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1993-1994

Inclusion N·E·W·S

Centre for Integrated Education and Community

What are children learning in your school?

Thanks to Martha Perske

Insight or Prejudice?

Values or Costs?

Caring or Complacency?

Charity or Parity?

10 GOOD REASONS FOR INCLUSIVE EDUCATION

HUMAN RIGHTS

1 All children have the right to learn together.

2 Children should not be devalued or discriminated against by being excluded or segregated into other places, simply because of their disability or learning difficulty.

3 Children do not need to be protected from one another.

4 There are no legitimate reasons to separate children for their education. Children belong together with advantages and benefits for everybody.

GOOD EDUCATION

5 Research shows that children do better academically and socially in inclusive settings.

6 There is no teaching or care in a segregated special school which cannot take place inside a mainstream school.

7 Given commitment and support, inclusive education is a more efficient use of resources.

GOOD SOCIAL SENSE

8 Segregation teaches children to be unnecessarily fearful and ignorant of each others needs. It breeds prejudice and bigotry.

9 All children need a mainstream education that helps them to develop relationships and to prepare them for life.

10 Only inclusive education has the potential to reduce fear of the unknown and promote friendship, respect, insight and co-operation.

Why not start right now to build better tomorrows?

Acknowledgements to:
The Centre For Studies On Integrated Education London England

THE Marae

AN INTRODUCTION

The Marae is a place dear to the heart of the Maori people. It is a surviving link to a time long gone and to a culture that has so valiently fought extinction. There, one has the sense of belonging, of acceptance and security; of the presence of one's ancestors, forever captured in art forms of immense skill and care. It is a sanctuary from todays shallow values. To the Maori, the Marae is needed:

"That we may rise tall in oratory.
That we may weep for our dead.
That we may pray to God.
That we may have our feasts.
That we may have our guests.
That we may have our meetings.
That we may have our reunions.
That we may sing.
That we may dance and then know the richness of Life and the proud heretage which is truly ours."

The "Marae" proper, is the sacred courtyard before the Meeting House. To step onto it, is to step out of the Pakeha world and through a tear in the fabric of time.

Values change on the Marae. Gone is the materialism, the selfism, the pressure to conform to societies demands. Language changes, social ettiquette changes, mindsets change; the people themselves are transformed by the act of touching one of the remaining icons of Maoridom. The Marae is sacred to the living and a memorial to the dead. It resides at the heart of Maoritanga.

Daniel Stovers

Quotable Quotes:
"We are moving over u nchartered terrain, and like Indiana Jones, we have to make it up as we go."
Bob Perske

WAKE UP!

by
Colleen Wieck & Ed Roberts

The greatest mistake of the (African American) movement has been trying to organise a sleeping people around specific goals. You have to wake the people up first. Then you'll get action.

Wake them up to their humanity, to their own worth and to their heritage."

Malcolm X

Wake up people with disabilities. Wake up parents. Wake up students with disabilities.

Wake up to your humanity!

Wake up to your worth!

Wake up to your heritage!

The largest minority group (people with disabilities) in the United States is not an organized political force. ADA (Americans with Disabilities Act) was successful because it transcended all the subcultural issues, was aimed at civil rights, and was aimed at others, not the vested interests of disability.

For purposes of this article, are there parallels between Malcolm X's life and the evolution of the disability movement? Here are some stages that Malcolm X experienced:

1. **Do-Good Helpers:** His family was deeply affected by the institutionalization of his mother, the succession of social workers, and teachers discouraging his career vision.

2. **Oppression:** Malcolm X learned how to con and rob the majority by playing on stereotypes. He stated, "white people are so obsessed with their own importance that they will pay liberally, even dearly, for the impression of being catered to or entertained."

3. **Self-Awareness:** In prison, Malcolm X studied hundreds of books and was awakened to his own heritage, humanity, and worth.

4. **Separatism:** Malcolm X organized separate organizations to teach discipline, community organizing, strategies, and tactics. He wrote, "How is the black man going to get civil rights before winning human rights?"

5. **Interdependence:** At the end of his life, he realized that the enemy was attitudes and that we must enlist well-meaning citizens to help our cause. Every person must talk to others about oppression of minority members.

No one person has the same sequence of experience as Malcolm X; however, the evolutionary stages are relevant to disability discussions.

Some members of the disability community argue for disability pride; others for separatism. Some express outrage at do-gooders, while others are working on interdependent approaches. It is impossible to predict whether the disability movement can or will go through an evolution of stages such as Malcolm X describes.

Oppression seems to be a defining characteristic of the disability struggle just as it was with people of color. Some examples of oppression within disability include:

- The parent movement cares about the "best interests" of a person, while the independent living movement seeks "personal choice." That difference in philosophy is an inherent conflict.
  We must talk, find new language, new clarity so we can discuss, agree and/or disagree - but not just stir the muddle.

- The independent living movement began with people with physical disabilities and is now reaching out to people with severe cognitive disabilities.
  This is an important development. It should be encouraged - but it must not be allowed to become paternalistic.

- Control of Groups: 67% or 51% of people with disabilities vs. natural proportion. The corollary is separatism vs. interdependence.

continued .....

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LEARNING FROM THE GEESE

When geese fly in formation, they travel about 70% faster than when they fly alone.

Geese share leadership. When the lead goose tires, he or she rotates back into the "V" formation and another flies forward to take on the responsibility of leading.

Geese keep company with the fallen. When a sick or weak goose wings away from the group, at least one other goose joins to help and protect.

By being part of a team, we too can accomplish much more, much faster. Words of encouragement and support (honking from behind) help inspire and energize those on the front lines, helping them keep pace in spite of the day to day pressures and fatigues.

And finally, show compassion and active caring for our fellow beings - members of the ultimate team: "humankind"

The next time you see a formation of geese, remember that it is a reward, a challenge and a privilege to be a contributing member of a team.

SOME DATES TO REMEMBER !

August 15-20 1993 - Diversity Gathering 93 - Oakbrook - Chicago USA
Contact: Leau Phillips 505-268-2564

Sept. 13-15 1993 - Thunderbay, Ontario Social Services, Canada
Contact: Doug Reedhead 807-345-4227

Sept. 17-18 1993 - Winnipeg USA - Association For Community - Living
Contact: Dave Wetherow 204-947-1249

Oct. 4-6 1993 - Albuquerque Inclusion Workshop USA
Contact: Leau Phillips 505-268-2564

Oct. 13-15 1993 - Pottstown PA Workshop USA
Contact: Jane Swan 215-323-4099

SEE YOU THERE !

Oct. 20-23 1993 - Hand In Hand - Tornto Canada
Contact: The Centre 416-658-5363

Oct. 25-29 1993 - Nebraska Workshops USA
Contact: Colleen Street 308-301-5932

Nov. 3-6 1993 - TASH conference - Chicago USA
Contact: Robin Tincha 206-361-8870

Nov. 13-16 1993 - Mary Bradeen Conference, Connecticut USA
Contact: Pat Beeman 203-645-6976

Dec. 1-4 1993 - Creative Facilitation Workshop - Toronto Canada
Contact: The Centre 416-658-5363

June 2-5 1994 - Inclusion Conference - Manchester England
Contact Joe Whittaker Fax 0101-44-204-399074

July 5-15 1994 - McGill Summer Institute - Montreal Canada
Contact: Joan Spence 514-398-7044

One day, lying alone in the lawn on my back
with only the drone of a distant train
on some far off track

I saw before my eyes, 5,000 feet high or more,
a sight,which to this day, I musy say,
I've seen nothing like before.

The head goose, the leader of the "V",
suddenly veered out, leaving a vacancy
which was promptly filled by the bird behind

The former leader then flew alongside,
the formation continued growing wide,
and he found a place at the back of the line.

They never missed a beat.

So, that's how I found out how the goose can fly
from way up North to way down South
and back again.

But he cannot do it alone, you see.
It's something he can only do in Community.

These days, it's a popular notion
and we swell with emotion and pride
to think of themselves on the eagle's side

Solitary
Self - sufficient
Strong

but
we are what we are,
that's something we cannot choose.

And though many would wish to be seen as the eagle,
I think that we were made more like the goose.

(Stromberg, 1982)

"Security is mostly a superstition. It does not exist in nature, nor do the children of men and women as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure or nothing."
Helen Keller

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An invitation to be a Friend of the Centre:

What does being a friend of the Centre mean? Your support helps us give away books, provide workshops, etc. to advocacy organizations and individuals who are either under-funded, or not funded at all. You get nothing but our heart-felt appreciation. You can also earmark your contribution to:

- The Work of the Centre & Press
- The Patrick Mackan Charitable Trust
- The Judith Snow Attendant Care Trust

I have enclosed my cheque for a contribution of:

$500	$250	$100	$50	Other

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INCLUSION and DIVERSITY

An International Perspective

Editorial: From the Marae at the Faculty of Education Auckland - New Zealand

by

Marsha Forest
&
Jack Pearpoint

Memory droplets spatter and crash on the metal roof of the Marae, whilst we sit in warm sanctuary, enveloped body and soul into another time, another place, another realm.

When George welcomed us onto this sacred space with both ceremony and hospitality, time stopped. His hypnotic resonance awakened forgotten and numbed recesses of our consciousness. According to legend, wisdom spoken in the Marae remains embedded in the rafters. When one makes time, the wisdom is there to be heard, if one simply chooses to listen.

The Marae is a safe place where truth is spoken. The wisdom in the rafters is a shield against pretense and bad faith. The truth may be lava hot, a shower of cyclone tears, mist gently like dew, or erupt with celebratory joy – but it is the truth.

Marae's are magical and healing places. They are the centerpiece of Maori culture— the place and the way to renew Maoridom from extinction. Marae's are places where youth and elders meet, share wisdom, build respect and create positive futures.

As we sit, basking in the unabridged wisdom of the ages, we begin to understand just how much the world needs to recreate the spirit of the Marae - unique to each culture. We need to build safe places where truth can be spoken and healing can begin. In Western culture, many of our institutions and rituals that created safe places have been dismantled, discredited or abandoned in disuse.

We need to build new places of truth and sanctuary, in order to face the turbulent, chaotic and violent realities that feed on greed, isolation and raw power.

Today's horrific news is virtually indistinguishable from the horrific news of yesterday.– frightening contradictions in the power games, constantly buried in a subterfuge of tinseled trivia. Today, in New Zealand we read yet another story about overcrowded prisons. It could have been anywhere. The commentators comment, the politicians double talk and double cross. Citizens numbly pay their taxes in the vain hope that the prison walls which are built with their money will keep them safe from crime and personal attack. They don't and they won't.

"WE ALL KNOW THE SYSTEM IS'NT WORKING.."

We all know the system isn't working for the majority of us but we are locked into a paradigm of escalating repression, recession and depression. Newspapers give daily accounts of how we continue to damage each other.

The most devastating fact of this exponential cycle of violence is that even in a time of massive budget cutbacks, so few ask basic questions. "Does is work? Does it help?" Instead we hear budget conscious barons mouthing a new solution - "privatize the jails, the schools – the hospitals. This is an answer? We think not...

The real question is much deeper and cuts through all the budgetary subterfuge. It is an enormous irony that we can never find the money to invest in early intervention with a family - to make sure citizens have decent jobs and are able to support their children. We must find solutions (and budgets) to empower people to retrieve or recover their pride and capacity as citizens in a society.

When people see no future they wipe out their pain with booze, drugs - or more aggressive forms of suicide. And then in a flash of systemic dementia, suddenly, miraculously,— budgets appear to incarcerate, to punish, to contain, to monitor. We seldom, if ever, find money to *help* people — but never have a shortage to *punish* them. It is a noxious irony— we can find billions to build more prisons, geriatric care centers, more "facilities" - but we have no "people money" to break the cycle.

The power of systemic mythology frightens us. With the vast experience of failure arrayed for our viewing, we are still closeted in a self imposed box suggesting that more cells, at greater expense, with longer sentences will reveal salvation.

We must step back, stop and face the truth. It doesn't work! We don't have to have a solution in hand to acknowledge the abject failure of our present approaches. Facing the truth would at least give us the choice of trying new options, or acknowledging up front that we are throwing tax dollars down massive sewers because we can't think of a better way to throw it away.

"WE NEED THE TRUTH, UNTRAMMELED, LOUD AND CLEAR."

We need the truth, untrammeled, loud and clear. Words like democracy are abused to mask dictatorship. Words like rehabilitation are abused to cover up abuse and the torture of isolation. If citizens around the world were given the truth - with all its glory and complexity, we believe they would create new options and new solutions.

We need a society where the well being of all is conditional on the well-being of one and vice versa. Governments around the world are pushing policies to secure the advantages for the privileged few and deprive the vast majority of even the most rudimentary means of survival.

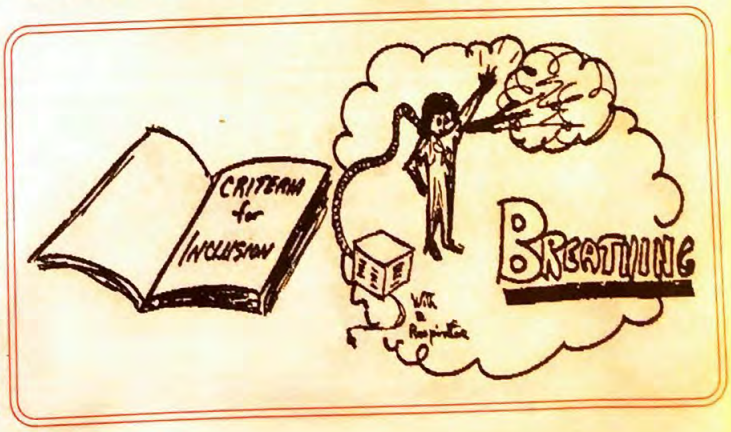
We need to empower people so that they can exercise control over their lives and have a true renewal of democracy. We need to guarantee each their human rights in deeds, not simply in rhetorical phrases.

As we travel around the world we find citizens facing the same problems in Australia, New Zealand, United States, Canada and in Britain. This links us all internationally. This issue of inclusion news is being produced internationally. We are using technology to bridge and build rather than search and destroy. With our partners Sheila and Kenn Jupp in England we are producing this, the first International Inclusion News. It will be distributed by associates in Australia, in New Zealand, Wales, Ireland, England, Canada, the USA and anywhere else people want to work with us.

The crisis on the world scale gives us all a great opportunity to work together to make the world better for all. Inclusion means truly including and encircling each other with the rich diversity of the planet into a life where each can enjoy a decent life. ALL means ALL.

The Marae as a historic center of Maori spirit and tradition has inspired this piece for inclusion news. We have much to learn from a people who have restored their culture from ashes into a vibrant a vital reality in the 1990's.

We thank all our friends in New Zealand for their friendship and inspiration- George, Pauline, Pou, Dennis, Ray, Tricia, Margaret, Nick, Anne, Uncle Whitu, Uncle Doctor, and Auntie Uru...



- The celebrating of the emancipation of people with disabilities at the White House signing of ADA included handling out silk corsages made at a sheltered workshop.
  This is not good enough. Real people don't get "sheltered" corsages. We need more than just words - we need consistency in action.

- Older parents trying to preserve a system of professional services vs. younger parents trying to create a new one based on support and assistance.
  There is common ground here. All parents love their children and want the best for them. We need to create spaces to talk through the pain to an exploration of shared visions - shared concerns for justice, equity and safety.

- Professionals oppressing people with disabilities and their families by "knowing what's best." People with disabilities and their families acquiescing by saying, "Tell me what to do."
  Both perspectives are culturally determined. Now we know that professionals don't have all the answers, and that parents and citizens with disabilities have a vital role to play - in a new partnership to design and build positive futures.

Given the limitation of space in this article, we want to share some recommendations.

What to do as next steps:

1. Recognize and respect all individual differences. "Let go" of the hostility toward each other.
2. View disability as a class struggle rather than a clinical struggle.
3. Spend time "building a shared vision and foster commitment, not compliance to that vision.
4. Practice team learning and working cooperatively with each other.
5. Solicit and disseminate the history of disability from the perspective of people with disabilities. Promote the history and pride of this heritage. Remember the poster that said, "Until the lions have their own historians, tales of hunting will always glorify the hunter."
6. Teach leadership and followership so that people can master competencies as well as developing self-esteem, autonomy, self-respect, control, decision making, and experience the right to fail.
7. Follow the money. . . . Money should not only follow the people, it should be controlled by the people. Know the facts about where the tax dollar is going because it is not going to disability issues.
8. Abandon racism, sexism, ageism, separatism, and hatred.
9. Enable all people to do what they can do to improve their own circumstances and their own communities.
10. Talk about life issues, not just disability issues — housing, employment, transportation.
11. In all situations, remember that no one is a better expert than the person whose life is affected.
12. Drop all the discuss about labels since we are all crippled by labels. We are "just people."
13. Protest Telethons, and Special Olympics at every opportunity.
14. Join social justice organizations, environmental groups, and inter-generational advocacy movements.
15. Register to vote and vote. Run for political office.

The authors have spent the last five years working on this agenda. We have received federal grants to teach leadership skills to groups comprised of parents and people with disabilities. It is possible to create a shared vision of the future, to develop team work and to respect individual differences. We urge others to call or write to us to describe their own work. We can learn from the experience of Malcolm X and awaken people to their humanity, worth and heritage.

Colleen Wieck is the Executive Director of the Minnesota Governor's Planning Council on Developmental Disabilities. Ed Roberts is the Executive Director of the World Institute on Disability in Oakland California. Both are extraordinary people, dedicated to inclusion and diversity.

"Discover Interdependence"

a superb new Video

The **World Interdependence Fund** is committed to creating new pathways to success for all people. Their new video is a 48 minute tribute to the capacity of youth. If you are down, depressed, worried about the future, a quick dose of Interdependence is a sure cure. It is an explosion of the human spirit. Real teenagers struggle to understand and create mutual respect. In the process they learn about the power they have - that we all have - and the enormous power of interdependence.

Produced by Bill Bronston, featuring Ed Roberts and narrated by James Edward Olmos and Bree Walker, it is technically superb. Original music is composed by Chris Theofanidis. The content explodes with vitality and hope. Happily, there is a new book and training program emerging with the tape so that more teens can benefit from this posible postive vision of the future. Training a new generation of youth leaders is the task of WIF. This is a stunning beginning.

World Interdependence Fund can be contacted at P.O. Box 22, Sacramento, CA 95812-0022.

The tape is available through Inclusion Press.

KALEIDOSCOPE WHEEL: A Useful Strategy For Change.

This fifteen minute strategy can be used with any age group, in classrooms, meetings, workshops etc. It is an excellent way to sum up how the group is feeling i.e. reacting to your presentation. Ask particiapnts for words or images that sum up their feelings about what has just happened. Be sure to emphasize that there are no good or bad words but simply reactions to what has gone on. This is a way the presenter or teacher and the audience to see and hear what the community has to say. We tell people that if they don't get their word up in public they shouldn't say it "behind anyone's back." This can be used by children of all ages.

People often surprise one another. Often the summary of the group is totally different than what one expects. Groups that have been quiet often come up with deep messages that reflect the spirit of the workshop. Try it. Use graphics and color. It is a form of evaluation for all to see! - It's great fun and gives immediate feedback.

CENTER OPENS NEW U.K. OFFICE

In May 1993, The Center For Integrated Education and Community based in Toronto Canada, celebrated the opening of their new office in the UK. Expansion is a key word that has been on the lips of those involved in the inclusion movement in recent time and this welcome addition to the growing family of Associates of the Center will help to spread the message of the importance of inclusion and diversity throughout the world.

At the helm of this new venture are Sheila and Kenn Jupp. Sheila is a Consultant Clinical Psychologist based at Stockport Health Authority in England and is actively involved in building communities where all people have the same opportunties, choices and status that the rest of us seem to be able to take for granted. She is currently heavily committed to directing her Authority in making the fundamental paradigm shift from segregated to inclusive services and also moving from a professional service cultureto one which promotes community involvement. Sheila successfully completed a Ph.D. in Early Intervention with families that have a member who has additional needs and is a published author.

Kenn is an ex headteacher of three special schools and now operates on a freelance basis. He was the architect of a pilot study which enabled children who were labelled as having "severe and complex learning disabilities", to attend their local mainstream schools both full time and permanently. He now writes, lectures and consults with organisations throughout the UK and is co-editor for the magazine "Learning Together." Kenn is also a published author of two books, "Seeking The Answers" and "Everyone Belongs," and has been commissioned to write a third entitled "Living A Full Life With Learning Disabilities" which is due out in 1994

GABRIELLE SAYS...

Hi, I'm coming to Montreal again with John and Connie and I wouldn't mind speaking at the course. Here's what I've been thinking what I would do if I could build a new school. My dream school.

Well first I would build an enterance with a happy face to let everyone know it was not a town jail and I would list these four rules; Be happy, Share your opinion (but in a nice way,) Don't give up and have a positive attitude. And then i would have teachers that had patience and were happy too. Most of all I would let the kids help with the ideas. Sincerely, Gabrielle Durden (age 11yrs.) Georgia, USA

EVERYONE BELONGS

Mainstream Education for Children with Severe Learning Difficulties

written by Kenn Jupp

published by Souvenir Press - London

This book sets out to challenge the fabric and very existence of special schools. It challenges too the wider culture and infrastructure of enforced separate living that segregated education systems impose on children and their families.

Lively forthright and often amusing, this book shows how the principles of inclusion can be applied successfully to the field of education. Arguing that segregated systems are counter-productive, it offers positive suggestions for developing an alternative - one in which ALL children can have equal opportunity and equal value, learning together at their own pace.

Price: Stirling £9.99 + £3 p&p

Please make Cheques payable to: Souvenir Press

43, Great Russell Street, London, England. WC1B 3PA

Inclusion is not a program, it is a way of life.
There are no cookbook answers that can be packaged.
We know that it's time and it's right.
Jeff Strully

ANSWER OR JOURNEY?

I wanted to know
the route,
the answer,
the highway;

instead I discovered
that being on the journey
is the right place to be

Paul Howard (London England)

THE DREAM CATCHER

As the legend goes, the dream catcher was used by the Woodland Indians and was hung in the lodge (near the bedroom window.) It's use was to catch all dreams, good or bad. The bad dreams would get caught up in the webbing and be held there till first morning light, then burned off. Now, the good dreams were caught and knowing their way to the hole in the center, would filter down into the feathers and be held there, only to be returned another night, to be dreamed.

DEAD - NOT ALIVE

A Reflection on Vulnerability

Judith A. Snow, M.A.
Director of Diversity
Centre for Integrated Education & Community

When I was six years old my father and I had a conversation that has profoundly affected my life. I believe he was dressing me after a bath. He told me that in California doctors were killing babies with Down Syndrome; starving them to death. He said that these doctors believed that the children faced useless lives and so they were being killed because society couldn't afford to support them. He had read this in the newspaper.

He said that when he was six and growing up in Bideford, England, they had not taken very much notice of people with Down Syndrome — one way or the other. The main economic activity of the region was digging potatoes or raising sheep and such, and such people were able to perform these duties pretty much like everyone else.

Regarding children such as myself, however, the matter was quite different. Those who could not walk or be well on the way to looking after their own personal needs by age three were quietly smothered one night in their beds and not much needed to be said about it. The community just didn't have the resources to support a child that wasn't going to make an economic contribution.

I asked him, "Why are you keeping me alive?" He said, "Maybe you will be the one to find the answer."

I am deeply grateful to my father for telling me how it was and how it is. I am now 42. Over the years it has served me well to notice that there are people who have the wish to kill me or separate me away from others and can justify it in their own hearts and minds.

Equally important, my father started me looking for an answer but he never told me what the question was. As time passed, the question has grown and deepened for me, providing an enriching context for me to examine the joys and trials of my life and the experiences of others.

As a young child, I thought my father meant, "How can we stop some children from getting Spinal Muscular Atrophy?" I set out to become a research doctor and started to take school more seriously. Later on, as I met more barriers and was frequently segregated and degraded, I thought the question was, "Why are people with disabilities discriminated against and what can I do about it?" I became a nationally recognized self-advocate in my 20's.

From my early 30's on, I began to see the question as, "What would it take for us all to live together in love and peace?" I began to notice that all people have gifts and that when these gifts are recognized and supported in community, the community is enriched for everyone — a very ancient value borne out in practical experience. For me the question has now become "How can we all learn to recognize gifts in ourselves and others and how can communities be built up from diverse gifts?"

Thanks to Martha Perske

The Joshua Committee: Judith Snow, center. Right and moving clockwise: Peter Dill, Jack Pearpoint, Marsha Forest, Peter Clutterbuck, and Sandy Gray.

How does this connect with being wanted? About three years ago, as I sat through a theological class on ethics, I became aware of how we tend to gloss over the question of who is wanted and who is not.

For example, we assume as a society that someone who walks will be more wanted than someone who doesn't, someone who talks will be more wanted than someone who is silent, etc. We also assume that there is nothing to be done if someone is not wanted; that state is not changeable like your height or the colour of your eyes. So if this child or that adult is rejected, we throw up our hands and bemoan the tragedy. We rarely sit down to seriously discuss "unwantedness" in our communities, and how to overcome this basic dysfunction among us.

We justify segregated schools, classrooms, lunchrooms and playgrounds on the excuse of differing abilities even though experience shows that many a child who learns differently has brought joy and meaning to a regular classroom. We do research to improve amniocentesis to find and destroy the fetus with Down Syndrome even though many such a person contributes daily to our communities. We sponsor euthanasia for the lonely old ones even though many an elder enriches a circle of younger people. And we turn off the respirators of people with high level quadriplegia even though others who are lucky enough to have adequate attendant services function as contributing citizens in many towns on this continent.

In this society if you have friends and are skilled at keeping them you are granted the right to live and be present. But if the friends are not there, or if they have passed on before you, or if you have lost them for whatever reason, you are seriously at risk of isolation and then death. We act as if this were inevitable; part of the way things are; a law as unable to be overcome as gravity.

We often would rather kill the evidence of our neglect rather than seriously address the questions of who can we find to love this person and how can we support them to add their gifts to our lives.

Yet it is often a simple process to turn an unwanted person into a wanted person. It may require concentrated time and effort, and ongoing support but the effort and support are possible to provide. What causes us as a society to opt for killing as our preference? I believe one reason is that we are mesmerized by our language which so often focuses on problems and helplessness rather than gifts and contributions.

Our language creates vicious little circles that blind us to what really is possible. If we already believe someone is important to our community, we find ways to get coffee to her in the morning, to make sure that her transportation is always available, to listen and respond to her ideas. But if we have spoken about this person as handicapped, elderly or otherwise expendable then her desire to have coffee shows some insidious dependence, accessible transportation is too big a burden on the economy and her ideas clearly lack a sense of reality.

As a first step, I am on a campaign to end language that talks about people as problems. I support the creation and use of language that talks about people as wonderful bundles of gifts and opportunities — all of which are meaningful resources for building friendships and projects which in turn create more opportunities for people to interact and create community around each other. A language of giftedness would have allowed the neighbours of Bideford in my father's day to sit down and discuss the opportunity that a non-walking three year old might create in a town that knew only potatoes and sheep. This new language will allow us to see the value of the many opportunities that a diversity of people in our community can create today and in the future.

Human beings create their own communities. Their basic tools to do so are their language and each other. Let us recognize these simple facts. Let us end the killing by starting to learn to speak about and recognize each other and our differences as the foundation of all that is meaningful in our world. Let us use the gifts of each individual and work to transform the world.

Can anyone help me to understand the logic of "Snoezelen"?

We take young children, we label them as having severe physical impairments or we label them as having severe learning disabilities. The labels can be many and varied, once they have been successfully attached, they provide a license to have children removed from their local schools and communities.

Having done this we prevent them from developing friendships with other youngsters from their own neighbourhood. We put them in separate schools where we surround them with a multitude of "experts" who succeed in restricting their curricular activities. We segregate them from learning environments within which their peers participate, we collect them together with other youngsters with similar labels and make "statements" about them having the same "special needs". Once this has been done we gather together another batch of professional who will tell us why some children may get frustrated and angry and fail to respond positively to the `special environment' we have created just for them.

But the solution is at hand because we can now add to this special environment a new therapy. The Snoezelen Jewel-bright lights", "perfumed air", "coloured bubbles" and "soft music", we are told, can "artificially" recreate many of the sensations and experiences we put so much time, money and energy into removing in the first instance.

JOE WHITTAKER TAKERS A LONGER LOOK AT THE "SNOEZELEN" FASHION

The "Snoezelen Experience" will get people to respond in a way they never have before. Snoezelen is a Dutch word, meaning "Sniffing and dozing" and the cost of getting learners to sniff up and doze off in such a specially designed room will cost around £S0,000. We are however comforted by the financial consultants, who inform us, that if special schools seek to fund raise for this new wonder therapy they will find a sympathetic market of people just ready and waiting to handover their cash for such a problem solver.

But the "dozing and sniffing" are really just a small part of its magic, because the hidden agenda, the professionals, will have us believe is that it can be used as a diagnostic tool enabling the Snoezelist (we will have to have a new group of therapists) will systematically gather together vital information on how the learner responds to the green and yellow flashing leads, wrapped around their necks or how there reaction to a blast of lavender up their noses and the stunned silence that follows the strings of Mantovanni can reveal hidden information about the "real" person. Such observations will ensure that we can plan a more effective individual learning program for future progress!

However, we are entitled to ask how such observations made in such a bizarre and absurdly isolated environment can possibly be translated into any worthwhile assessment anyway.

Another Dutch word is "Apartheid" meaning segregation. While the world has condemned such a practice in South Africa and caused it to be dismantled, we continue to justify it on the grounds of disability. While we continue to separate children and adults from their local schools and communities, no amount of Mantovanni, coloured bubbles or perfumed air will prevent the damage we continue to inflict on individuals and the loss to our communities of the many and varied contributions. Snoezelen may well be O.K. at the seaside or on the Easter fair but don't allow them to camouflage the real issue which is more to do with a denial of human rights.

JOE WHITTAKER is a Senior Lecturer at the BOLTON INSTITUTE OF HIGHER EDUCATION in England

The Impact of Inclusion

by Carol Clifford

Inclusion has been a mission in my life for several years. I've been involved for four years with the successful implementation of inclusion in Woodridge District #68 where I am Vice President of the Board of Education. And as Vice Chairman of the SASED Policy Board have helped to write the goals and promote the concept of inclusion through all of our member districts. But not until yesterday while sitting at my computer did I fully realize the impact this has had on my life and that of my family.

The most important job I have is that of a Mom. I have two very warm, loving, special children who bring joy and happiness into my life every day. I want nothing more for my children than happiness and the opportunity to be able to reach their individual potentials in an accepting and caring society.

But at age three my son became a product of the system, a labeled child in Special Education and my hopes and dreams were temporarily shattered.

Over the next few years I saw a decline in the number of children in our neighborhood who were willing to be his friends. I heard name calling like dummy, stupid and idiot and I watched a helpless little boy accept everything his peers dished out just for the opportunity to be with them and play. It tore my heart out.

Yet, I understood that these children felt that they had very little in common with Sean. Sean rode the stupid little bus and he did not attend our home school. He was not a part of the world as these children saw it.

Sean is in his second year as a real student and I want to tell you the transition has not been the easiest. My husband and I have both acquired more gray hairs than we ever expected . But what I really want to tell you is that it's working. And I believe it's working because the teachers, the principal, the facilitator, the social worker, the psychologist the classroom aids, the parents, Sean's peers and Sean himself built a team that was determined to make it work because each one of us knew that this was the best placement for Sean.

I will tell you that the worst obstacle we faced and are continuing to work through was Sean's self-esteem. Sean had learned to accept his role in life as the dummy and seemed bound and determined to prove to us that he was. We outsmarted him and he has begun to realize that he has value, that he can make academic gains and that success makes him feel good.

I believe that the issue of self-esteem along with that of acceptance should be the driving force that pushes us to including children at a very early age. Early intervention can prevent problems before they start and make the transition easier for everyone.

I owe a lot to Sean's team and I've often thought about how the team worked together out of a commitment not just to one child but to the whole concept of inclusion.

In closing I would like to tell you about a day last August. It was the day before school was to start and Sean asked me if we could go to school and check the class list posted on the door to see which of his friends would be in his class. Of course I was willing to do that and I stood there while he checked his class list and every other. By the time we left we knew what room every child in our neighborhood was going to be in. Sean seemed so excited as we were driving home that I suggested we go home and pack his school bag for the next day.

When we arrived home I began running around gathering the notebooks, pencils and all those thing you pack for the first day of school as I noticed Sean sitting at the kitchen table. His head was hanging down and he had tears in his eyes. I went over to him and asked what was the matter. Sean looked up at me and said "Mommy do I ever have to go to my old school again?" I said "No" "Mommy do I ever have to ride that little bus again?" "No, you are just like all the other kids. You can go to the same school, you can stand on the same bus stop and ride the same bus. I promise you that you never have to go to your old school or ride that little bus again." With that Sean got up and gave me a great big hug and said "Thank you Mommy."

On behalf of Sean I would like to thank everyone involved in inclusive education for caring enough to make a difference in the lives of children.

If you don't know where you are going, then any way will do.
Lewis Carroll

GREAT NEWS!

Donny Phillips is fully and completely included in 5th Grade at Mark Twain Elementary School in Alburquerque. His Mom Leau phoned and said "It was such a team effort, you just can't believe it! The Therapists insisted that all their work will be done in the general education class! We are all thrilled."

Danny Lederer is also fully included at McCullum School in Alburquerque. His friendNicole aged 9yrs. wrote the following:

"When I first saw Danny I was scared and did'nt know what to do. He looks so different from other people. I thought he did'ny belong in the class, but now he does. At first it was hard to get used to him, but I did. Now he is like a regular student to me. Danny is someone who doesn't talk but he reacts to things. He has learned a lot this year because he is in a class with different kids. He was pretty scared in himself. Now he is ok."

In England, **Claire Dolan** has attended St.Simon's her local mainstream Primary School for the past four years on a full time basis. Before that she was a pupil in a special care unit for children with profound disabilities in a school for pupils who have severe and complex learning difficulties. Although since the age of seven she has never visited the special school where she was once a pupil, the Education Authority has always insited that her name remain on the special school's register. Now she is 11yrs. and is about to move on to her mainstream secondary school, the Authority have reluctantly agreed that her name will be removed from the special school roll. Her parents and family are delighted and so are all her school friends. These are a few words that some of them have written:

"When Claire first came to our school, we didn't know how to communicate with her, but after a while we all knew. I meet Claire outside school at church and drama." - David Horan.

"Claire teaches us that we all need friends to count on. We are all special, we help each other. Claire lives near me, we enjoy listening to music together." - Bernadette.

"Claire needs friends like all of us. She helps us to learn about disabled people. Claire is a big part of the community. I am happy she is nearby." - David Fox.

"I go out with Claire in the holidays. She support my football team. Claire has changed my life." - Richard

"Claire comes to my house for tea. I talk to her when something is wrong. She cheers me up. She is a good friend." David Kipling.

"We have learned that all handicapped children are important. If Claire can join in activities, then other handicapped children can too. I have invited Claire to my birthday party." - Anna.

SCHOOL IS FOR ALL

ARTICLES IN SPANISH

Nancy Nieves Munoz has translated two articles in Spanish "Inclusion es una posibilidad real" and "Inclusion vs. Exclusion: Momento de Decision". She wants to share them with any Spanish speaking people. Her address is
Apn 1, Bx21301, San Juan,
Puert Rico 00928-1301
Fax: 100-809-765-0345

2nd Annual CREATIVE FACILITATION for INCLUSIVE COMMUNITY

Marsha Forest, Jack Pearpoint & Judith Snow
Enrollment limit 30 - Teams welcome
$500 tuition includes gala Chinese feast
December 1-4 1993
Ontario Institute For Studies in Education
252, Bloor Street W., Toronto, Ontario
(Cheques to: Pearpoint forest services)

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Building Inclusive Community and Schools through Facilitated Communication and Circles of Friends.

Martha Leary, Judith Snow & Annmarie Ruttimann
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October 20-23 1993 in Toronto
(Cheques to Center for Integrated Education)

Further Information from: Center for Integrated Education & Community, 24 Thorne Cres., Toronto M6H 2S5 Tel/Fax: 416-658-5363

PASSAGES FOR TWO INSPIRING WOMEN

Two good friends of the Center passed away this year. Both **Dian Merino** and **Rosemary Dybwad** were amazing and inspiring women. We will miss them both. We had the privilege of being with Rosemary two weeks before her death. She was, as usual, full of good advice. We asked her how to deal with some of the difficult situation we face in our travels. "Stay away from negative people, " she advised us strongly, "Just stay away from them. Bring hope to parents and all those you talk to. You can't give people too much hope. " We have taken Rosemary's advice to heart. We will always honor her memory. She was and always will be, a pioneer and inspiration to all of us around the globe.

Dian Merino created the cover for Father Pat's Reflections book. She was a creative artist, teacher and friend - remembered by Budd Hall in his poem "Hearts and Wings and Bells." Here are a few lines as a tribute to Dian:

"She is about courage to speak
and strength to act
line of an image and
gift of an ear
outrage to demand and
power to love
grace to be wrong and time
for us all.
She is hearts and wings and
bells..."

DID YOU KNOW?

By now everyone knows that **George Flynn** is the new Executive Director of TASH. George is flying around the world and is thrilled with his new post. We all wish George the best in his new position. He can be reached in Seattle on 206-361-8870.

Jeff Strully has move from the mountains to the Pacific Ocean and is busily changing the face of services in LA. He can be reached at the Jay Nolan Center on 805-257-0900.

Greg Kazmierski in 1974 was denied entry to Canada due to a mental disability. Two years ago, he was the first person in Ontario with Down's Syndrome to graduate from a local High School. In April 1993, Greg was honored with a Canada 125 Award (medal) for his outstanding contribution as a citizen of Canada.

The precedent setting **Becky Till** case is still before the Ontario Human Rights Commission. Think of what the York Region Board of Education could do (says Mona Winberg of the Toronto Sun) "If it approached integration with the same ferver and taxpayers money that it squanders in keeping Becky... out of the regular school system!" Becky, Jordan, Linda and King Till are the heros of the nineties.

Friendship
It's About Time

by Sadia Zaman

A 27 minute video exploration of friendship: joys, heartaches and maintenance, featuring Marsha, Jack and Judith (***Friendship – Part 2,*** show #5-11). A perfect complement to the book: ***From Behind the Piano..*** Order from:

Vision TV
Att: Valerie Harris
315 Queen St. East
Toronto, Ont. M5A 1S7
416-368-3194
($45 includes shipping)

TRANSLATIONS WELCOME !

We encourage people to translate any article they like from Inclusion News. All we ask is that you send us a copy and cite where the article is from with the address. It is fun to see articles appear in so many languages. So far we know of articles translated in French, Spanish, German and Hebrew.

Alle bedeutet Alle..• Sogar die ja-aber Kinder
und die was
tun wir mit diesen Kindern7
Von Marsha Forest und Jack Pearpoint
Unser Glauben ist "Alle bedeutet Alle!" Es gibt kein 'aber'. Trotzdem horen wir eine ganze Litanei von 'aber', die sogar international sind: Aber.....wir sind zu klein, ... wir sind zu grob, ... wir haben kein Geld dafur, ... wir werden von der Gemeinschaft nicht unterstutzt, ... wir sind nicht dafur ausgebildet worden. Aber heibt wirklich, ich will es nicht tun oder ich bin nicht gewillt daruber nachzudenken auf welche Art und Weise ich es tun konnte! Aber ist ein Wort der Entschuldigung. Es gibt keine Entschuldigungen, wenn wir die Zahl der Schuler in Betracht ziehen, die gegenwartig aus Schulen hinausgeschmissen oder hinausgeschoben werden oder einfach von selber aus den Schulen ausscheiden.

Creative Facilitation for Inclusive Community

by Patti Scott

A Review of a New Course

I arrived in Toronto on a snowy afternoon the day before the Creative Facilitation for Inclusive Community Workshop began. Much to my delight, there was a bag of "goodies" with a personal note from two of the instructors, Marsha Forest and Jack Pearpoint, at the hotel desk. This set a certain tone in my mind as to what could be expected from this newly developed 4 day course. I was not disappointed. The same atmosphere was in evidence in the classroom the following morning. In fact, gifts became an important part of the week, as many participants shared a variety of gifts with the group.

The number of workshop attendees was limited to approximately 25. A group of this size presented the opportunity for meaningful dialogue. We proved to be a diverse collection of men and women from Canada and the U.S., working in schools, universities, and private agencies. There was even variety in native tongues; both French and English were spoken. The diversity, as well as the size of the group, enabled us to form a rather interesting Community willing to share experiences, learning, meals and most of all fun.

What made this workshop unique was the approach. It was not strictly a reassertion of the values of inclusion. Nor was it simply a "how to" of achieving inclusion, Rather, it was a carefully crafted combination that provided attendees a taste of an inclusive Community as well as a presentation of the specific strategies utilised to create it. As participants, we were granted the opportunity to observe a Community form and in fact to clearly see how it was being formed, Jack, Marsha and Judith Snow, the third instructor, regularly "let the audience in" on what they were doing. This was done intentionally. As was explained to us, inclusive communities do not just happen and neither does successful teaching. Information was presented so that we all understood not only the strategies being utilised, but also *why* those particular methods were chosen to achieve the desired learning experience.

Together we're better was a major theme throughout the course. The whole concept of *"teaming"* was a crucial one. Either Marsha, Jack or Judith could conceivably have taught this workshop on their own. However, it would have lacked the distinct viewpoints and styles that made it interesting and contributed to the rich experience overall. Through this collaborative effort, a variety of issues surrounding inclusive communities were presented. One of the foremost concepts is how we view inclusion. Inclusion is an issue of diversity; not one of disability. It is about building schools, agencies, communities that value differences. Tolerance of uniqueness is not enough. Rather, uniqueness and differences should be celebrated. Diverse communities will lead to stronger communities, not just for those individuals who have traditionally been marginalised, but for all of us. It is an important underlying value and it is, as well, social justice. The type of change needed to ensure that inclusion for all people is a reality is an internal one. People need to examine their own values. A recognition of where they are now and where they would like to be is essential. Utilising certain strategies is not sufficient unless the foundational belief is sincere.

Also explored were steps necessary to make all of us stronger, to ensure that we are effective agents of social change. The importance of developing personal support networks was stressed. The workshop itself provided an excellent opportunity for all to begin to expand and broaden their support circles. No one appeared to return home without at least one new contact. Another aspect of ensuring effectiveness was refining the crucial yet often under utilized skill of listening. Participants were divided into small groups whose members would sit silently listening for 60 or 120 seconds while one member spoke. It was evident how difficult this actually is to accomplish. It was also evident what could be learned by really listening to others.

While the theory of Inclusion was comprehensively presented, a majority of the course focused on concrete strategies to facilitate development of the communities we dream of. Information and practical experience were provided on developing circles of support, *MAPS and* PATH. Participants were encouraged to examine their own circles as well as those of others. We were asked to honestly examine how we would feel and act if our circles resembled those of our consumers. Participants then had the opportunity to work through the steps of the MAP's process with a partner. Histories, dreams, nightmares, gifts and needs were shared in a safe environment. We were able to experience the subtleties of expressing our own feelings as well as facilitating the experience for others. Working through the PATH process was equally enriching. Everyone had the opportunity to participate in a PATH either as the focus agency, facilitator or recorder. Many participants returned home with concrete plans of action for their schools or agencies. In addition to the above tools, various other strategies were offered. Everyone had the chance to participate in problem solving circles; instruction and ample time for practice were provided for graphics; the strategies of thinking hats and kaleidoscope wheel were presented and practiced. Most importantly, ongoing coaching and feedback accompanied all of the above. As situations unfolded, teachable moments occurred. These moments were taken advantage of enabling the participants to finely hone their skills as facilitators.

It is rare to hold the attention of a group of people for four full days even if the material is compelling. Yet my attention never wavered throughout this class. Perhaps the reason was the variety of techniques and tones utilized. The list is endless: slides, overheads, music, small group participatory exercises, graphics, poetry, props, gifts, food, discussion, individualized attention, humor, emotion. and more, All of this combined to make for an intentionally varied and interesting presentation.

Over the past few years I have had the opportunity to participate in numerous conferences, workshops and institutes exploring the topic of inclusion. I have always walked away with a renewed commitment, energized and ready to put into practice what I had learned. However, I never left with *the* assurance that I had the tools to build inclusive communities for myself and for the people I care about. When I left Toronto I no longer felt that way. Rather, I felt confident of my ability to work towards Inclusion. I discovered that in order to be a successful facilitator of inclusive communities, I could do so in my own individual style. The challenge now is to borrow the strategies that are useful, enter into a partnership with those who share common values, and work together to build desirable futures for all.

INCLUSION VIDEOS

NEW Path: NEW
Producer:
Univ of Dayton
An edited 58 min. of PATH in action with Jack & Marsha co-facilitating. If you want to learn Path, this tape and the Path book are a great combination.

Miller's MAP
Prod: Expectations Unltd & Inclusion Press
Children, parents, neighbors and professionals make inclusion happen – team facilitation and graphic recording in a MAP session.

Discover Interdependence
Producers:
World Interdependence Fund
Teenagers discover their inner powers - searching for mutual respect & social justice

Kids Belong Together
Producer:
People First Association of Lethbridge, Alberta
Featuring Patrick Mackan –a celebration of friendship and joy – MAPS in action.

With a Little Help From My Friends
Producers: Marsha Forest & George Flynn
The basics of creating schools where all kids belong and learn together. Hands on strategies at work including MAPS and Circles of Friends.

Friends of ...Clubs
Producers:
Oregon Dept. of Educ & Univ. of Oregon
A beautiful 15 minute story about creating community partnerships. Building friendships through clubs. Friends, friends - the spark of life.

Dream Catchers
Producer:
Institute on Disability, New Hampshire
A brand new 16 minute video about dreams and circles of friends. Beautiful images, personal stories, images of the future. An inspiration.

Australia & New Zealand Book & Video Orders:
Write: **Ray Murray**
Auckland College of Education
74 Epson Ave., Auckland, NZ
Fax 09-638-6176

Inclusion Press is a small independent press striving to produce readable, accessible, user-friendly books and other resources on the topic of full inclusion in school, work, and community.

Our books are excellent resource materials for courses and conferences. Write or call for information re bulk rates for schools and voluntary/advocacy organizations. Inclusion Press can recommend packets of materials for your conferences, workshops, staff-development seminars and events.

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The Inclusion Papers Strategies & Stories	$12 + $3/copy shipping	____	_____
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Recommended Resources:

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Welcoming people with disabilities into the heart of community life.
Compiled by David Wetherow
order from:

Communitas P.O. Box 374 Manchester, CT 06040 USA	price US$15
The Community Institute P.O.. Box 23036 1315 Pembina Highway Winnipeg, MB R3T 2B6 Canada	price CAN $18

Paul Brookes Press
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21285-9945
410-337-9580

Peak Parent Center
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Colorado Springs
CO 80918
719-531-9400

Expectations Unlimited
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CO 80544
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Great Resource Catalogue

Inst. on Community Integration
Univ. of Minnesota (UAP)
109 Pattee Hall
150 Pillsbury Drive SE
Minneapolis MN 55455
612-624-4512

Institute on Disability
Univ. of New Hampshire
Morrill Hall
Durham,NH 03824
603-862-4320

Colleen Wieck & David Hancox
Minnesota D.D. Council
300 Centenniel Office Building
658 Cedar St.
St. Paul, MN 55155
612-349-2560

Bob Perske's books:
Circles of Friends
Unequal Justice
Abingdon Press, 201 8th Ave.
Nashville, TN 37202

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Editors:
Marsha Forest & Jack Pearpoint - Canada
Kenn & Sheila Jupp - England

New! New! New!

The Inclusion Papers

Strategies to Make Inclusion Happen
Jack Pearpoint & Marsha Forest
Practical, down to earth and sensible. Perfect for conferences, courses and workshops. Circles of Friends, MAPS, articles about drop-outs, kids at risk, Medical School course and more... graphics, poetry, overheads...

2nd printing

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" – a founder of our Centre.

Don't Pass Me By: Writing from the Street

Gary Bunch
A collection of writings from "street kids" who have overcome illiteracy – kids labelled "bad, sad, mad and can't add". Included is a description of Beat the Street – a street-created program for street kids. Explore its innovative philosophy of education.

New! **Path:** *New!*

Planning Possible Postive Futures

Pearpoint, O'Brien, Forest
A guide book to systematic problem solving developed by the authors. Utilizing graphic presentation to unleash capacity, Path leads a group through an eight step problem solving approach involving dreaming and thinking backwards.

New! *New!*

The Path Video:

A edited 58 minute presentation of Path in action. An excellent tool to get a feel for Path planning. Produced at the Univ. of Dayton, Jack & Marsha lead a group of educators though a problem. In combination with the book - a winning package!

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.

4th printing

Action for Inclusion

by *O'Brien and Forest*
with Pearpoint, Snow & Hasbury
Over 10,000 copies distributed – "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
L'Intégration en Action: Maintenant disponible en Français

2nd Edition 3rd printing

From Behind the Piano

The Building of Judith Snow's Unique Circle of Friends
by *Jack Pearpoint*
afterward by John O'Brien
For parents & advocates who doubt whether to champion their child's cause, this story is an gigantic boost. The enormous achievement of Judith Snow & her Joshua committee convince us that love and determination will convert insurmountable barriers into conquerable challenges; vulnerability into strength.
Randolf Mazza, parent, Hamilton

Together We're Better: a staff development kit for inclusion

This set of 3 videos includes 2.5 hours of the *Marsha Forest, Jack Pearpoint & Judith Snow* team taped live at a Chicago inclusion seminar. Inclusion Strategies, MAPS & PATH are introduced. Available from:
Comforty Mediaconcepts,
613 Michigan Ave.
Evanston, IL 60202.
Tel/fax: 708-475-0791.
Kit Price: US $125
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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
Options in Community Living
22 North Second St.
Madison, WI 53704
608-249-1585

Inclusive Education : The Issues
Series of 6 videos produced in New Zealand (Mar.92) with Marsha Forest & Jack Pearpoint
National Training Resource Centre
Video Production Unit
Kimberley Centre
Private Bag 4004
Levin, New Zealand