pergantis, 2018).

A further 13 articles developed a more holistic understanding of inclusive pedagogies and discussed inclusion in relation to what might be termed 'student diversity'. The authors of these studies tended to regard inclusive pedagogy as an approach that had the potential to engage students from all backgrounds in learning (i.e. regardless of gender, social class, ethnicity, disability, age, etc.). For example, Cunningham (2013) presented a self-created 'Self Reflective Tool' that HE educators might use to improve their teaching practice, based on findings from her doctoral study that examined lecturers' perceptions of widening participation, diversity and effective pedagogical strategies. Conversely, in their opinion piece, Grier-Reed and Williams-Wengerd (2018) argued for the need for academics to adopt an intersectional framework in order to advance inclusive pedagogy in the HE classroom.

No clear trends were apparent across the 31 articles in terms of authors' focus on student 'difference' and country of origin.

Mixed purposes (with regards to the articles' aims)

The 31 articles located in this review had a variety of purposes which could be grouped into 4 broad categories: 'Discusses a programme/workshop' (n=12), 'General ideas for practice' (n=9), 'Explores staff attitudes/perceptions' (n=9), and 'Explores student attitudes/perceptions' (n=1).

Twelve articles discussed a programme or workshop that had been delivered by the authors – often with the aim to furnish HE educators with knowledge of inclusive pedagogies so that they might adopt this approach in the future. For example, Glowacki et al. (2012) provided details of a workshop on inclusive practice that they held with 21 academics in a Midwestern American university, where participants could design a pedagogical change to cater for student diversity. The authors conducted surveys and interviews with 13 participants a year later to establish whether

these academics had successfully implemented the changes. In converse, Skelton (2002) described an MEd course that he led to support the professional development of teaching staff working at the University of Sheffield. In his article he put forward the thesis that 'inclusive learning environments (ILEs)' in HE should be spaces in which a 'democratisation of knowledge' occurs (p.193) – and subsequently made the case for the MEd course being seen as an example of an ILE.

Nine articles were classified as providing general ideas for inclusive teaching practice. Stipanovic and Pergantis (2018), for example, advocated an integrative approach to inclusive pedagogy that tied counselling theory with constructivist pedagogical philosophies. The authors went on to provide practical details of this pedagogical approach and example teaching exercises (e.g. mindfulness, questioning, self-reflective activities). In contrast, Hockings (2011) drew on findings generated in a participatory action research project she conducted with 8 university teachers in 2 UK universities and outlined several principles for inclusive learning and teaching (e.g. creating spaces, hearing voices, being reflexive).

A further 9 articles were categorised as exploring staff attitudes towards, or perceptions of inclusive pedagogies and their implementation. Several authors employed survey methods to determine the attitudes of a relatively large population of educators; for example, Dallas et al. (2016) surveyed 422 faculty across 3 American universities to explore staff attitudes towards Inclusive Teaching Strategies (ITS) and possible links with in-class actions. Other authors employed qualitative methods (e.g. semi-structured interviews) and analysed language-use. O'Shea et al. (2016), for example, traced the discourses cited by educators in an Australian university when questioned about inclusion and social justice. The authors found that participants tended to draw upon a deficit discourse of inclusion whereby 'disadvantaged' students were constructed as deficient and needing to adapt to institutional expectations.

Only one article took a student perspective and explored how students responded to the implementation of inclusive pedagogies in the university classroom (Santhanam and Hicks, 2004). This is perhaps surprising given that inclusive pedagogies are arguably envisaged with the student in mind. In this paper, the authors used student ratings to establish students' views on the inclusive nature of a number of units being taught in an Australian university over a 3-year period. The authors found that the year level of the unit, discipline and student gender had an impact on students' perceptions.

Diverse conceptual underpinnings

There was considerable diversity in conceptual approach taken by the authors of the 31 articles (see Table 2). The majority of authors cited the work of one scholar or several scholars and devised a (unique) conceptual framework that underpinned their approach to inclusive pedagogy. For example, Barrington (2004) adopted Howard Gardner's (1983) Multiple Intelligence Theory, whilst Glowaki et al. (2012) cited Aristotle's Principle of Justice and cultural difference as inspiring their approach. O'Shea et al. (2016) drew on Foucault's (1972) ideas about discourse and power, whilst Stipanovic and Pergantis' (2018) integrative framework incorporated Guiffrida's (2015) Constructive Supervision Process, constructivism (e.g. Vygotsky, 1978) and Rogers' (1957) work on empathy.

Seven authors solely adopted Universal Design (UD) as an inclusive pedagogy (e.g. Dallas et al., 2014, 2016) – which was also referred to by some as Universal Design for Instruction (e.g. Orr and Hammig, 2009), or Universal Instructional Design (e.g. Higbee, 2009). Strategies recommended by these authors included: providing accessible course materials/readings; allowing all students to submit their work online; and facilitating a learning community via group work. Significantly, all 7 articles – including a systematic review of UD research (Orr and Hammig, 2009) – originated from the USA. This suggests a cultural trend towards academics in the USA seeing inclusive pedagogy and UD as one-and-the-same.

TABLE 2 TO APPEAR AROUND HERE

Commonality or individuality principles – theoretical approaches to inclusion

As previously noted, we also attempted to organise the articles according to their approach to individuality and commonality as based on the theoretical ideas of Florian and Spratt (2013) and Lewis and Norwich (2004). We came up with six categories, presented in Table 2. The most popular category was 'Inclusion as a way of addressing the needs of diverse students'; these papers (n=12) were mostly focused on increased cultural diversity within the higher education environment or dealt with widening participation issues. We felt that many of these articles took a more procedural and less theoretical approach to inclusion – with inclusion usually seen as facilitated via educators' deployment of instructional techniques that might make all students develop a sense of belonging. For example, Moore et al. (2010) recommended strategies such as using diversity ice-breakers, bringing 'class snacks' (p.18) to introduce students to food from other countries, and including popular culture references (e.g. film clips) to teach students about diversity and cultural competency. In a similar way, Schmid et al. (2016) advocated techniques such as including content/ literature from diverse populations, inviting students to share their cultural experiences, and creating more opportunities for student-faculty interaction.

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Nine out of 31 papers were categorised as focusing on 'Inclusion as making difference invisible' i.e. a *commonality* approach. The majority of these papers discussed UD principles as a way of meeting the needs of all (or most) students, whilst reducing the need for individual accommodations, which were often associated with stigma (e.g. Dallas et al., 2016). These authors tended to be particularly concerned with avoiding the stigmatisation of students with disabilities. In contrast, 5 out of 31 papers discussed 'Inclusion as appreciating difference', i.e. an *individuality* approach, in that:

> 'Pedagogical identities are intensely personal expressions of complex (often tacit) interconnections of knowledge, values and experiences. Hence there can be no single approach to inclusive pedagogy' (Beynon and Dossa, 2000: 250).

Aragon et al. (2016) discussed inclusion as both *individuality* (as multiculturalism) and *commonality* (as colourblindness), and thus was placed in a category on its own.

We also identified 3 out of 31 articles as discussing inclusion from the perspective of rights and social justice, a common approach to inclusion in the wider literature (e.g. Allan, 2005; Slee, 2011). These articles were generally more politicised in orientation; for example, Gibson (2015) interrogated the perceived confusion around disability and inclusion in HE and why the 'rights discourse for "inclusion" has failed' (p.10). Drawing on the work of class, 'race' and gender scholars, Gibson argues that the diverse stories of students should be told and listened to.

And finally, as previously mentioned, Skelton (2002) took a less usual approach in that inclusion was described as being about the democratisation of knowledge, aiming to challenge perceptions of what counts as valid and acceptable knowledge in HE. Skelton saw inclusive pedagogies as grounded in the tenet of dialogue, whereby students from diverse backgrounds have access to knowledge that reflects their experience of the world.

No clear geographical and/or cultural trends were apparent in relation to authors' theoretical approach to inclusion and country of origin.

Discussion

This paper has sought to map the field of inclusive pedagogies in HE (i.e. the *how* of teaching and learning) to establish how researchers have conceptualised and investigated this phenomenon. Given that the publication date of the first article located in this review was 2002, the findings suggest that the term inclusive pedagogies has only relatively recently been adopted into the lexicon of HE researchers and treated as a core focus of enquiry. This is perhaps unsurprising given that the terms 'inclusion' and 'inclusive education' have only been taken up by educational scholars from around 1990 onwards (UNESCO, 1994) – and with early usage being largely confined to SEN and

disability. The fact that over two-thirds of the articles were published from 2010-2018 suggests increased interest in inclusive pedagogies very recently. This perhaps coincides with a wider drive by HE researchers to move attention away from an investigation into the structural barriers faced by non-traditional students at the point of access, and towards a consideration of how teaching and learning cultures might be linked with positive or negative student outcomes (e.g. Gorard et al., 2006) or experiences (e.g. Reay et al., 2010). Such growth in interest might also link with steadily increasing social and cultural diversity on university campuses across the globe, which is seen as necessitating different pedagogical approaches (Thomas and May, 2010).

Also significant was that a high proportion of the articles originated from the Anglo-American context (i.e. 13 from the USA and 8 from UK). The remaining articles originated from more economically developed nations (e.g. Australia, Canada, New Zealand, Spain and Hong Kong). This suggests that inclusive pedagogies in HE are of particular interest in certain international contexts (see Biesta, 2011). Armstrong et al. (2010) assert that the concept of inclusion in education was popularised by countries in the global North in the latter part of the 20th century, and has traditionally been given lesser emphasis in developing nations – perhaps due to financial constraints, different political histories and social relations within these countries (e.g. the legacy of colonisation), and/or different educational conditions. This could be why less research has emanated from these contexts. However, it must also be acknowledged that this review only included papers published in the English language, which might have 'skewed' results towards English-language speaking countries and those in the global North.

There was a roughly equal number of authors adopting a focus on inclusion and disability (n=15), and authors adopting a focus on inclusion and social diversity (n=13). This suggests that, even within the field of HE research, inclusion for some is still a term closely associated with disability. It might also be that students with disabilities are perceived as being those most in need of a modified pedagogical approach. However, there was clear evidence of authors taking a broader approach, in line with discourses of 'support for all' and 'celebrating diversity' that have arguably become embedded in HE in recent years (Sheeran et al., 2007; Trowler, 2019).

The findings of this review also indicate considerable diversity in the conceptual frameworks employed by authors when understanding and researching inclusive pedagogies in HE. The majority of authors drew on the ideas of one or several scholars and developed a personal and individual conceptual framework. Given that the articles took different formats (e.g. empirical studies, opinion pieces, systematic literature review), were written with different purposes (e.g. discusses a workshop/programme, general ideas for practice, exploring staff or student attitudes/perceptions),

and emanated from different countries with different HE systems, it is perhaps unsurprising that authors did not adopt a consistent conceptual approach.

Different authors also took different theoretical approaches to inclusive pedagogies; the most notable difference was between approaches focusing on commonality (n=9) and approaches emphasising individuality (n=5) (Florian and Spratt, 2013; Lewis and Norwich, 2004). Different approaches arguably reflect different interpretations of the values underpinning inclusion (e.g. respect) that translate into different pedagogical positions, illustrating the radically different ways inclusion can be understood. For instance, when discussing the need to adapt a French degree programme to accommodate a registered blind student, Enjelvin (2009: 268) talked about making 'tailor-made adjustments' and 'differentiation' by support (e.g. a learning assistant), resources (e.g. Braille) and task (e.g. extra time during examinations). Here, individual difference is recognised, and unique student needs are foregrounded (i.e. an individuality approach). In contrast, Matthews (2009) advocated a pedagogical approach grounded in the social model of disability (i.e. the social environment disables people), whereby 'individual impairments' are afforded less attention. Matthews argued that educators should implement 'a diversity of inclusive teaching strategies' as part of their everyday practice to avoid the labelling and stigmatisation of 'disabled students' [sic] (p.229). Here individual difference is minimised, and provision is designed 'for all' (i.e. a commonality approach). To add to the fragmentation and confusion, one could argue that both positions, although conflicting, could be considered to be about 'inclusion'.

This uncertainty and complexity might be why many authors (n=12) resorted to procedural versions of inclusion, such as approaches that could be enacted through the deployment of specific instructional techniques – such as placing resources in online learning spaces, co-ordinating 'safe' peer interaction between students, and choosing curricular examples in a culturally sensitive and mindful way (see for instance Hockings et al., 2012).

Others, however, saw inclusive pedagogies as something more abstract; as grounded in educators' personal identity, belief system, and linked with a particular epistemological outlook (e.g. Skelton, 2002; Beynon and Dossa, 2003; Gibson, 2015). These authors instead generally tasked educators with participating in more reflective and discursive strategies such as asking questions, engaging in political debate, and being reflexive about their own entrenched pedagogical assumptions and practices.

Such inconsistency and fragmentation in the conceptual understandings and theoretical approaches taken by researchers could be seen as problematic, and as evidence that the discourse of inclusive pedagogies has become confused and confusing (Cigman, 2007b). It could be suggested that the

term lacks core meaning and therefore has little applied relevance for HE educators working on ground-level who might require coherent guidance as to how to improve their practice. Questions might also be raised as to whether 'inclusive pedagogies' necessarily represents anything distinct, and is simply just good teaching (Higbee, 2009). However, this argument rests on the premise that inclusive pedagogies can be reduced to a neat set of procedures or toolbox of 'tricks' that educators can deploy to achieve inclusion – something which we would question.

We see such fragmentation in the field in potentially more positive terms; as symptomatic of inclusion itself being a highly complicated and philosophically contested matter (e.g. Felder, 2018). We regard differences in conceptual underpinnings and theoretical approach taken to be the result of researchers exercising intellectual autonomy and (at least implicitly) working through some of the complex issues relating to embedding principles such as social justice, equity and respect into university classrooms. Yet this is not to say that the current literature is entirely unproblematic. What seems to be lacking is researchers engaging at a philosophical level and actively considering the concept of *inclusion* from the outset; that is, what it means to have an 'inclusive' HE system, who is in need of inclusion and why, what 'exclusionary' practices need contesting, and what values should be promoted (Armstrong et al., 2010). This has implications for the pedagogical approach advocated by researchers (e.g. a commonality, individuality, moderate, strong approach, etc.), and subsequent ramifications for both educators and students.

We suggest that, in the future, HE researchers ought to think more deeply about how they are conceptualising inclusion in inclusive pedagogies, engage with tensions and fragmentation, and allow it to be reflected in the way that they conceptualise inclusion and inclusive pedagogies in HE. Our position echoes Norwich (2007, 2013) who proposes that it is only when we engage with the ambiguity and uncertainty that surrounds inclusion in inclusive education – and make explicit the difficulties that we face – that we can maintain integrity in our intellectual stance. This position fully acknowledges and accepts that, ultimately, no simple or coherent resolution to inclusion can likely be offered up in response.

Such an approach to inclusion seems to go against the current neoliberal, performative, market-driven culture of HE that often seeks quick solutions to complex problems. As previously noted, university leaders across the world are under mounting pressure to improve the quality – and equity – of their educational provision in order to increase student satisfaction scores and secure their reputation in the competitive global HE marketplace (Tomlinson et al., 2018). Promoting inclusive pedagogies in the HE classroom (via the deployment of practical strategies, activities and/or techniques such as those recommended in the articles located in this review) might be seen as a

relatively easy and measurable way for HE leaders to demonstrate their commitment to the project of inclusion. Yet, it arguably does little to dismantle deeply entrenched and historical educational exclusions experienced by 'vulnerable' individuals and/or marginalised groups (Slee, 2019). Indeed, other research suggests that more radical and wide-reaching changes are required to address the cultural and structural barriers potentially inhibiting these students' success in HE (e.g. Madriaga, 2007; Burke, 2012; Burke et al., 2017) – such as institutional and societal attitudinal shifts, policy changes and more extensive provision of aid for students (e.g. financial, emotional).

Limitations and future research directions

It should be emphasised that we do not claim to have located every peer-reviewed article ever published on the topic of inclusive pedagogies in HE in this systematic scoping review. What we have done is to bring together and synthesise research that has been published using the term 'inclusive pedagogies' in HE, and which focuses on the *how* of teaching and learning. We felt that, given the increasing attention being paid to inclusive pedagogies within HEIs (Hockings, 2010), it was an appropriate time to take stock of the field and to assess how inclusion in inclusive pedagogies has been conceptualised – which to date has not been considered. In this review, we were particularly concerned with working to enhance our *interpretive understanding* of the topic (see Doyle, 2003; Thomas and Harden, 2008) – and hope that we have achieved this aim. Yet we also see this review as potentially initiating a wider conversation about inclusion and inclusive pedagogies in HE, and recommend that future research be undertaken to extend the findings of this review. For example, future reviews could map the literature pertaining to inclusive assessment and curricula in HE, as well as inclusive pedagogies in specific disciplinary contexts such as teacher education and medical education.

Conclusion

In this paper, we have presented the findings of a systematic scoping review of the peer-reviewed published literature pertaining to 'inclusive pedagogies' in HE. We have argued that tensions and fragmentation in the conceptualisations and theoretical approach adopted by HE researchers is the result of inclusion itself being a philosophically contested and complex matter – yet this is something to which researchers have paid relatively little explicit attention to date. As Pirrie and Head (2007) assert, inclusion in education is not an objectively agreed upon concept whereby everyone is working towards one fixed and common goal. Rather, inclusion is contingent and open to interpretation. We have argued that HE scholars need to actively reflect upon how they are conceptualising *inclusion* in inclusive pedagogies and stay open to multiple, even conflicting

interpretations of inclusion – even if this approach goes against current market-driven trends that emphasise quick fixes over acknowledging the complexity of pedagogic issues.

[1] These HE sector bodies have now ceased to exist, with much of their work taken over by the Office for Students in 2018.

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Figure 1 - Flow diagram depicting records identified, included and excluded
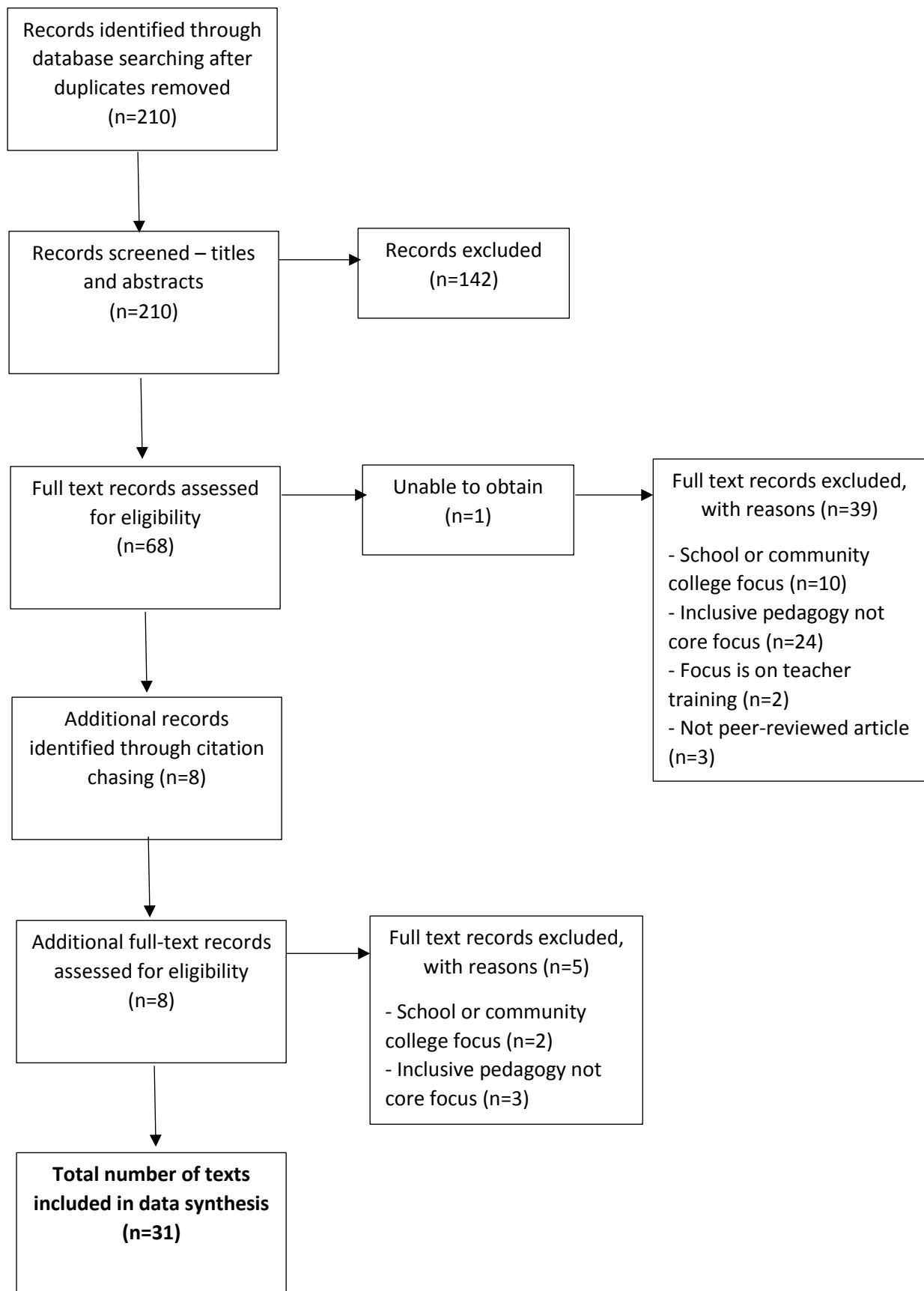
Table 1 - Descriptive table of findings

First author	Date	Country	Article format	Focus on student 'difference'	Article purpose/aim
Aragon	2016	USA	Survey*	Ethnic minorities and women	Discusses programme/workshop
Barrington	2004	New Zealand and Hong Kong	Opinion piece	Student diversity	Discusses programme/workshop
Beynon	2003	Canada	Interviews*	Student diversity	Explores staff attitudes/perceptions
Cunningham	2013	UK	Opinion piece	Student diversity	Discusses programme/workshop
Considine	2014	USA	Case study*	Student diversity	Discusses programme/workshop
Dallas	2016	USA	Survey*	Disability	Explores staff attitudes/perceptions
Dallas	2014	USA	Survey*	Disability	Explores staff attitudes/perceptions
Enjelvin	2009	UK	Case study*	Disability	General ideas for practice
Gibson	2015	UK	Opinion piece	Disability	General ideas for practice
Glowacki	2012	USA	Reports, survey, interviews*	Student diversity	Discusses programme/workshop
Grier-Reed	2018	USA	Opinion piece	Student diversity	General ideas for practice
Higbee	2009	USA	Opinion piece	Disability	General ideas for practice
Hockings	2011	UK	Participatory action research*	Student diversity	General ideas for practice
Hockings	2012	UK	Opinion piece	Student diversity	Discusses programme/workshop
Lombardi	2018	USA	Opinion piece	Disability	General ideas for practice
Lombardi	2013	USA	Survey*	Disability	Explores staff attitudes/perceptions
Lombardi	2015	USA, Canada and Spain	Survey*	Disability	Explores staff attitudes/perceptions
Matthews	2009	Australia	Opinion piece	Disability	Discusses programme/workshop
Moore	2010	USA	Opinion piece	Student diversity	Discusses programme/workshop
Orr	2009	USA	Systematic review	Disability	General ideas for practice

O-Shea	2016	Australia	Interviews and survey*	Student diversity	Explores staff attitudes/perceptions
Reupert	2010	Australia	Interviews*	Disability	Explores staff attitudes/perceptions
Santhanam	2004	Australia	Survey*	Student diversity	Explores student attitudes/perceptions
Santhanam	2009	Australia	Opinion piece	Disability	Discusses programme/workshop
Schmid	2016	USA	Interviews and survey*	Ethnic minorities and lower socio-economic status	Discusses programme/workshop
Skelton	2002	UK	Opinion piece	Student diversity	Discusses programme/workshop
Smith	2010	UK	Case study*	Disability	Explores staff attitudes/perceptions
Stipanovic	2018	USA	Opinion piece	International students	General ideas for practice
Thompson	2012	Canada	Case study*	Disability	Discusses programme/workshop
van Jaarsveldt	2015	South Africa	Interviews*	Disability	Explores staff attitudes/perceptions
Wright	2014	UK	Opinion piece	Student diversity	General ideas for practice

*Empirical study

Table 2 – Articles' theoretical approach to inclusion and conceptual underpinnings

Theoretical approach to inclusion	Conceptual underpinnings	First author/date
Inclusion as appreciating difference (individuality)	Theory of Multiple Intelligence	Barrington (2004)
	Embodiment; border-crossing; intercultural dialogue	Beynon (2003)
	Culturally responsive pedagogy; learner-centered pedagogy	Considine (2014)
	Differentiation	Enjelvin (2009)
	Aristotle's Principle of Justice; cultural differences	Glowacki (2012)
Inclusion as making difference invisible (commonality)	Universal Design	Dallas (2016)
		Dallas (2014)
		Higbee (2009)
		Lombardi (2018)
		Lombardi (2013)
		Lombardi (2015)
		Orr (2009)
	Universal Design; culturally sustaining practices; constructivism	Grier-Reed (2018)
	Disability theory	Matthews (2009)
Inclusion as making difference invisible (commonality) and/or appreciating difference (individuality)	Colourblindness vs. multiculturalism	Aragon (2016)
Inclusion as a way of addressing the needs of diverse students	Reflection in practice	Cunningham (2013)
	Academic engagement	Hockings (2011)
	Acknowledging diversity; equality of opportunity	Hockings (2012)
	Cultural diversity; activism	Moore (2010)
	Culturally relevant pedagogy	Schmid (2016)
	Cultural capital; discourse and microphysics of power	O'Shea (2016)
	Constructive Supervision Process; constructivism; empathy	Stipanovic (2018)
	Differentiation	Wright (2014)
	Inclusion - equity	Reupert (2010)
		Santhanam (2004)
		Santhanam (2009)
		Smith (2010)
Inclusion as social justice	Disability theory; resource allocation; social justice; rights	Gibson (2015)
	Postcolonial theory; disability studies theory	Thompson (2012)
	Disability studies approach	van Jaarsveldt (2015)
Inclusion as about the democratisation of knowledge	Nature of knowledge; dialogue	Skelton (2000)