

All Means All!

Our beliefs: "ALL MEANS ALL!", no "buts" about it. Still we hear a litany of "buts" which are international in nature.

But, we're too small.

But, we're too big.

But, we don't have the budget.

But, we don't have the community support.

But, we don't have the training.

"But" really means "I don't want to do it," or "I'm not willing to figure out a way to do it!" If your husband or wife starts a discussion saying, "Darling I love you, BUT"—you know you're in big trouble. The "But" in this case really means:

I'm leaving.

I don't love you anymore.

Get lost!

"But" is an excuse word. There are no excuses for losing the numbers of students who are presently being kicked out, pushed out or "dropped out" of our schools.

The system needs to show students with deeds not simply words that it really cares. Words like love, compassion, caring, helping are coming back to the forefront, hopefully replacing words like control, testing, behavior management, technique, programs.

What better way for any system to start than to welcome ALL students into its schools and classrooms and stop sorting kids into little boxes called B.D., E.D. S.E.D., A.D.D. Today, more and more labels abound. As we get rid of one, another pops up. We seem to be investing energy in searching for more labels and tests rather than finding new solutions to complex social issues.

"YES-BUT" KIDS

We must get rid of the notion of "Yes-But Kids". There are no "Yes-Buts". There are only children. Recently, we spoke at an educational conference entitled ALL KIDS BELONG TOGETHER. Good title, but that's all it was — a title. Speaker after speaker



Inclusion NEWS

Centre for Integrated Education and Community

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talked about quality education for "all BUT". By the time the BUTS were finished, we concluded no one would be left in "regular" education. And when the "BUTS" stopped, the "Butwhadabouts" began. The logical outcome of that conference was an education system that "educates the best and simply manages and labels the rest."

It's easy to teach kids who are easy to teach. This is a truism. It is however a challenge to teach kids with challenging behaviours. Also common sense. "Butwhadabout" the kid who screams, bites, hits, rocks, does abusive things to his/her own body, doesn't use a regular bathroom, etc. etc. What about 'those' kids? Our answer is that "those kids" are the very ones who need us the most. And in a delightful twist of logic, the education system NEEDS those children the most. "Those kids" are the very people who may restore spirit and meaning to our communities, nurture our sanity, and salvage our survival as a race of caring human beings.

What we do and how we treat the people we call "Yes-Buts" and "Butwhadabouts" tell us about who we are as people, as professionals and as a nation. Our values come clean in our reaction to these very students. They are the barometer of our values and our vision. [Inclusion News]

INCLUSION - The Bigger Picture

Our key question as we initiate a new millennium is "How do we live with one another?" Inclusion is about learning to live WITH one another. Inclusion means "being with".

Inclusion means inclusion! It means affiliation, combination, comprisal, enclosure, involvement, surrounding. It means WITH... Inclusion means BEING WITH one another and caring for one another. It means inviting parents, students and community members to be part of a new culture, a new reality. Inclusion means joining with new and exciting educational concepts (cooperative education, adult education, whole language, computer technology, critical thinking). Inclusion means inviting those who have been left out (in any way) to come in, and asking them to help design new systems that encourage every person to participate to the fullness of their capacity - as partners and as members.

Inclusion means Welcome!

"I want to be included!" This simple statement is being spoken, signed, facilitated, key-boarded, whispered and shouted by people of all ages, shapes, sizes, colors and cultures. Many are making the request for themselves while others are asking for their friends or aging relatives. It is a simple request and the answer is equally easy. "Welcome! We want to include you. Come and be a part of us and our community."

Why does this humble proposal evoke such strong reaction? Why is welcoming people labelled "disabled" seen as an activity of the "radical fringe"? Hospitality is not radical. Caring for our families and friends is not radical. In fact, hospitality and caring are foundations of our culture. So why the intense reaction about in-

New! New! New!

* Miller's MAP

A 40 Minute Video Gem! A great teaching tool. Facilitated by Marsha Forest & Jack Pearpoint.

* The Inclusion Papers

A brand new book. MAPS, CIRCLES, drop-outs, kids at risk, graphics and more.

* Patrick Mackan's

Reflections on Inclusive Education

A wonderful collection of Pat's reflections. Good for everyone. A must for Catholic Schools.

clusion?

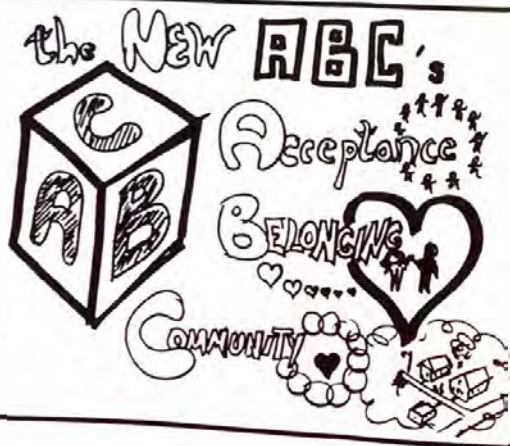
We believe that the Inclusion issue cuts directly to the core of our values and beliefs. Inclusion seems so simple, so full of common sense, and yet it is complex. Inclusion sets off fire works in the souls of those involved. Inclusion challenges our beliefs about humanity and cuts deep into the recesses of our hearts.

Inclusion is NOT about placing a child with a disability in a classroom or a school. That is only a tiny piece of the puzzle. Rather, inclusion is about how we deal with diversity, how we deal with difference, how we deal (or avoid) dealing with our mortality.

How else can we explain the emotions unleashed by the presence of a tiny child in a wheelchair or the presence of a teenager with down syndrome in a local school in Canada, the United States or Britain. Why do so many apparently "normal" adults lose their composure with a mere mention of including an excluded child. We conclude that the arrival of this person signals major change, and for many, change is something to fear - something fraught with danger.

However, in danger there is also opportunity for growth. Thus, schools and communities, teachers and citizens, who face their own fears and mortality by welcoming ALL children instantly create the climate for a new kind of growth. Inclusion becomes an opportunity and a catalyst to build a better, more humane and democratic system.

Inclusion does not mean we are all the same. Inclusion does not mean we all agree. Rather, inclusion celebrates our diversity and differences with respect and gratitude. The greater our diversity, the richer our capacity to create new visions. Inclusion is an



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New Board Members:

We welcomed Gary Bunch, Gordon Mackan, Rose Galati, Marte & Stan Woronko to our Board. Our Annual Meeting was delightful and with this support, we look forward to many more. Effective July 12, 1991, the Centre received its Charitable Registration status. We can now issue Canadian Charitable Receipts to our generous donors. Our number is 08997025-21.

Giftedness

Judith A. Snow

Visiting Scholar, Centre for Integrated Education and Community

There is in the world today a vibrant new culture. It is young and rough, but its birth has been true and with proper nurturance, its life and growth promise to be dramatic. It is the culture of inclusion.

The culture of inclusion begins in the affirmation that all human beings are gifted. This statement sounds strange to many ears because our traditional world reserves the adjective "gifted" for only a chosen few whose talents and abilities, usually in very circumscribed ways, impress, enlighten, entertain or serve the rest of us. The inclusion culture views giftedness much differently.

Also fundamental to each person's presence is each person's difference. In fact presence is not possible without difference since even on a very simplistic level difference is essential to life. For example none of us would be here if the male and female difference did not exist. Meaning depends on difference as well since if we were all the same there would be nothing to share or contribute to one another. Therefore, not sameness, but presence and difference are fundamental to life and community.

In addition to our presence each of us has a grab bag of other ordinary gifts that allow for us to create and participate in daily opportunities. From getting up, making breakfast, washing dishes or loading a dishwasher, talking on a telephone, writing on a piece of paper, listening to another person, getting from one place to another, enjoying some music, expressing an opinion, going to a meeting, playing with a baby or having fun with a friend, a variety of simple activities taking place in ordinary places on ordinary streets make up the fabric of the vast majority of our work, family life, private life and public contribution.

Each person has a variety of ordinary and extraordinary gifts. The people whom we call handicapped are people

New Associates

From New Zealand:

* Ray Murray

Director of Special Education
Auckland College of Education

* Te Ripowai (Pauline) Higgins,
Professor of Maori Studies,
Victoria University, Wellington

From Colorado:

* Jeff and Cindy Strully
friends and organizers
extraordinaire.

who are missing some typical ordinary gifts. However such people also have a variety of other ordinary and extraordinary gifts capable of stimulating interaction and meaning with others.

In fact it is not just that walking is a gift and not walking is not a gift, or that knowing how to put your clothes on right is and gift and not knowing how is not a gift. Rather walking is a gift and not walking is also a gift; knowing how to dress is a gift and not knowing how to dress is also a gift. Each creates the possibility of meaningful interaction.

In North America the Canada geese fly south every fall and north in the spring covering thousands of miles each way. The birds fly in a V-formation, with one bird in front followed by two diverging lines of flyers. The lead bird breaks the wind resistance for the two behind, who in turn are shields for the bird behind each of them, down to the end of the line. But in the course of each flight, the leader drops out of position to go to the end of the line and to be replaced by one of the following birds over and over again. In this way no one bird is ever leader so long as to be exhausted or to deny opportunity to another bird. In turn each bird is the guide. This a model of organizing a community so that the gifts of all benefit everyone.

In the schools, we see classrooms of creative learning being founded on the support that children and teachers can offer to each other in the spirit of cooperation. In housing, we see people forming inclusive, intentionally mutually supportive developments where vulnerable people anchor circles of caring. In decision making bodies, we see people taking leadership in turns based on their energy, experience, desire and availability, being able to give way to one another at the right time.

Of course these efforts at inclusive community are isolated and foundationally weak. But the seed has been well sown. These efforts support each other and inspire others to change. The story of inclusion has a vigorous beginning and promises a very creative future.

MILESTONES

Becky Till and Theresa Chernetts, both pioneers in the movement for inclusive education, celebrated their 18th birthdays with their many friends and supporters. Both these beautiful young women are thriving with their circles of friends.

Gryffin Patricia: Annmarie Ruttimann and Gregory Hoskins have a beautiful charming baby girl named Gryffin Patricia. She is the youngest employee of the Centre who travels extensively with Annmarie and is the hit of all workshops! Gregory Hoskins and the Stick People have a fabulous CD and Tape called **MOON COME UP**. Great music including the song "Labelling Blues."

Shauntell Strully is now a freshman at Colorado State University in Fort Collins and "doing great". Alex Strully is now living in "his own place" and still working hard at Wendy's. Jeff and Cindy Strully are coping well with their new found life with grown-up children.

Rosalyn Cormier returns to Kitchener from an intensive year of study in family therapy and spiritual studies in Oakland California. We're all glad she's back in Ontario.

Leau Phillips called on April 12, 1992 with exciting news. Her two gorgeous sons, **David and Donny** now both attend Mark Twain School in Albuquerque, New Mexico. Donny was very sick. Leau couldn't believe the note from Donny's regular 3rd grade teacher. She and Donny are both feeling much better these days. Here's the note:

"In the short time we've had the privilege of having Donny in our 3rd grade class, he has brightened up the atmosphere. My class and myself enjoy him in our room very much." Lezlie Lopez (teacher)

David is in 5th grade. We think Mark Twain himself would have liked to hear Leau glowing on the phone about her sons and the note. Funny what a difference a little note can make...

Danny, son of Carmen & Alfredo Ramirez from El Paso made headlines (front page color photo) when he won his battle to be included in his local neighborhood school.

Amazing Response to Inclusion News

We are amazed, pleased and humbled that so many readers enjoy Inclusion News. We distributed 22,000 copies mostly through friends and networks. We do not have subscriptions (the mailing cost would incapacitate us), but please write if you want copies. All we ask is that our mailing costs be covered for bulk orders and that a small contribution be made to the Centre.

INCLUSION NEWS

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ALL KIDS CAN LEARN:

STRATEGIES for INTEGRATED EDUCATION

DENVER CONFERENCE MAKES HISTORY - FEB. 21,22, 1992

Leaders in the school reform movement and the inclusive education movement joined forces in Denver at the Sheraton Tech Centre for a historic merging of the issues of QUALITY EDUCATION FOR ALL!

February 21-22, a new alliance of four diverse organizations in Colorado created a bit of magic, and perhaps initiated the dawn of a new era in education. All they did was merge "regular" and "special" (irregular) educators into common cause in a short, intense and dynamic two day conference. The fact that this is memorable says an enormous amount about the "Grand Canyon" that has arisen between theory and practice in education. We know that education (like all major institutions in our society) is "at risk" (the new term for in rotten shape). We all know that "more of the same won't work any more. In spite of all the rhetoric, very few people are actually willing to work to create the future.

All that happened in Denver was that people concerned about education got together and talked in a wonderfully warm, inviting and collegial climate. In addition to all the other things that could not be done (which they did) this dream team created a warm hospitable atmosphere that was both efficient and effective. They worked very hard to make it look easy. It looked easy. Some of us know how hard that is. The Olympics were on that week, and we always note how simple athletes make the impossible appear.

Three years ago, a small organizing team pooled their strengths and took hold of an idea. They took lesson one seriously - teamwork. In year one, they attracted 400 people (mostly staff and loyal supporters) and turned it into a hologram of the future with 1526 people packed in an electric 1992 atmosphere of vision and change to benefit ALL children. The four organizing agencies; ACL in Colorado, Peak Parent Centre, Weld District #6, and Colorado TASH set a welcoming tone through their posters, book displays, buttons, and general ambience of Community building. The hotel's legal capacity was reached, and the waiting list of over 400 people were turned away. The surge of interest in "Full Inclusion" included people from 33 states and several foreign countries.

This conference heralds the new in education. It was neither a SPECIAL EDUCATION, nor a REGULAR

EDUCATION conference. It was an EDUCATION conference - holistic and not fragmented. One well known "regular" educator summed it up: "I never thought of this. Of course ALL Kids Belong Together. It just never occurred to me that those other (labeled) children needed to belong too."

The issue at the heart of the conference was the question, who would be included in reform and restructuring. Would the reforms be more "moving chairs on the Titanic", or deep changes that reflect a vision of equality and humanity. Would there indeed be inclusion (a recognition of the giftedness of all) or more exclusion and elitism (educate the best and manage the rest.)

The speakers were passionate and rooted in building a truly democratic education system. **Rexford Brown**, author of *Schools of Thought*, began the conference with a brilliant and passionate plea for a "robust literacy" in our schools. He suggested that we must raise our expectations for ALL students especially the poor and minorities and build curriculum that begins with students' interests and concerns. Other leaders in the movement included **Elliot Eisner** of Stanford University and **Roger Johnson** of the University of Minnesota who inspired everyone with their wisdom and years of expertise.

Norman Kunc and **Mary Falvey** brought the audience to their feet with electric keynotes stressing that unless students feel they belong and are accepted for who they truly are all else is doomed to fail. They both spoke from personal experiences and kept the audience spellbound.

Maxine Greene, a powerhouse of a woman, who is a professor emerita of philosophy at Teacher's College, Columbia University, gave an intellectually stirring luncheon address about the need for vision and community. She spoke with fervor about the tradition of the American "jeremiad." This jeremiad is a reminder to those who have forgotten to be true to the ideals of freedom, fairness, equality and democracy. She spoke of the feelings of friendship, struggle and community at this conference and encouraged those in attendance to form a counter force to the traditional and hidebound American 2000 rhetoric of George Bush. She concluded her speech saying "I do know that we can come together in friendship and colleague-ship and sometimes even in love

— to let the many voices sound, to respond to the claims persons make in their diversity, to take responsibility for the world."

The conference ended with magic and music as the trio of Marsha Forest, Jack Pearpoint and Duncan Tuck presented an INCLUSION CONCERT — putting into practice the words spoken at the conference. Through graphics, song and magic they captivated the audience with sound and colour and celebrated and honoured the diversity we all value. Everyone swayed to Harry Chapin's anthem "Circle". There were tears and hugs as old and new friends left a unique conference that challenged the mind and the heart. The theme, TOGETHER WE'RE BETTER, was an apt way to end this historic two days.

Pat Cross from Arkansas wrote a letter that sums up the Denver event. *"I've just spent the last two days moving around the edge of 1500 people, diverse backgrounds - educators, parents, administrators - all with different belief systems, different values. Some are here because of dedication to a vision, others just beginning to form a vision, others curious or skeptical. All milling around and led by a team dedicated to a concept called Inclusion."*

I spent many quiet moments wondering - Where do I fit in? What is my purpose here and indeed in life? What is the bigger picture and my part in it?

I kept going to sessions, taking notes, grasping the words and concepts that were hitting home for me — miracle, trust, heart, vision, dreams, the right of everyone to connect, spirit, courage, risk, choices. This I understood, this was basic to my own life.

It finally all came together at the finale. There was music, art, colour, tears, talk of healing and hope. 1500 people were attempting to build bridges and build community. It is so simple."

Next year's dates are already set - Denver, Feb. 19-20, 1993. For further information phone Dr. Jeffrey Strully, Exec. Dir., Assoc for Comm. Living in Colorado (303-756-7234) and/or Peak Parent Center (719-531-9400)

Next year's program will highlight **Jonathan Kozol**, author of *Savage Inequalities*; **Mara Sapon-Shevin** of Syracuse University; **Marsha Forest & Jack Pearpoint** of the Centre for Integrated Education & Community; **Arnie Langberg** of Redirection High School; and many other leaders in the field of education. Book now. Avoid disappointment!

Jeff Strully, Jack Pearpoint & Marsha Forest

Johanthan Kozol...

Jonathan Kozol will be a keynote speaker at next years conference in Colorado. The following article is a summary of an interview in, would you believe PLAYBOY magazine, April, 1992. We strongly recommend reading the book and the entire interview.

Savage Inequalities: Children in America's Schools by Jonathan Kozol (Crown Publishers, Inc. New York, 1991) is a book that must be read by anyone interested in the topic of inclusion in education. The book, which is on the best-seller list, has sparked a passionate debate. It is an indictment of disparities among our schools.

"Kozol is unrelenting in his denunciation of the Reagan-Bush years. He says that the promises of a better education system made by both Presidents were exaggerated and empty. Their Administration 'policies' he charges, have only widened the gap between classes in this country (US), exacerbating a trend in which the rich get everything and the poor and middle class get what the rich think they deserve-or are willing to allow."

"More money is put into prison construction than into schools. That, in itself, is the description of a nation bent on suicide. President Bush thinks he can contain all this by punitive measures. That's basically the Bill Bennett agenda: Build more prisons, get tough; more stick, less carrot. We (US) have more people in prisons in proportion to our population than any other country in the world."

"The children of the poor have only one chance in a thousand of ever rising beyond their class. Their destinies have been determined before they enter school."

The buzzword now is excellence. Excellence has become a code word for "retreat from the dreams of equality and of an end to segregation." People drone on with interminable speeches about the need to get tough with kids—more examinations, more discipline in the schools. They don't even breathe a whisper about segregation or race or equality."

"The public school system is the last possible arena for democracy. It's the last place where we promised to give kids an equal shot. Not to do that is an injustice, an evil. The question is, do we value the children of the poor any longer, or are they expendable?"

To the old ones of my childhood who taught me the most important lesson of all: That I did not need to be perfect to be loved. That no one does.

Alice Walker, *To Hell With Dying*

CATHOLIC EDUCATORS CONSIDER INCLUSION:

Catholic school teachers, principals and superintendents learned the vision of including children with disabilities in regular classrooms using the problem solving approach to facilitating inclusion at a conference sponsored by the University of Dayton on Nov. 14, 15, 16, 1991.

Presenters Jack Pearpoint and Marsha Forest led participants through the PATH - problem solving approach. Real life school situations formed the basis of the illustrated method. Key to the success of the conference for the 75 participants were the lectures followed by small group interactive exercises which gave each person an immediate experience in applying the suggested strategies.

In addition to the problem-solving process, educators were taught about the Circle of Friends, a support network for school children that mixes

typical students with a student with a disability. The purpose of the Circle of Friends is to help children participate in social activities which may lead to the development of strong friendships. The Circle of Friends concept was explained with the story of Judith Snow, followed by an exercise in personal circles. The participants were then challenged to consider how their circle might differ from a person whose life experiences were limited to institutionalized settings. Listening and responding were the focus of the "5-10-5" strategy in which one person shared his/her problem with a small group who in turn listened, reflected solutions and dialoged with the primary person about the possibility of the suggestions. As a component of the problem solving strategy, one person from a pair of participants shared goals for the new year and were promised a letter of

support from their partner. In that way, the educators were reminded to "not do it alone." Several schools sent teams of educators so that the responsibility to change systems could be shared. One participant shared the significance of the team approach by stating in her evaluation, "I enjoyed the feeling of love and community. I have never felt this with such intensity. I am leaving renewed, encouraged, and happy."

"Thanks for a multi-sensory, multi-community experience," was an evaluation from another participant which referred to the intentional use of colorful graphic facilitation, to music, videos, multiple groups and a liturgy which tied participants to the justice of this movement. The Catholic emphasis of building faith communities identifies the unique challenge to the participants of these conferences which

began in 1989 under the inspiration of the late Father Patrick Mackan, C.R. who was then Co-Director of the Centre with Marsha and Jack.

The next inclusive Catholic Education Conference will be held in Nov. 1992 at the same Dayton, Ohio location. Sponsors of the conferences, The Centre for Ministry with Disabled People and the School of Education of the University of Dayton see this initiative as central to the mission to build inclusive church communities. For information, phone Marilyn Bishop at 513-229-4331.

Video tapes from each conference are available from the Center for Ministry with Disabled People, University of Dayton, Dayton, Ohio 45469-0317. (1-800-736-1280)

(Reprinted from the NAAMR Newsletter, Cincinnati, Ohio, Feb. 1992-Vol.21, No.1)

Inclusion Continued...

from page 1..

antidote to racism and sexism because it welcomes these differences, and celebrates them as capacities rather than deficiencies. Inclusion is a farce when it only means "white, bright and middle class". Inclusion means all - together - supporting one another.

A child or adult with a disability is a symbolic personal crucible where we face our feelings about differences head on. Inclusion is about how we tolerate people who look, act or think differently than so called "ordinary" people. Inclusion can be deeply disturbing for it challenges our unexamined notions of what "ordinary" and "normal" really mean. Our hidden values are paraded before us in action and reaction. Some of what we see is disconcerting. The questions become very personal. How would I feel if I were unable to walk, talk or move? How would I feel if I had a child who was labelled? How do I feel about myself? How would I feel if I were disabled by an accident? And ultimately, the one common issue we all face (or deny). How do I feel about growing older? Where will I live? With whom will I associate? Will people (my family and my friends) care for me when I need help, or will they cast me aside? Will I live an endless death waiting hopelessly, helplessly, uselessly in a nursing home ward? What will become of me when I am old?

The Need to Belong

Inclusion isn't a new program or something one "does" to or for someone else. It is a deeply rooted spiritual concept that one lives. It is not a trendy

product or fad to be discarded. It is not a new label - "the inclusion kids". It is not a bandwagon. People are either included or excluded. One cannot be a little bit pregnant or a little bit included (like the myth of "inclusive" recess or lunch). One is either "in" or "out". One either belongs or doesn't belong. If we exclude people, we are programming them for the fight of their lives - to get in and to belong.

Most excluded people perceive that they have nothing to lose, and everything to gain in the battle to belong. Many youth consider it a matter of life and death. Teenagers join gangs because they are desperate to belong - to have meaning. Even when the gangs kill, youth join. The gangs meet their needs. Gangs are a logical response to society's failure to make teenagers feel belonging. When our youth literally die to belong, it is a searing warning for us to look hard at the system in which we live.

Many suggest that with our society in crisis, we need to mount the barricades and defend our turf. Typical responses include: hire more police, build more jails, create more special education, administer more electroshock, issue more behaviour modifying drugs. Control, control, control. There is another possibility. We could strive to welcome and include everyone, to build a society with more acceptance, more love, more care, more compassion.

Our world has serious challenges. We must face them honestly, analyze, learn from the past, then move forward. The need for change is not negotiable. The only question is whether we run with it, or be dragged kicking and

screaming into the year 2000. Dealing with change is like running white water rapids. It is dangerous - but if you train and plan, it is the thrill of a life time. Change is here. Our societies are white water chutes. There is no portage. Our choices are limited: will we shriek with joy as we run the rapids, or will we just shriek?

Teenage suicide, random violence, drive by shootings and gangs are simply signals of a deep social malaise that won't be cured by microwave thinking or slick packaged answers. We must think deeply. We must make tough decisions and be willing to work hard. Inclusion makes us think deeply about what we want our world to be. Who do we want as neighbors? What do we want our communities, churches, synagogues, mosques and schools to look like?

We believe communities of diversity are richer, better and more productive places in which to live and to learn. We believe that inclusive communities have the capacity to create the future. We want a better life for everyone. We want inclusion!

If we can pinpoint bomb cities half way around the globe, and send men and women into space, surely we can figure out how to live together with "liberty and justice for all". Inclusion is truly and simply a matter of will. Our future depends on our capacity to learn to live together without war - creating societies that build capacity with compassion for one and for all. Inclusion is about rebuilding our hearts and giving us the tools for the human race to survive as a global family.

[Inclusion News]

Thoughts for the Day:

"Don't think a small group can not change the world. Indeed, it is the only way it has ever happened."

Margaret Mead

MORE RESOURCES:

*** Remembering the Soul of Our Work: Stories by the Staff of Options in Community Living,**

Madison, Wisconsin
Edited by John O'Brien
& Connie Lyle O'Brien

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SOON from INCLUSION PRESS

**EVERYBODY'S HERE!
NOW WE CAN BEGIN...**
**How Children with Disabilities
Can Contribute to the
Transformation of Schooling**
by John O'Brien, Marsha Forest,
Jack Pearpoint & George Flynn

The PATH WORKBOOK
by Jack Pearpoint, Marsha Forest
& John O'Brien
Introducing PATH, a problem
solving, backwards planning tool
for individuals and organizations.

Quality Education: It's Not a Choice!

Marsha Forest & Jack Pearpoint

Segregation is NOT acceptable. It is bad pedagogy (for ALL children), it is uneconomic, immoral and unethical. In short, segregation must stop. This newspaper is about how to integrate children, end segregation, and improve educational outcomes for all.

Annie, Tommy, Jay, Andreas, Katherine, Becky, Erica, Mark, Greg, Miller, Katherine, Peter... the list is too long and too painful to produce. These are the names of children who have been rejected by the public schools of Canada and the USA. They are black and white, girls and boys, youth and teenagers. In common is their parent's simple dream of having their children accepted and educated in one quality school alongside their neighbors. In common is their rejection from the schools of our nations. In common is the label "disabled" pinned on them, like the yellow star pinned on people labeled Jewish, and the pink triangle pinned on people labelled homosexual, during that terrible period called World War II.

The Nuremberg Trials confirmed to the world that pinning yellow stars and pink triangles on people was unacceptable. It was ruled a crime against "humanity". But today, no Nuremberg trials have ruled that IQ scores and disability labels are often death sen-

tences to the children we "place" into "disability" boxes. Special education is one such disability box which we know now is neither special nor indeed educational in any sense of the word. This is no longer hot "news". The data has been in for several years. The outcome for people labelled "disabled" is a life of loneliness, poverty, and joblessness — not an outcome any family would choose for their sons or daughters. Despite this data, segregation still thrives and is considered an "acceptable" educational placement and practice. It is still OK to talk of "them" and "us". It is still a choice.

No matter where we go, people are talking about the "Butwhatabout" Kids. Some of the presently popular euphemisms include hard to serve, at-risk, etc. Why don't we just admit it outright. These are children and teenagers who scare us to death, who threaten our mortality and who make us vulnerable and nervous. That is natural, normal and human. What is unnatural, abnormal, unacceptable and inhuman is our systematic "boxing" and subsequent rejection of the people - or the illusions about people that we fear. We encourage people to square off with the fear - conquer it, and welcome all people back to our communities - complete with their mortality, vulnerability and incredible capacities to teach us about what is important in life.

Rachel Holland's Battle for Full Citizenship

In 1989, the Holland family requested that their daughter Rachel be placed in a regular classroom for the 1989-90 school year. The Sacramento Unified School District rejected this request and offered only Special Education Placements. On March 2, 1992, in the United States District Court for the Eastern District of California, Judge David F. Levi of the United States District Court, ruled that Rachel Holland had the right to go to her regular 2nd grade classroom, with some supplemental support services, as a full time member of that class.

Many hoped this battle would be the end because of the incredible time, energy and money expended on the case. But on April 1st, the Sacramento City Unified School District announced they will appeal Judge Levi's ruling. The district has already spent \$420,000 on legal fees to keep Rachel out of her regular class. A spokesperson for the School District explained that the rul-

ing sets a dangerous precedent that could cost the district millions of dollars. "The district believes the court's decision will work against the best interests of special education and is a throwback to a time when developmentally disabled students were not legally entitled to a meaningful education. ..Levi's ruling will work against Rachel's best interests because it stresses placement only for socialization and accepts a less than adequate academic setting for her." Kim Connor, Rachel's mother, said the cost issue was a smoke screen for a district that simply wants control. "It has nothing to do with economics," she said. "It has to do with controlling kids and being in charge and telling kids where they are going to go to school." (Sacramento Bee, Wed. April 1, 1992)

In a time when "abuse" hits daily headlines, it is about time that we began to look at issues of "systemic" abuse. Here a school system is allowed

NATIONAL INDICATORS: TESTING IS A SMOKE SCREEN!

by George Flynn

It must be made clear immediately that accountability in the areas of curriculum and student achievement are of the highest priority to me and my expressions of resistance to national testing programs should not be interpreted to mean that I do not want to be held accountable in these or other areas. I believe however that accountability can be assured...much more effectively when the partners in the educational process agree on the purpose of education and the definition of success and ensure that this process enables learners to acquire the skills, knowledge, and confidence necessary for success in our increasingly complex world.

We must not succumb to repressive but dominant voices in our culture that would have schools treat students as nothing more than rat-like response organisms that learn technological skills and knowledge in response to rewarding stimuli to later serve the economic needs of business and industry.

The success of any educational system depends on its ability to involve students in the process of learning and perceiving meaning in the acquisition of knowledge.

Without the student's wonder, curiosity, and personal need to learn, good teachers and well funded schools will fail. Students learn only when they seek to bring into reality their inner human potential.

Teachers themselves need to serve as role models of people who are authentic, curious, explorative and perplexed by the wonders of life.

There are thousands of educators and parents who hold a vision of education — a vision that is child-centred, respectful of personal and cultural diversity and therefore one might argue more genuinely democratic than some established systems.

Educators and parents who hold this vision insist that education is not about literacy and economic competitiveness as much as it is about nurturing the full and healthy development of every child's latent potentials. This is a profound vision - It is a legitimate alternative to the dominant aims of modern schooling.

There is a well documented history of national testing programs in many parts of the world, the United States and England most recently, that have taught us that this is not the way to successful education. I believe we must speak out against the trend toward testing and get back on track to educate i.e. bring forth the best in all of us. Learning is the issue. Testing is a smoke screen that will take us off-track once again.

George Flynn is the Director of Education of the Waterloo Region Roman Catholic Separate School Board in Kitchener, Ontario.

Learning Together Magazine

We Recommend Learning Together Magazine, edited by our friends in England Joe Whittaker, Karen Bartlett, John Hall and Ken Jupp is a feisty opinionated journal for full inclusion. Learning Together Magazine is closely allied with our Centre and Press. The content is passionate and insightful. Here's how they describe their purpose:

"It is not our purpose to argue the case for inclusive education, that particular argument has already been won.

We see segregation within education as yet another form of apartheid.

Inclusive education requires the presence of ALL learners in one shared educational community since the exclusion of a single individual diminishes the integrity of that community.

Inclusive education requires that schools, colleges, and universities become more creative in welcoming learners irrespective of their learning difficulty."

For further information write:

Karen Bartlett,
2, Devon Terrace, Ffynone Rd.,
Swansea, Wales SAI 6DG.

to spend \$420,000 of public funds (not to mention salaries committed to this battle) to block the participation of a 9 year old from a grade two class. This is an outrage - but it is about all of us. If Rachel's rights are trod upon, who is next? The high sounding phrases

translate into discrimination. Hopefully the next judge will uphold the wisdom of Judge Levi, and perhaps will also have the sense of justice to charge the Board with contempt for lack of care to children. [Inclusion News]

We Recommend Books and Videos...Coming Soon:

* The PATH Workbook
* Everybody's Here! Now we can Begin

New! New! New!

Miller's MAP

Producers:

Expectations Unlimited
& Inclusion Press

A 40 minute gem! Brand new! How to make Inclusion happen involving a team of children, parents, neighbors and professionals in a creative team. Co-facilitation. Colorful graphics. A moving and practical teaching tool. Not to be missed.

Ray Murray, Dir. Sp. Ed., Auckland College of Educ, New Zealand

With a Little Help From My Friends

Producers:

Marsha Forest and George Flynn

An award winning one hour (three part) video about creating schools where all students belong and learn together. Hear Grade 7 and 8 students talk about the impact of having kids with disabilities in their classrooms.

Kids Belong Together

Producer: People First Association of Lethbridge, Alberta

This 24 minute video featuring Patrick Mackan is a celebration of friendship and joy. It is the story of teachers and children living and learning together. It is a dramatic illustration of the MAPS process in action. The closing song is destined to become the anthem of inclusion leading us to the year 2000.

Univ of Dayton Videos:

(NEW) Circle of Friends

Marsha Forest & Jack Pearpoint tell the story and the procedure for creating a circle of friends (Two parts on one tape)

The Inclusive Catholic Community

The vision of a community that includes all people based on the Gospel message presented by the late Rev. Patrick Mackan, C.R.

Building the School Team

Fr. Patrick Mackan offers his experience and techniques for motivating teacher acceptance of the disabled student.

The Inclusive Classroom

Marsha Forest describing the "elegant simplicity" of education for all children especially those disabled. Video tapes from the 1989, 90 & 91 conferences on Inclusive Education, sponsored by the Centre for Ministry with Disabled People, (\$30 per copy) Univ. of Dayton, Dayton, Ohio 45469-0317 Attn. Marilyn Bishop Tel: 513-229-4325

The Inclusion Papers Strategies to Make Inclusion Happen

NEW! Jack Pearpoint & Marsha Forest

Practical, down to earth and sensible. Perfect for conferences, courses and workshops. Circles of Friends, MAPS, Inclusion vs Exclusion, articles about drop-outs, kids at risk, and more....graphics, poetry, overheads..

NEW! Reflections on Inclusive Education

Patrick Mackan C.R.

Stories and short reflections—one for each week of the year. Perfect to read aloud: to your family, school assemblies, classrooms, church groups. Profound and simple words from the spirit and heart of "Father Pat."

Don't Pass Me By: Writing from the Street

NEW! Gary Bunch

A collection of writings from students at Beat the Street, a unique alternative education program for "street kids"—kids labelled "bad, sad, mad and can't add". Also includes a description of Beat the Street and its philosophy of education for students at risk.

You Will Only Learn What You Already Know: Literacy and Inclusion

John McKnight; Judith Snow; Tracy Odell; Jack Pearpoint; Marsha Forest

A concise 28 page booklet that describes the community way vs the systems approach to learning. Section on characteristics of successful community organizers, literacy workers, teachers..

Action for Inclusion

Forest and O'Brien

with Pearpoint, Snow & Hasbury
Over 8000 copies in print - "A down to earth blueprint of what 21st century education ought to be doing for all kids in regular classrooms. Modest but powerful strategies for making it happen in a jargon-free, step-by-step book."

Herb Lovett, Boston

From Behind the Piano

The Building of Judith Snow's Unique Circle of Friends

by Jack Pearpoint,

afterward by John O'Brien

"Everyone's life is a story lived. Jack's story of Judith's life is amazing. In fact, life is so filled with vitality, courage, defeat and victory that the reader

learns that a life story of some people fascinates more than any fiction."

John McKnight, Chicago

It's About Learning

Marsha Forest & Bruce Kappel

"An exciting approach to teaching adults who have been labelled and have been pushed out, kicked out or dropped out of traditional education. The Student Centred Individualized Learning (SCIL) program is told through stories from the streets and from the heart."

Patrick Mackan C.R.

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**Miller's MAP	\$50 + \$5 mailing	—	—
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Kids Belong Together	\$50 + \$5 mailing	—	—
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Book Review:

From Behind the Piano:

The Building of Judith Snow's Unique Circle of Friends
by Jack Pearpoint

Reviewing *From Behind the Piano: The Building of Judith Snow's Unique Circle of Friends* is the most difficult writing task that I have undertaken in recent years. I have reviewed many books before, some that I've loved and some that I've hated, but they all fit a general pattern that made their review a predictable exercise. This book does not, and reviewing it is like trying to review a child's laughter or a summer afternoon. There is something wonderful in the experience, but it defies telling. Having made this apology in advance, however, I will proceed with attempting to describe the indescribable.

Jack Pearpoint's account of Judith Snow and her circle of friends chronicles 12 years and the transformation one individual's existence from a grim institutional maintenance on a geriatric ward to vital participation in the challenges and opportunities of the real world. Nevertheless, it was not only Judith's life that was transformed and the events that surround this transformation are only one aspect of

the real story. The essential story told in *From Behind the Piano* is not about the events, strategies, or interventions; it is about beliefs, feelings, and attachments that are powerful enough to shape the environment. It is not about humanitarian giving; it is about mutual sharing. It is about the development of the strength to resist acquiescence to dehumanizing people and events. It is about the power of common decency, and above all, it is about simple friendship.

Judith Snow has Spinal Muscular Atrophy and a long list of other medical diagnosis, but these difficulties were small compared to the disabling responses of society to her condition. Making friends did not cure Judith's physical impairments, but it did restore many of the human experiences that she had been deprived of by society.

The book offers no formulas for rescuing the lives of devalued people. Rather, it immerses the reader in a story that washes away some of society's preconceptions regarding disability. It leaves the reader refreshed and open to living their own story. Jack Pearpoint has done an excellent job of capturing the essence of the people and events in this book. I strongly recommend it.

by Dick Sobsey, Univ of Alberta,
Reprinted: *Developmental Disabilities Bulletin*, 1991, 19(1), pp.108-09

Book Review:

UNEQUAL JUSTICE?

What can Happen When Persons with Retardation or other Developmental Disabilities Encounter the Criminal Justice System.

Robert Perske, Abingdon Press, 1991

It is a tragedy that this book must be written, but it is necessary. It is graphic, blunt stories of the violent realities of our criminal "justice" system - with this particular list of tragedies being about people with disabilities. Bob Perske's earlier books tended to be uplifting, nurturing stories with heart rendering images by his wife and partner, Martha. This book has no such charm. It is the raw truth. Bob agonized

as he wrote it, you will agonize as you read it. It is not a liberal plea that people with disabilities are "nice" or should be excused for crimes they commit. Rather, it is an indictment of a "justice" system that pays little heed to justice at all. Whether guilty or not, the degradation and violence of the system that tries and punishes people is unacceptable. It is unjust.

The book is a plea for alternatives we can deliver if we decide: sensitive and assertive advocacy; early intervention; diversion; and alternatives to incarceration.

As painful as this book is, it is important that we open our eyes to reality. This book pries them wide and screams for action.

Jack Pearpoint

Book Review:

Schooling Without Labels

A new book by Douglas Biklen (Temple University Press, Philadelphia, 1992.)

We hope Doug Biklen's new book *Schooling Without Labels* is read carefully by the Ontario Ministry of Education as it puts together a policy on the integration of Exceptional Pu-

pils. This book features the experiences of three Ontario families - Rose and Dom Galati, Stan and Marte Woronko and Linda and King Till - and their struggles (often battles) to get their children included in their neighborhood schools in three Ontario communities.

Doug ends his book saying, "None of changes needed to achieve integra-

Video Review:

Miller's Map

"A 40 minute gem!" This brand new video, a collaborative effort between Expectations Unlimited and Inclusion Press, shows HOW TO make inclusion happen by involving a team of children, parents, neighbors, and professionals in a creative team process.

Video Review:

Miller's Map is a 40 minute gem! This excellent teaching tool shows the MAPS process in action and illustrates how full inclusion can work for Miller Cairns or any other child in the world. The tape demonstrates the co-facilitation process at work. The use of colour graphics and the detailed daily plan to make Miller's ideal day a reality is practical and useful.

The classmates and family give moving testimony that Miller belongs with them and should not ride alone on a bus to a special class as she did when she first attended school.

Melinda Cairns' tears of pain and joy at the end of the tape, and seeing Miller surrounded by her friends, make this an incredibly moving and practical tool for teachers, parents, and anyone interested in education. It is not to be missed.

Ray Murray, Auckland College of Education, New Zealand

Miller's MAP is full of heart and soul. It is useful, usable, and shows MAPS in action. The children are the stars of the video and once again point the way to the future.

Nancy Anderson & Pat Jackson,

Oregon Dept. of Education, Salem

Book Review:

Reflections on Inclusive Education

by Patrick Mackan C.R.

Like many remarkable leaders before him Father Pat Mackan kept a diary of reflections for his own review and also for the possibility of sharing with others. This dedicated Catholic Priest lived a life totally committed to children with disabilities. During his years in Ontario, he developed his personal vision of inclusion in the context of schools and communities. His book of reflections draws upon his many years of prayer and study as well as his many years of "walking with" children, parents and teachers as they struggled

to understand and share the unique giftedness of every child. In this small document, faithfully transcribed by his dear friends, you will find many insightful thoughts expressed with compassion, commitment, acceptance and dignity of all individuals. Completely consistent with his life, he presented his reflections in a prayerful context.

For those of us struggling with the challenges of living in an inclusive classroom and an inclusive world, Father Pat's book of reflections will challenge, inspire and nourish us. A "must read" for everyone involved in the movement for inclusion.

Pat Beeman
George Ducharme
Communitas, Inc.
Manchester, CT.

L'intégration en action

Action for Inclusion in French - finally...

Les parents, les éducateurs et toutes personnes concernées dans ce changement social majeur trouveront dans ce document les stratégies pour l'action et faire de l'intégration une réalité pour tous les élèves, quelles que soient leurs particularités.

L'intégration en action est à la fois une source d'inspiration et un guide pratique. Puisant dans leur vaste

expérience, John O'Brien et Marsha Forest avec le collaboration de Judith Snow, Jack Pearpoint et David Hasbury nous présentent avec clarté et concision les valeurs qui sont à la base de l'intégration scolaire des enfants ayant des besoins particuliers et décrivent d'une façon concrète et accessible les étapes à suivre pour mener à terme ce défi.

"L'école doit devenir un lieu accueillant pour les parents comme pour les enfants en les aidant à renforcer leur aptitude à rêver, à travailler à l'intégration en dépit des nombreux obstacles et à contribuer à la mise sur pied d'une éducation intégrée." Judith Snow.

Prix de vente: \$10.00: Institut Québécois de la Déficience Mentale 3958, Dandurand, Montréal (Québec) H1X 1P7 Tél: (514) 725-2387.

tion is rooted in technique - for example in getting a better diagnosis, or even in finding a better method of education. Rather, these changes originate in a vision and knowledge of people with disabilities as the equals of other people.

Nancy B ... To Live or Die!

by
Judith Snow, Jan. 1992

Nancy B has the right to die. . . I agree. But I don't think that's the issue. The debate is about dying, but Nancy is living with a severe physical disability . . . like me and hundreds of other Canadians.

Nancy has been made into a pawn for all the people who are interested in the issue of euthanasia.

For months, lawyers, doctors, courtroom clerks and reporters have discussed and debated euthanasia. Think about it . . . all that time, energy and money. Just imagine what would have happened if all those people with all those resources got together with Nancy . . . and figured how she could live. All it takes is a good wheelchair, a portable ventilator, a willing attendant and a van. Then nothing could stop her from doing whatever she wants. That's what I do.

I've spent my life in a wheelchair, with quadriplegia. For the first thirty years I was told I was dying. I'm now forty-two and healthy as a horse. But people in the medical establishment didn't see methat way. Sixteen years ago they put me in a chronic care hospital . . . after I graduated from university . . . and kept me there for three and a half years. While I was there, I almost died of malnutrition.

Noone helped me to find a way back into the community, into a job and into an active life. In the hospital I lost my spirit. They wouldn't feed me enough, I didn't insist and I started to let myself die. As I became sick and malnourished the doctors would not treat my real

illness . . . the indifference of the system to my needs. All they would give me was oxygen. But it was that brush with death, that brought back my fighting spirit. With the support of my family and friends we broke the political barrier and got me funding for my own attendant support system. Today I'm still alive, fully employed and living in my own home in the community.

Lying on your back for months at a time in an intensive care unit is enough to convince anyone that you are dying. Quebec is the province where they have the best attendant care in Canada. Does Nancy know about it? Forgive me if I suspect that the health professionals haven't exerted themselves enough to show Nancy what's possible.

I can't imagine that Nancy knows anything about how to live as a person with a severe physical disability. I've had a lifetime to learn how to use my wheelchair and my attendant care to my best advantage. As a recently disabled person, there's no way that Nancy can understand what the real problems are that she will face . . . or what the real possibilities are that she can take part in.

I think we should insist that she try living and working, back in her own home, with a full set of services for at least six months. then she can understand what's possible in her life now. After that if she still decides that her life is of no value, she can get someone to pull her plug.

[This essay was prepared for CBC Commentary, by Judith Snow.]

Postscript: We regret that Nancy B. decided to end her life and directed that her life support system be disconnected Feb. 13, 1992.

Anti Nursing Home Insurance

An Issue that Spans All Ages

Gunnar and Rosemary Dybwad sent us an article re their anti-nursing home insurance. The Dybwads, long time friends and mentors are honorary board members of the Centre. They are a constant source of inspiration and a font of spritely ideas, new thoughts.

The following are excerpts from an article by Mary Sit in the Boston Globe Sat. Sept. 7, 1991.

Eighty-two year old Gunnar Dybwad spent \$34,000 in order to finish out his life at home. Seven years ago the Dybwads renovated their two-storey Wellesley house to make it easier to age in place. "It's our anti-nursing home insurance," Dybwad explained.

The couple converted a back porch into a bedroom and added a bathroom, all adjoining a deck that is two-thirds

covered by a skylight. The downstairs suite serves as guest quarters but in the future can serve as a self-contained unit if it is difficult for them to climb the stairs.

Both the guest room and bathroom are completely accessible for wheelchairs. Most elders resist the idea of renovating their house to make it more comfortable as they age. Dybwad said it is only sensible to make changes before disaster strikes. "We changed our house in order to be ready," he said adding that the renovations took nine months to complete. "We want to die here."

While elders may balk at installing items that clearly indicate special needs due to aging, many of these changes are simply a safety issue. The very same features that make it easier for an elder to get around also make it simpler for a five year old. It's truly an issue that crosses spans all ages.

New Workshops - Jack & Marsha On the Road Again..

We have been experimenting with new workshops - new models - new material. We travelled to New Zealand to try it out. Here is what one of the organizers wrote about our experiment.

Whitireia Community Polytechnic is located in the suburb of Porirua - 20 kms from Wellington, New Zealand. Our community is predominantly Maori & Pacific Island cultures. Our Polytechnic therefore is predominantly a cultural, artistic and community learning centre. We have 1,000 full time students & our philosophy for them is to ensure we operate in an equitable way . . . that includes race, cultures, men & woman - in fact ALL of society.

Marsha Forest & Jack Pearpoint came at extremely short notice to facilitate a weekend on inclusive education at Whitireia

The fact that they came and the means of their arrival was as much a part of the weekend as the course content itself. Kimberly da Silva, a teacher at Whitireia was unable to attend the workshop at the Auckland College of Education organized by Ray Murray, Director of the School of Special Education. So, with another staff member, she decided that if she could not go to the workshop, they would bring the workshop to them! This means of seeing around barriers and coming to creative solutions and conclusions was very much a part of the Forest/Pearpoint message at their workshop.

To a lecture room full of people including teachers, parents, administrators on Friday night, Marsha and Jack enthused, encouraged, and shared their own excitement about Inclusive Education. Their method in adult education circles is called "popular education" and used music, graphics, lecture,

video, questions, etc., to get their points across. They managed to totally involve the whole group of 75 in their process.

While inclusive education is about including those who have been labeled "disabled" - it became clear that the strategies for inclusion are applicable to ALL people.

As I looked at Marsha & Jack's large colourful poster showing the effects of inclusion and exclusion, I thought of how many people are excluded from our society today. How unemployment, illiteracy, poverty, and race are also means for exclusion. I thought of how massive unemployment is creating two separate societies. Our societies have become good at excluding people so that they face prison, loneliness, addiction, suicide, despair, institutionalization.....

The two facilitators worked us hard through the weekend - keeping the pace up and making us all at some stage laugh and cry. They shared with us stories of people they had worked with and know. We watched videos of their friends and felt a great sense of hope. We saw how a young girl who had been "excluded" in a special needs school became a happy, relaxed child once she had been accepted into a normal school. We saw parents sharing their pain and joy and children and adults being accepted and loved.

It was a powerful, empowering and emotional weekend - one in which we gathered tools and strategies for assisting people to be included. We shared our views and our gifts. We felt stronger and we reaffirmed our commitment to including all people in education and decision making.

We worked through problem solving exercises, and helped develop strategies - we laughed, we cried and we learned.

Cheryl Brown
Hataitai, New Zealand

Introducing PATH

(Planning Alternative Tomorrow's
with Hope)

Marsha and Jack did a PATH for one of our staff teams. It was a great way to focus our vision and help us figure out where we were going. The questions give direction, the graphic facilitation gives focus and the Path exercise is challenging, energizing and fun! We particularly liked the questions about, "What do you individually and as a team need to be stronger?" and, "Who do you need to enroll on the journey to reach your dream/goal?"

The purpose of PATH is to help individuals or organizations who are stuck and unsure about what direction

to take, or how to get there. The purpose is to assist people to see a vision of a possible future and to develop their own unique path to get there. By making us think backwards, Marsha and Jack helped us design an exciting and viable future. We were better informed, committed and skilled to assist in improving inclusionary communities for all children. It was one of the most worthwhile workshops that SASSED ever sponsored.

Dan Hurd, Dir. of Spec. Education
SASSED in Dupage (Chicago)
(PATH developed by the team of
Pearpoint, Forest & J. O'Brien)

The PATH Workbook will be published summer/92. Order now.

"be nice"

beware the person who says "be nice" for "be nice" advice turns warm hearts to ice...

"be nice" is advice for those who would beat those with hot passion into retreat it is always said in an arrogant voice masked by the rhetoric of their favorite word "choice"...

"be nice" means smile, it means fit in "do it the way it's always been"—don't show anger don't show pain "be nice" is the phrase of the arrogant and vain...

ghetto residents are told to "be nice" for that they pay a terrible price but the nice folks are being exposed as they lie as the bombs they drop pollute air, sea and sky...

this is no time for niceness my friends this is the time for passion and fire time to expose the mask of the liar...

the polite ones come in all shapes and sizes men and women black and white their common voice says, "give up your fight!"

*the forests are cut
the air is in pain
and acid stings our gentle rain
and acid stings our gentle rain...*

none of my heroes were ever called "nice" their souls are filled with passion and spice and inclusion won't happen because we are NICE... it means breaking down walls made of centuries of ice and ice will only melt with heat with the motion of wheels, with the rhythm of feet...

the lines in the world are being redrawn and we are getting together and strong with poetry and song a song that says we each belong...

*the forests are cut
the air is in pain
and acid stings our gentle rain
and acid stings our gentle rain.*

Marsha Forest, 1992

The Centre What We Do...

We are often asked, "What are you doing these days?"

Here's our answer:

We are running a small educational training institute and press around the issue of diversity and inclusion of marginalized groups in communities, schools, work places. We facilitate organizational problem solving. We help organizations bring in and bring back people traditionally left out, (i.e. people with disabilities, people who are "illiterate", street people, the elderly, etc.). We facilitate organization development using group graphics, run courses, workshops, plan and conduct institutes, do creative school and organizational evaluations, help plan and design conferences, and write and publish small readable jargon free material. We demonstrate our two pioneering strategies MAPS and PATH and basically travel the globe to work and be with people who want to build a new and more inclusive society. Our "base camp" is in Toronto at a warm and welcoming home called Thome. All Welcome!

Here is a partial list of organizations we have worked with this year:

*Waterloo Region Separate School Board, Ontario (George Flynn)

*Hamilton-Wentworth Separate School Board, Ontario (Phil DiFrancesco)

*McGill University Faculty of Education, Montreal, Quebec (Evy and Charles Lusthaus)

*Auckland College of Education, New Zealand (Ray Murray)

*Parkhill Group Homes, Inc., London, Ontario (Art Shiels)

*Cherry Creek School District, Colorado (Dick Reed)

*Weld County School District, Greeley, Colorado (Margot Barnhardt)

*Colorado Association for Community Living, Colorado (Jeffrey Strully)

*Expectations Unlimited, Niwott, Colorado (Tim and Melinda Cairns)

*San Diego City Schools, California (Bruce Dake)

*School Association for Special Ed. Dupage County, Illinois (Dan Hurd)

*Bolton Institute of Higher Education, England (Joe Whittaker)

*Sioux-Lookout-Hudson Assoc. for Community Living (Edna Drew)

*Kenora Assoc. for Community Living (Jim Retson)

*Early Intervention Services of York Region, Ontario (Edith Smolski)

*Mid-Valley Special Education Cooperativ, Illinois (Elizabeth

CREATIVE FACILITATION for INCLUSIVE COMMUNITY

New Course: Toronto Dec. 9-12, 1992

Creative Facilitation

with

Marsha Forest & Jack Pearpoint

Resource Person: Judith Snow

LOCATION: Toronto

DATES: Wednesday-Saturday, Dec. 9-12, 1992

FEE: \$500 (includes tuition, welcome breakfast Wednesday and Saturday eve Chinese feast - optional)

Schedule: Wed 9-4; Thur. 9-9. Fri. 9-9. Sat. 9-4.

This will be a hands on experiential course to help facilitate inclusive community in your office, home, school, organization, workplace. etc.

The workshop will focus on facilitation of four key strategies pioneered by the Centre - MAPS, PATH, CIRCLE OF FRIENDS, PROBLEM-SOLVING CIRCLES.

This workshop will stress how to use GRAPHICS FACILITATION,

GROUP PROCESS, MUSIC, POETRY, LITERATURE to enhance your courses, meetings, seminars, etc.

The CREATIVE FACILITATION WORKSHOP IS:

* limited to 20 people

* suitable for anyone interested - teachers, parents, consultants, managers, health care workers (doctors, nurses), social workers, -

* offered only once at this location in 1992.

How to apply:

* Applications will be taken on a first come first serve basis.

* To reserve - send a check for \$500.

* No refunds are possible (If we cancel the course, checks will be refunded)

* You will receive a confirmation letter once your check is in. If there are more than twenty applicants, checks will be returned and you will get first priority on a mailing list for the next workshop to be held.

Comments on the Centre's Workshops...

from Chicago and New Zealand:

* These two days have been awesome. The positiveness, the commitment to the vision of inclusion have given me back my vision and inspired me to go home with more energy.

* I'm affirmed - the music, the colour, the graphics, the people, the gifts — a wonderful and transforming experience in learning.

* The week has given me the confidence I thought I lacked. You reminded me it was there all the time - the answers really are right in front of us, and within us.

* I expected something quite different when I signed up for this course. I wanted fast answers. I wanted to know what to do - now. I wanted to know how to modify the curriculum, solve all the behaviour problems in the school and not get airy-fairy stuff. But what I got instead was my vision of education back and strategies to problem solve. I

Johnston)

*Human Rights Commission - Bermuda (Canon James Francis)

*Institute on Integration - Stockholm, Sweden (Inge Wasteberg Clausson)

*Federatie Van Ouderverenigingen - Utrecht, Netherlands (C.M. Wijnbeck)

*Centre for Studies on Integration in Education - London, England (Mark

love MAPS and PATH and I'm going to use them with myself and my family first and foremost. This has been one helluva experience.

* These two days have made me think and feel more about education than I have in ten years. The issue of inclusion brings into question the most fundamental values we hold in life. It's been excellent, graphic, radical, profound and also fun!

* The day we spent doing PATH will make us a better social work faculty. We faced our real problems, strengthened our team, and now have a step by step action plan.

* Our family is on the PATH. We all needed to dream together. Get out of our present rut and face the NOW and go forward. It's our choice now, but at least we have our graphic on the living room wall and we can't use excuses any longer. It's a great exercise for anyone who wants to change.

* I do this in business every day. I just never thought of doing it for my family or my school.

Vaughn)

* Tenets Training, Swansea, Wales (John Hall)

* University of Toronto - Faculty of Medicine, Toronto (Dr. Yves Talbot)

* Institute on Disability - University of New Hampshire, Durham (Jan Nisbet)

* PEERS Project, Sacramento, California (Tom Neary)



Satok is Back!

After a drought of 12 years, a world renowned artist, Ron Satok had his first showing at the Randolph Dance Studio in Toronto in March. Many artists have dry spells. Ron's is unique. Twelve years ago, he lost all sight from glaucoma. This past year, he began drawing again. His first showing was virtually sold out and bodes well for the art world and Ron. He and his wife, Susan, insist that the best paintings were the ones he drew with no ink in his pens. Ron laughs, "The pens smelled full. Susan just forgot to fill them."

Ron's topics are wide ranging, but the unique Satok composition - lines based on the curvature of his childhood violin - have tremendous movement and power. The location for the showing was perfect. The movement in Ron's works was mirrored in the studio, and surrounded by dancers. "It took me a long time to realize that my art was in my head. I saw objects for 48 years. I never drew objects. I drew what was in my mind." Different than Ron's sighted works, these new pieces have a kind simplicity and power that captivates enormous movement. Watch for Ron's next showing.

Ron's 12 year story is a saga of painful determination. After a traumatic

period, he began again - the *Satok School of the Arts* was born. Dizzy Gillespie, a good friend, hosted a benefit for the launch in 1982. Ron has been teaching children and adults with special needs ever since - to give a sense of self worth. He has also been doing "performance art" - painting huge wall size canvas murals to music while dancing. One of his most recent shows was the center piece of the 25 Anniversary of the Ontario College of Art. (An enormously powerful home video is available). On June 3, 1992, another Gala Benefit for the School will feature the Randolph Dance Theatre, Norman Amadio Jazz Quintet, Chinese Drummers and the Satok School of the Arts - at the Winter Garden Theatre in Toronto.

Ron's teaching and painting is unique, powerful and liberating. Ron and Susan live like the artists they are - happy, committed and poor. They will not give up their art, but a little less poverty would be acceptable.

If you are planning a major conference or event and want to set a unique tone, contact Ron and Susan. It is guaranteed to be an opening event that no one will ever forget. Contact: the *Satok School of the Arts*, 446 Ontario St., Toronto, Ont. M5A 2W1 Tel 416-967-0780

Institutes on the Increase...

Jointly with Centre..

* **McGill Summer Institute** - July 6-17 is an event we all look forward to. It brings people together from all over the world to focus on Inclusion/Integration for two intensive weeks.

* **Inclusive Education Institute:** May 23-27 Cardiff, Wales with TENETS

* **Inclusive Education Institute:** May 28-31 - Manchester, England with Bolton Institute.

* **Leadership Institute:** Aug. 1-5, 1992

at the Univ. of Minn. - sponsored by the Centre and the Governor's Planning Council on D.D.

* **Other Institutes and Workshops** are in planning stages for 1992-3: Montreal, Kenora, Sioux Lookout, Wash.State, Oregon, Chicago, Texas, California, Colorado, New Zealand, Czechoslovakia (Aug.93) If you are interested in joint Institutes, call the Centre and explore arrangements.

The Black Canoe

Bill Reid and the Spirit of Haida Gwaii

We were fortunate to be in Washington, D.C. for the TASH conference (Oct. 1991) at the same time as Bill Reid's "*Spirit of Haida Gwaii*" was being launched in the courtyard of the Canadian Embassy across the street from the National Gallery.

The Spirit of Haida Gwaii is a black bronze canoe, 6 meters long and filled to overflowing with the creatures of Haida mythology. Its passengers include the Raven, the Eagle, the Grizzly bear, and his human wife, the Mouse Woman and the Dogfish woman, among others. Amidships stands a human being wrapped in the stylized skin of the mythical Seawolf.

At the opening ceremony, dancers from Northern British Columbia - communities of the Haida Gwaii, danced the sculptures to life. The black canoe sits in water. Like a lifeboat, it is filled to overflowing. More than human beings are aboard. There are birds, bears, a frog and other animals. Some on watch, others urgently paddling. A raven is steering. It is an ocean going canoe propelled into whatever future still remains.

In the world of Haida myth, the world is owned by trees, bears and fish as well as human beings, and in particular it is owned by killer whales, who are the animating spirits of the streams, mountains, cliffs, islands, reefs and the oceans themselves. The myth tellers remind us that human beings are neither the most essential nor the most responsible creatures sharing the earth.

Not counting stowaways, there are 13 passengers in the canoe. Robert

Bringhurst writes in the book *The Black Canoe*, (Douglas & McIntyre, Vancouver, 1991), "A lifeboat it may be, but it is the living womb as well, the fertile mouth of thought and being. The creatures of Haida myth are reemerging from it now, before our eyes. And the silent speaker, wearing the hide of a God, is riding in that canoe down to the floor of the sea, for a moment at least, to take up the weight of the world."

They are arriving, not departing. Perhaps, in fact, they are returning to Haida Gwaii.

They are also going nowhere, as all of us always are, because all the worlds are one, and there is nothing but this moment and this planet to explore."

Whatever it is, we were incredibly moved by the spirit of Haida Gwaii. For us, it is a metaphor both of the past history of pain of the Haida nation and the present and future hope. After all, everyone has their oars in the water, and they are going somewhere. They are alive!!

If you are in Washington, D.C., don't miss seeing the Spirit of Haida Gwaii. It is a reminder of the timeless spirit of art, history, politics and hope. It is interesting to speculate that 500 years after Columbus, the Spirit of Haida Gwaii may be returning refreshed. Perhaps it is the same spirit that is gradually ending the rule of apartheid, and slowly, ever so slowly is renewing and reclaiming the basic rights, lands and spirits of people who have been suppressed for centuries.

Jack P. & Marsha F.

National Integration Week in UK May 11-17

The Centre for Studies on Integration in Education (CSIE) has initiated Britain's first **National Integration Week**. Their press release invited Local Schools to participate and encourage the education of more disabled children in local mainstream schools. The aim of the week is to demonstrate the importance and benefits of integrated education.

"Integration in education is a basic human rights issue!" said CSIE. "There are vital social and educational benefits for ALL children from well supported integration. Integrated education leads to integrated communities. Integration should be the norm not the exception."

Hundreds of different events to celebrate integrated education will be held up and down the country. CSIE added, "1992 is the year when this country breaks down trade barriers with Europe. We think it is equally important to break down human barriers here at home; it's time all children with disabilities and learning difficulties received an appropriately supported education in local, mainstream schools."

Mark Vaughn & Linda Shaw, CSIE 415 Edgeware Road, London, England NW2 6NB

(In May, 1992, Marsha, Jack, Judith, George Flynn, Herb Lovett, John O'Brien will be involved in events in England, Wales, Ireland and Scotland.)

Redirection High School

Conversations with Teachers and Students:

One year ago, we had our first visit at Redirection. We had been asked to "talk to a class" who had just welcomed a young man who had been rejected in many other schools because he had "disability" labels. In Redirections, everyone had labels, so we thought it might be easier for a young man to be accepted and make friends. It was. But even these tough kids were human, they too were a little frightened of disabilities. They had never met anyone. They didn't know what to do. We proposed a very complex solution. We had a meeting with the class and talked about it. About twenty of us sat around for nearly an hour and talked. I said that we really appreciated that they had welcomed their new classmate, and wondered if they had any questions. In a matter of minutes, they began to ask all the questions they were frightened to ask. It only took a few minutes. Then the conversation moved on to important "stuff", like movies, school dances, friends. I prompted our newcomer to say that he would like to go to the movies, but he didn't want to go alone. Several classmates, "You could go with me." And this is the point where "intentionality" comes in. I asked, "Do you have each other's phone number?" They didn't. One of the students grabbed a piece of paper, and everyone's name and phone number was copied, and circulated. The first step was complete. A pick up time for the movie was arranged.

One year later, we were at a conference across the street from Redirection High School. We simply walked in and asked to talk to any teachers and students who were available. We ran into several of the kids from the previous year, but they were all busy. My original contact was recovering from a rock concert marathon. So, we met with "students". What follows are a few of their comments:

Student: I was in court a few days ago, and the judge wanted me to go back to a regular high school, but I wanted to come here [Redirection High School] because this is the best school. In the other school, you got taught from texts. Here they teach you about learning. In my first year here I just hung out. Now I'm really into learning.

Student: My first year here everyone was always fighting. Everyone was messing around. The real gang members left. Now we all just get together. We all get along. We have meetings all the time. There is a big issue now over race. It's touchy.

Inclusion News: What are you going to do about it?

Student: We are talking about it.

We have to deal with this for the rest of our lives. Now we have town meetings - organized by the leadership group. It could be for academic reasons or an issue like racism.

Student: There are more fights at conventional schools than here. Those schools are so big and there are too many things to piss a guy off. You might as well go to a school where you can talk to everyone and understand stuff.

Student: The teachers here are just like us but older and smarter. They listen to our problems and are willing to try and help out. We get along altogether.

Teacher: We are very natural here. We don't skirt the issues.

Student: The principal, Arnie, is always in his office. He is working to save the school. [Redirections is under threat of closure from the Board of Education!]

Inclusion News: Why are people trying to get rid of the school?

Student: They say we aren't learning anything here. But if I wasn't there I'd go to the streets. Here no one hides themselves. They don't pretend. They show their feelings.

Student: I came here because I heard you could get off easy. I found out that it is actually harder to graduate from here. Here you are challenged. You can go at your own pace. No one breathes down your neck.

Student: There are security guards at the other high schools. You get suspended for everything. Here there is no pressure. They just instill learning in your mind. You get all the freedom. You get respect. You start to look at what you are doing and what you want to do. We take trips. We don't go on grades here. When you come out of school here, you don't get judged as a number, you get judged as a person. I also take the tests, but I make the choice.

Student: We are fighting to save this school. We kept it till Sept. and now till December. The Board of Education says it costs too much and isn't effective because there are no grades. I came here with a lot of initiative. I go to the library and do research. I learn here. . . I chose Racism as my study area. I checked out 46 books. I looked at government, schools, KKK, skins, everyone. I discovered racism is not just an issue of colour. It is also about other issues and discrimination.

This school instills a sense of responsibility and respect. Teachers and students are on a first name basis. It's hard not to like the staff. There are a good bunch of teachers here — this is a heaven of schools. Teachers are easy on you. They let you go at your own pace. They will help you when you want - and leave you alone when you

want. I can even borrow money from them. If you are on the phone and say its important, they respect your words. They will help you with personal matters when you need them, whatever the problem is. They are part of the solution - not the problem. Here teachers really are role models. Teachers here like to help students. They are the ones I love.

Teacher: Its ok to make mistakes here. Arnie, our principal supports us. When I took the kids to Selma, Alabama to go on a peace march, I stuck a note in Arnie's box. He said "If it is a good idea, you don't need my permission. Just keep me informed." In my previous school, it would have been months of memos, a war to get anything.

Inclusion News: (to the students) If you weren't here, where would you be?

Student: I'd be on the streets. I'm smart. I can show that here. I had a problem with attendance in regular school. I have two kids of my own. I don't get along with my mom. Between the kids, my mother, and their mothers, I wasn't making it to school. I played dumb and got placed low so I could get through quick. But here they respected me and encouraged me.

Very few kids drop out here. My challenge now is to graduate on time. I always wanted to participate and Graduate. The Graduation is set for June 6, 1992. I always wanted to be a doctor. Here people are giving me the resources to do it. I don't want any short cuts. I want to take a major in computers and business as well. It will be hard but it is possible.

(Note: All the students we interviewed had been on the streets or gang members. They were eager and enthusiastic to share their views, and warmly escorted us around the school. It was a moving and inspiring time for us. We returned two days running - skipping lunch to fill our spirits. On the second day, we met the famous (in the school) or infamous (with the board) Arnie Langberg...one of America's real educators. Here's what Arnie himself has to say.

Arnie Langberg on Redirections...

Today I am the principal of an alternative public High School in Denver, Colorado, with an enrollment of 320 students, approximately 50 per cent of whom are Latino and 25 per cent African-American. It is seen by many educators as a model for redesigning secondary schooling, and I am asked to consult across the country to help others move through the change process.

Unfortunately, my own school district has threatened to terminate our school in June, 1992 as soon as our first graduation occurs.

I was working in a suburb when I read that Denver was going to start a school for "mean" kids. That's exactly

how it was stated in a newspaper headline! I didn't know whether to laugh or cry at the time, but later I became the principal of this program!

"Soft" jails, the predominant alternative mode, are more "insidious" than the "hard" variety. The system's informal directive for working with these students is to treat them nicely but don't expect much of them intellectually. Since they are composed of an overly abundant number of students of colour, I equate the remedial alternative approach with institutional racism.

There is great difficulty in developing what I consider to be authentic alternatives; that is radically redesigned learning environments that question all the assumptions upon which conventional public schooling is currently based. The system needs these hard and soft jails as dumping grounds so that it can maintain the illusion that the mainstream will be effective if we limit it to those who are willing and able to play the game. The existence of these alternatives relieves the conventional system of any obligation to redesign itself to serve the broad spectrum of students.

What's to be done? For one thing, the conventional schools are picking up some of our ideas. Creating "houses" or teaching teams as a way of providing human-scale environments is another lesson learned from alternative schools. Interdisciplinary approaches to curriculum have begun to appear and an expectation of community service has also become acceptable in some quarters.

What is needed is nothing less than the total transformation of the culture of conventional schooling! To do this we must question all the assumptions upon which it is based. As my friend Lynn Stoddard has so aptly stated, "We must stop concerning ourselves with curriculum development and begin to focus our attention on human development."

Doesn't the very word "grade" in either of its two school meanings, seem more appropriate for classifying eggs than kids? "Class" and "credit" are other words that we use in school whose non-school meanings imply values and attitudes not particularly humane.

A few of us in public alternatives have also had success with this, but the resistance is enormous. What we need now are alternative structures for governing and managing public schools that will enable teachers, students and parents to develop programs within the public school system that respond to a different paradigm than that held by the bureaucrats who rose to power under the old paradigm. What we must create are "opportunity" systems.

*Arnie Langberg, Principal High School Redirection, 1900 Downing Street, Denver, CO, 80128. (edited from *Changing Schools., CO Options, 91*)

Reflections on Maori Education in Aotearoa

by

Marsha Forest & Jack Pearpoint
New Zealand, March, 1992

Six years ago we met Te Ripowai Higgins at an international education conference in Buenos Aires, Argentina. What drew us together was Te Ripowai's marvelous laughter and vitality, her enthusiasm for life and her passion for the education of the Maori children of Aotearoa (New Zealand). We spent hours eating, discussing and sharing ideas and stories.

Te Ripowai told us about growing up in the tribal lands of the proud Tuhoe people. We stayed up late into the night hearing stories about Auntie Uru, the uncles, all the cousins and the mokopuna (grandchildren) that formed life in that community. We shared our struggles as educators and as people.

Six years later we were to actually meet, greet and be warmly welcomed into Auntie Uru's home. Surrounded by a constantly changing delegation of her 32 mokopuna, she bathed us in a warmth we have experienced only in rare and treasured moments of life.

In our week with Te Ripowai's family, we strangers were fully, openly and warmly included - even consumed by the hospitality of this extended Maori family. Food was one symbol of welcome. We ate and ate, Tuhoe style described by cousin Eva as, "big breakfast, big lunch, big tea and big snacks!" The meals merged with Maori prayers, songs, humour and unforgettable "home cooking". The food and company were superb.

We were taken to visit several Maori immersion Kohanga Reo (day care centres-called language nests) and primary schools. The children, teachers, parents and elders greeted us, prayed for us, sang to us, spoke to us and hugged us with a deep spiritual warmth that cannot be captured in mere words. The strength, the power, the harmony of chanting and singing voices ring in our ears and hearts.

We shared the struggle of Aboriginal Canadians and their parallel battle to preserve the essence of their culture - their languages. We spoke of the controversy surrounding immersion education and of the preservation of language being the key to cultural survival as a people. We wholeheartedly supported the leadership we witnessed. We promised to write our impressions - about the pride and strength dawning in sparkling eyes as Maori children renewed their cultural heritage - recalling the wisdom and strength that guided them across the Pacific to Aotearoa one thousand years ago. The schools were

resplendent with vibrant colours, swirls of art, renewed pride, the dignity of wisdom, coherency of values and strength for the future. We saw, we felt, we drank in the enriched soul that is building the Maori future.

Hospitality is a rich word, but it does not convey the depth of spiritual and material welcome we were given by people who do not have great amounts of material wealth. People gave us their beds. They insisted. We were fed and fed and fed. Cousin Bernadine Takuta gave us an eagle bone carving done by her husband Newhai. He had started carving at the age of 39. She describes him as carving anything and everything in sight. We also received unique hand woven flax baskets and a hand carved walking stick. The only acceptable response was to appreciate the richness of the giving from deep in our souls. We had a few small books, and gave our own writings, but our smiles and tears of appreciation were the only appropriate responses because they were from our hearts - like the gifts. What they most appreciated about us was our joy in eating. The Uncles reported that they truly enjoyed watching us enjoy their food. They told us that at first they were concerned that we might reject the fruits of their soil. There was much hearty laughter as we all together devoured the pork bones and watercress till it was gone. The potato bread, fried scones and honey also disappeared rapidly from the table much to the delight of all.

On March 26, 1992, we flew back to Auckland from Whakatane. We arrived at the airport with our rental car bloated with our new extended family, crushed in for the farewell. Te Ripowai led our troupe. With her, Uncle Joe and Uncle Whitu, Tuhoe elders who had told us stories, laughed, prayed and eaten with us as they guided us through their tribal homelands, and introduced us to Maori wisdom as we visited the local Marae (meeting houses), heard legends of the ages, and glimpsed the glory of sacred lands and burial places. We saw the historic cliffs and battle grounds at Lake Waikaremoaha (the sea of rippling waters). We saw and felt the spiritual oneness with the land in virgin tropical forest, misty mountain falls, and the timelessness of the giant tahe kaha trees standing proud with two millennia of memories to share. They were there. And Auntie Uru, composer, singer, dancer, mother of eleven, grandmother to 32 (and counting) lover of life - feeding our bodies and our souls to the moment of takeoff. Noti, Te Ripowai's sister, making us

promise to bring our "tramping" gear next time, and she will take us to the bush, and around their magical lake for five days of walking wonderment. We all shed tears as we bade farewell. We will return.

It was only one short week to be students of a culture that was nearly made extinct. Our work was reinforced and reaffirmed: Welcome, Hospitality, Heart, Belonging and Inclusion are at the soul of a decent and humane education system. Music, harmony, poetry, love must be at the helm for a society and for a school system in any culture to flourish.

We are not romanticizing Maori culture or claiming to be "experts" on Maori education. We did not see perfect people nor perfect families. We did see humility, hope, humour and healing. We saw no striving for material wealth or riches. We did see a deep striving for spiritual and cultural values - for a wealth of dignity and diversity - values we support in solidarity and unity.

A great honour was being present one evening at the rehearsal of the Te Herenga Waka (the gathering place of the many canoes - the university marae) Kapa Haka (Maori performing arts group), at the University of Victoria in Wellington. Invited by Professors Te Ripowai and Pou Temara, the traditional leader of the University of Wellington Marae, we watched (again with tears welling) young university students chanting and singing traditional Maori and modern songs. The intricately carved and painted roof and walls of the Marae glinted and swelled with surges of pride and militancy in soothing harmonies with fingers gently trembling like leaves in gentle breezes, then rafter rattling terrifying & frightening "challenge" chants, clubs flashing in circular precision, as feet stomped and enemies cowered. In strong voices, reclaiming a once almost lost language learning, a new heritage, born of pride sweated from the dancers and lit the darkened Marae. We had the privilege of being in the present and seeing the future.

Just ten years ago, the Maori language was in danger of extinction. Today, the future is restored. A culture that was nearly confiscated like their stolen lands, is being restored. We are humbled and honoured to be able to bring this message of hope to the Aboriginal people of the America's, and people everywhere struggling for survival and dignity.

At Uncle Whitu's home, Maori proverbs hung on the wall. One said, "Wishing never filled a game bag."

Wishing did not and is not creating a new generation of Maori youth will change the face of Aotearoa indeed the world. It is hard work, courage, day after day, year after year to make the miracle happen.

We in education and human service work can find answers not only in books but more fundamental, in and from people once robbed of their right place on the earth.

We will let our newly adopted family have the final word in this article. Te Ripowai signed our beautiful Maori calendar with this proverb:

Hi mai ki ahau

He aha te mea nui i tenei ao

He tangata! He tangata! He tangata!

Translation:

Ask me

What is important in this world?
It is People! It is People! It is People!

Tuhoe Origins: The Mountain & the Mist Maiden *Hine-pukohu-rangi* came from the sky and she lured the mountain to earth with her. Their child was a mortal being, *Tuhoe-potiki*; his descendants are the **Tuhoe** people. Tuhoe are thus children of the supernatural, born of the remote mountain and the drifting mist.

The **Tuhoe** are truly *Tangatawhenua* - the people of the land. We are honoured to tell this story of our friendship with this tribe and their wonderful people.

Language of Us/Them

We like things
They fixate on objects
We try to make friends
They display attention seeking behaviour
We take breaks
They display off task behavior
We stand up for ourselves
They are non-compliant
We have hobbies
They self-stim
We choose our friends wisely
They display poor peer socialization
We persevere
They persevere
We love people
They have dependencies on people
We go for a walk
They run away
We insist;
They tantrum
We change our minds
They are disoriented and have short attention spans
We have talents
They have splinter skills
We are human
They are ... ?

Meyer Shevin