What is Inclusion?

By Shafik Abu-Tahir

In 1956, the story of a grave and heard woman named Rosa Parks was put in front of the world media. They say this woman had got their attention, not in fact, historically lived in being denied equality. She wanted to be included in society in a full way, something which was denied people labeled as "black" people. So Rosa Parks sat down on a bus in a section reserved for "whites." When Rosa was told to go to "her place" at the back of the bus, she refused to move. This was arrested, and history was changed and changed. All of this happened because Rosa Parks was denied, historically being excluded. She had sat down and thereby she set up a new narrative.

Another powerful cry for "inclusion" is being heard today. This new cry is being raised by people with unrecognized abilities, (the so-called "disabled") people. Many people whose abilities are regularly denied or ignored feel that society is not favoring them to participate in society in full way. People feel that the call is for better accessibility, as more wheelchair ramps, more signs and materials in Braille, community living, etc. The Americans with Disabilities Act represents an attempt to hear the "inclusion" cry. However, much more needs to be done including a search for an accurate definition and practice of inclusion. Across the country, a definition of inclusion is offered, which is generally accepted as "inclusive." Using the stories of those who have been historically locked out to "come in," this well-intentioned meaning must be strengthened. A weakness of this definition is evident. Whether we have the authority or right to "invite" others in, and how did the "invites" get in?

Finally, who is doing the excluding? It is we both recognize and accept that we are all born "in."
No one has the right to invite others in if it definitely becomes our responsibility as a society to remove all barriers which uphold exclusion since none of us have the authority to "invite" others in. So what is inclusion? Inclusion is recognizing our universal "one-ness" and its dependence. Inclusion is recognizing that we are "one" even though we are not the "same." The act of inclusion means fighting against exclusion and all of the social classes exclusion gives birth to e.g., racism, sexism, homophobia, etc. Fighting for inclusion also involves assuring that all support systems are available to those who need such support. Providing and maintaining support systems is a civic responsibility, not a favor. We were all born "in." Society will immediately improve at the point we honor this truth.

Shafik Abu-Tahir is a leader of New African Voices in Philadelphia, PA.

This issue of Inclusion News is about Inclusion as a HUMAN RIGHT! Not a privilege, a human right. Does this mean that it is about change, social justice, diversity, and democracy? At this historic juncture when the people of Azania (South Africa), have finally declared apartheid dead, those of us in education and human services must also declare all forms of segregation dead. We must not wait for new ideas and practices in the fixture of history.

Now the hard work begins. The question is not HOW. The question is whether we believe and have the WILL to include everyone. This will require each of us to dig deep in our belief systems. Inclusion raises serious questions and creates a need for dialogue. We need dialogue - not discussion (discussion comes from the root - concussin - hitting over the head; dialogue derives from dialogos - thinking together). We need to talk together.

Inclusion is inherently a democratic right, thus we believe decisions must be made by the people affected by them and power must be wielded by these same people. The policies of inclusion demand that "we the people" define the parameters.

In adult services, decisions must be in the hands of the people being served. In education, parents must be offered inclusion not as a choice but as a right. Alternatively, we can play segregation politics and temporarily block access to inclusion. We can play power games. We can maintain "control" by giving individuals limited access to their rights. We can give token gestures of generosity, which in reality are colonial power trips designed to keep people in their place, to rob their of their rights, and to remove personal position and power by maintaining the status quo. Inclusion is not an educational option or choice, it is a human right. Inclusion is a prerequisite to be a member of society, a citizen, a human being. It is not a choice!

Last Spring in Aotearoa (New Zealand) we were privileged to be guests of the Tuhoe tribe at a festival dedicated to the renewal of the Maori language and culture. 5000 Maori of the Tuhoe gathered together in the magnificent setting of the Urewera mountains on the North Island of New Zealand. These, the children of the mist as they are known, were once almost destroyed, their language and culture almost dead. The Tuhoe took destiny in their own hands and began to rebuild, step by step, on their foundation of their rich traditional history.

As the Festival, everyone was welcomed. However, early in the day an amazing event occurred. A motorcycle biker gang arrived in their full gang colors - their patches. The organizers immediately took the microphone and publicly apologized for not making rules clear. They reopened the welcome: "All Tuhoe people and all friends are welcome," and they continued gently but firmly, "but patches are not welcome! All Maori are welcome without patches!" Silence. The patches were left, and the people returned - having left the patches in their saddlebags.

In the same way, people or students with disabilities, ginn, ginn, demeaning language are not welcome in our organizations or schools. They too must leave their patches at the door of society. They have the right as individuals to pick up their "patches" later, but according to the United Nations and International Human Rights Forums, anything that demeans another human being is not welcome. People have the right to have the right to their own personal beliefs. However, in organizations, communities, societies where those patches impinge the fundamental human rights of others, they must be left at the door. Education and human service systems are public and must never tolerate treading on the rights of the least powerful. Inclusion welcomes everyone who can respect the human rights of all.
No Disabled People! by Shaila Abu Taher, Marsha Forest, Jack Pearpoint, Judith Snow

Language Matters...

The Story of the Missing "S" by Marsha Forest and Sandra Smith

Language of Us/Them by Mayor Shevin

The System in Which We All Have Equal Rights to Participation Must be Rebuilt

The terms "disabled" and "handicapped" are outdated labels that demean and isolate individuals with disabilities. These terms suggest that those who use them lack the respect and consideration they deserve. Instead, we should prioritize the use of language that acknowledges and values diversity and inclusion. Words like "people," "person," or "individual" are preferred because they convey a sense of equality and respect.

This shift in language is not just a matter of semantics. It reflects a broader movement towards inclusion and acceptance. By using respectful and inclusive language, we can help to break down barriers and promote a more just and equitable society for all.
We want to begin a dialogue on the ethical and moral behavior that goes along with a commitment to inclusion. Unattainable expectations contrast good people and fragile efforts for change into factions organized around hurt feelings. We who care about inclusion can reduce this drain on the energy necessary for justice. Let’s be clear about three delusions which are common, but mostly unconscious among advocates for inclusion. When we replace these false and destructive beliefs with simpler understandings of decency and working constructively in common, we will be better able to live out the real meaning of inclusion by honoring and growing from our shared struggle with our diverse gifts, differences, and weaknesses.

In writing this article, we have struggled for clarity. We talked about whether to use “delusion” or “illusion.” Delusion means “a mistaken idea” or “false appearance or deceptive impression of reality.” They are synonyms - but we have chosen “delusion” because it is stronger.

**Delusion 1: Inclusion means everyone must absolutely love everyone else or we must all be big, happy family!” (OBHF)**

This delusion is at work when people who care about inclusion feel shocked and offended to discover that other inclusion advocates don’t really like one another. Sometimes this delusion pushes people into pretending to want others to pretend, that differences of opinion and personality don’t exist or don’t really matter. The roots of this delusion may be in a desire to make up for painful experiences of rejection and feeling that one is not a part of “one big happy family,” (OBHF) where there is continual harmony and peace.

The “one big happy family” (OBHF) delusion is the exact opposite of inclusion. The real challenge of inclusion is to find common cause for important understanding that cannot be done effectively if we isolate and compartmentalize from one another in the many differences of race, culture, national origin, gender, class, ability, and personality that truly do divide us. Educating our children is one crucial common task. The reward of inclusion means the harvest of creative action and new understanding that follows the hard work of finding common ground and tilling it by confronting and developing creative ways through real differences.

The “one big happy family” (OBHF) delusion destroys the possibilities for inclusion in a complex community but is designed to make people buy differences by distorting their significance or even their existence. People in schools or agencies or associations which promote this delusion lose vividness and energy because they have to swallow the feelings of dislike and conflict they experience and deny the differences they hear. Denial makes a sandy foundation for inclusive schools and communities.

Community groups where people have the freedom to laugh, shout, cry, argue, sing, and scream with, and at, another without destroying one another or the earth in the process, can’t ever honestly celebrate diversity if we pretend to bring in the harvest before we have tilled the ground together.

**Delusion 2: Inclusion means everyone must always be happy and satisfied or “Inclusion cures all ills.”**

A group of good people came together to study inclusive community in an intensive course. One person, Anne, angrily announced her dissatisfaction from the group’s first meeting. She actively hosted in everyone else and to the group’s common project.

At first, the group organized itself around Anne’s dissatisfaction. A number of members anguished over her participation. It was hard for the group to sustain attention on anything for very long before the topic of how to satisfy Anne took over. The group acted as if it could not include Anne unless she was happy. And, they assumed, if they could not be an inclusive group (that is, make Anne happy) they would be failing to live up to their values. Two other members dropped out of the group, frustrated by their inability to overcome the power of this delusion and move on to issues of concern to them.

The group broke through when they recognized that true community means actually feeling angry and anguished as well as those who are happy and satisfied. After overcoming the delusion of cure, the group gave Anne room to be angry and dissatisfied without being the focus of the whole group. Lot out of the center of the group’s concern, Anne found solidarity with several other members who chose as a support circle for herself. In this circle of support her real pain emerged as she told her story of being an abused child and a beaten wife. She did not come here to be happy, but she did find real support and direction to deal with the issues in her life.

The delusion that inclusion equals happiness leads to its opposite: a pseudo-communalism where people who are disagreeable or suffering have no place unless the group has the magic to cure them. Groups trapped in this delusion hold up a false kind of universalism which values people who act happy more than people who suffer. This delusion creates disappointment that inclusion is not the panacea. Real community members get over the wish for a cure-all and look for ways to focus on promoting one another’s gifts and capacities in the service of justice. They support one another, find one another’s weaknesses by learning ways to forgive, to reconcile, and to rediscover shared purpose. Out of this hard work comes a measure of healing.

**Delusion 3: Inclusion is the same as friendship or “We are really all the same.”**

Friendship grows mysteriously between people as a mutual gift. It shouldn’t be assumed and it can’t be legislated. But people can choose to work for inclusive schools and communities, and schools and agencies and associations can carefully build up norms and customs that communicate the expectation that people will work hard to recognize, honor, and find common cause for action in their differences.

This hard work includes embracing and understanding what are sometimes even outright dislike of one person for another. The question at the root of inclusion is not “Can we be friends?” but, in Rodney King’s hard won words, “Can we all just learn to get along - to live with one another?”

We can’t get along if we simply avoid others who are different and include only those with who we feel comfortable and similar. Once we openly recognize difference, we can begin to look for something worth working together to do. Once we begin working together, conflicts and difficulties will teach us more about our differences. If we can face and explore them, our actions and our mutual understanding will be enriched and strengthened.

To carry out this work, our standards must be stronger than the friendly feelings that come from being with someone we think likes and is like us. To understand and grow through including difference, we must risk the unstable feeling of being just like another, and it is through this working together that we can learn to get along.

The delusion of sameness leads away from the values of inclusion. It leads into differences and covers over discomfort and the sense of strange- ness or even threat that goes with confronting actual human differences. Strangely, it only when the assumption of friendship fades that the space opens up for friend- ship to flower.

Inclusion News 1994-5

The Ethics of Inclusion

Three Common Delusions

by John O’Brien, Marsha Forest, Jack Pearlman, Shafik Abe-Tahir & Judith Snow

Inclusive Ways

We love the philosophy and music of Bernard and Edna Rock's Swee! Honey in the Rock. When Reagon speaks of community she means it in the inclusive way. The group being better known under the name of “people who have identified policies.” They have even convinced militarily women only establishments to open their doors to men for the first time. The key is to forge links wherever possible. This is the same philosophy in our inclusion news.

Reagon says, “In this society if you’re black it doesn’t make sense if you just address black issues. If you are white then you can’t be oppressive and exploitative to black people. You also has to deal with disease, with women and children and homophobia, and it does the same thing of how your nation deals with another race.” The philosophy and music of Sweehoneyintherock tries to explore the issues of Inclusion News is all about - building a better future for everyone and using inclusive ways to build this new world.

*Step by step The longest march can be won, can be won. Many stones to form each arch singly none, singly none. Any arch can be won, can be won. Dseite com can be accomplished still. Drops of water turn a mill singly none, singly none.*

(Sweet Honey in the Rock)
An international Publication
more vital
without hesitation. If not,
comment ed on what 'cir cuns ngr while thei r co lleags served the pe rson p la y in g. Th e m eta- w o rk and theirs.
There was no de lay. P eop le leapt to
you want to
use and crea te " pr ops • for their a cts.
Marsh ,
high
pezea rt 1st; anot he rasa fortune teller tecting her . Several people comfort­
" I'm
co n f r on ted th e old as we cr eated th e n e xt voyage o f QPPD? " Some leapt

QPPD ( Qu ee nsla n d P a r e nts o f P eo- o ver lunch , o n e tea m of abo ut ten

c os tu m e
co n f r on ted th e old as we cr eated th e n e xt voyage o f QPPD? " Some leapt


w o m a n ca m e as he r se lf and
was like lightning.

We used the metaphors of per­
formance and all stars for the 2 day
work session. They were gleaned from a fascinating new book by Nick
Marsh, The All Star Company. We
e nc u raged everyone to buy into a
circus metaphor, then asked each participant, "What 'act are you?" Con­
tinuing in the metaphor, "What "act do you want to be?" Finally, we asked
each to stand in the "circus ring" while their colleagues commented on what "act" they ob­
served the person playing. The meta­
phor seized everyone's imagination. There
was no" "good" or "bad". People were asked to use and create "props" for their acts.

We had supplied an assortment of
costume "bits", Jack recorded the impressions exactly as they emerged.
"I'm the tightrope walker. " I'm just a bystander. " I sell the pop corn. " I'm the tent. " I pick up the ele­phants." As each explained his/her metaphoric role, I stood silent in the
"circus ring" while their colleagues commented on what "act" they observed the person playing. The metaphor seized everyone's imagination. There
was no" "good" or "bad". People were asked to use and create "props" for their acts.
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was no" "good" or "bad". People were asked to use and create "props" for their acts.

We have facilitated similar trans­
formation and renewal sessions for
organizations such as Kenny's Place in
Toronto and the Jay Nolan Center in
Los Angeles.

This will become a regular part of our work as we enjoy the challenge of work­ing with organizations that want to stop talking about change.
and to focus on creating and becom­ing part of the all star systems of the
year 2000. These forms and dull formats will not get us a desirable future.
We want to assist key organizations and teams to be as bold and innova­tive, while at the same time preventing mistakes or the non-inclusion of any kind.

It's a funny thing about life;
if you refuse to accept anything but the best,
you very often get it.
W. Sommets Mauunigh

A CIRCLE -TEAM BUILDING QUIZ

The answers to how to build fully
inclusive systems are hidden in the word TEAMS. Take this test. Answer
Yes or NO!

1....team building
Do we have a real team at our
place of work? Do we have a divers­
ity of people with various gifts.
E...empowerment
Does our team feel empowered to make decisions? Does it listen to
those who have less powerful voices or who have difficulty in being
heard? Are we in action?
A.....asking
Does each member of our team feel comfortable about asking for what
they need and want from each other?
Do people feel able to ask the
really hard questions - the ones that
really matter?
M...making mistakes
Do we allow each other to make
some mistakes or do we expect per­
fected all the time? Do people on our
team get punished for their mistakes or feel free to try out ideas and learn
from their successes and errors?
S.....students
Are Students and members of the local community part of our team?
If they are not, then go back to letter T and start again.

Did you answer YES to every
question - without hesitation. If not
there are several things to do to build
an effective team:
1. Deal with change. Ask and talk
about change. Change is inevi­
table. Growth is OPTIONAL.
2. Celebrate the difference of any kind. Diversity enables us all to ben­
it to the other.
W. Sommer Mauunigh

 Kanech" is Yiddish for "whining.
To create teams - communications are "face-to-face":
no back stabbing, no complaining "outside".
Our Own Schindler's List
An Historical View of Aversives: The Abuse of Power

by Tom Neary

Deeply embedded in the history of our response to persons with disabilities in this century lies a series of assaults, all masked as clinical or social interventions and all carried out proposed or to be carried out by professionals including medical and psychiatric biologists. I am reminded daily of the contemporary assault on those same individuals and how that is related both to our own history and our own unwillingness to confront it. How it is related to our current denial of their humanity.

The SIRIS electric shock device is instructive. Forget the sordid history and development of this device. Look, instead at the promotional literature. Fully 400,000 people with disabilities were targeted by the manufacturer and the behavioral psychologists who resurrected the nightmare of shock in the mid-eighties. These professionals are part of the same dehumanizing history that we have largely left unwritten in this century. SIRIS is not an extreme example, though, from Mississippi installations to Massachusetts group homes run by the Behavior Research Institute, it is now being used and proposed to be used with higher voltage and on multiple parts of the body. We must recognize, I believe, the painful use of aversives as the third major assault and the most recent in a 20th century history of abuse and denial of common citizenship for this population through societal and scientifically sanctioned methods.

At the turn of the century it was America's professionals who first coined the term and proposed the language for the "final solution." It came from our field, targeted this population (again in the hundreds of thousands) and led to the wholesale institutionalization and sterilization of generations of persons with disabilities. We have left unknown how much the Nazis emulated our practices and honored its leaders.

If there is an unrepeated event in our history it is the Holocaust, and in the Second World War, the movement to segregate and sterilize this population, moved directly to proposals to formally kill them under the aegis of the medical community. In a 1944 issue of American Psychiatry not only did the psychiatrist Foster Kennedy call for the formal killing of persons with disabilities in America but the editors of the Journal endorsed him with the full knowledge that the Nazis had already exterminated thousands of people with disabilities. The purposeful segregation of people with disabilities and the sterilization of many was the first major assault in this century. The proposal to kill those with severe disabilities was the second assault.

Over 100,000 Persons with disabilities still are confined in our public and private institutions and, today, thousands of persons with disabilities are once again targeted for deaths some at birth and many with "do not resuscitate" codes in their records. In fact, the Right to Die movement supported by many in the medical and medical/ethical fields, have been proposing the "right to death" for those with severe disabilities for more than a decade. Never have so many had their "rights" exercised for them with more pain and death resulting.

We have allowed these issues of state and court sanctioned abuse and killing to go largely unanswered. With the advent of the behavioral sciences, when psychologists first went looking for populations to test the theory of behavior change based on physical pain, including shock, several groups were targeted; those with mental health labels, those who were in prison and those with mental retardation labels. The first two groups with their allies and advocates made their moral revolution into political and legal strategies ending in a Michigan prison case, even the use of toxic economies in prisons. All populations were, not accidentally segregated and vulnerable.

The Efficacy of Punishment & Shock to Modify Behavior has Never Been Scientifically Grounded! The use of these procedures, however, should have been prohibited at their inception or punished at their discovery, not unlikely Nazi medical experiments.

Today, thousands of persons with disabilities are routinely subjected to psychological abuse and physical pain in order to obtain compliance.

The legacy of this history can be seen in the daily indignities that include even the use of pain to obtain compliance with unnatural or distracting behaviors such as getting out of one's seat. Once again we have allowed this issue to be defined as simply a disagreement among professionals. It has largely been reduced to a troubling, intraorganizational debate over opposing views regarding the application of behavioral technology.

But I am reminded of recent events that changed forever society's view of certain instances of rape and of various manifestations of domestic violence. What was required was a strong political movement of women and men to counter what had hitherto been accepted or denied. It was political action and even direct action that gradually led both society and our legislatures as well as the police to begin to deal with this violence. Naming this violence correctly was the first step.

The question before us today is manifestly a political and moral one. It too, needs to be defined by its victims.

The systematic use of shock and all other painful punishment technologies requires of us several things:

First, we must break our professional and political and media silence on the issue of physical pain and all the other painful punishment technologies that continue to be used. Only then can we begin to claim any genuine understanding of what constitutes torture.

Second, we need to clearly make this a political issue.

Third, and finally, we need to call it what it is: ABUSE!

ASSAULT & BATTERY!

The Most Under-Reported Instance of Criminal Violence in America

What Part of ALL Don't You Understand?

by Kees Jupp

Sadly, we have excluded some people from taking part in those daily activities, rituals and routines that the rest of us seem able to simply take for granted. We've done this for so long now, that there are those of us, who find it really quite difficult to imagine how we could possibly expect to welcome Everyone into our local neighbourhoods and communities. Surely we don't mean Everyone do we? Then come the same tired old clichés like, "Of course, there will always be a few people who will require separate and special places." Not! All people have the right to belong, to participate and to share the same daily living experiences as everyone else. Colour, gender, sexual orientation, height or weight, looks, capability or culture should not in themselves, disqualify anyone from being a member of the human race or from making and sharing relationships. How odd it would be if we followed the line of some human service providers and put people into categories based on just one aspect of their person and insisted that they lived together separately from the rest. We might then find units for large people, homes for the chronically blonde, or perhaps, key workers and support services for the bald. I for one, would doubt less end up in a separate from the rest. We might then find units for large people, homes for the chronically blonde, or perhaps, key workers and support services for the bald. I for one, would doubt less end up in a house for the severely bewildered. Where did we get these notions in the first place and why do we find it so difficult to change them?

People are always blaming circumstances for what they are. I do not believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and if they cannot find them, make them.

G.B Shaw

It makes all the difference in the world how you see us. If you see us as suffering victims, you will offer us charity, but not freedom. If you see us as resisting you may offer us solidarity in our struggle for freedom.

Bishop Tutu

Strange how we can easily recognise the gifts of some, but not the gifts of all. We are living in a time when experts in every field cannot find solutions to the problems which we have created. Financially our world is in recession and economists are having little impact. Crime continues rising to record levels. AIDS is at epidemic proportions and our medical profession has still not discovered how to cure the common cold. Drug abuse, solvent abuse and child abuse have sociologists searching for answers. Homelessness is more evident than ever before and ecologists are telling us that we are polluting our planet to such an extent that we are making it unliveable for our children's future. So what possible gifts do the few whom we now exclude have to contribute to making our world a better place than it is? Why should society spend public money on people who will make no contribution by wealth, invention or even their vote?

Gavin, a friend of mine, was born with serious brain injury. He is currently unable to walk or talk and is totally dependent on others for everyday essential living needs. Gavin's contribution has been the community spirit that he has invoked. His contribution is that he has provided ordinary people, leading ordinary lives with a motive for producing skill, creativity and care which would otherwise have lain dormant. He has provided a focus for the constructive, compassionate side of us to be brought to the forefront - without which our society would simply become a mean place to live.

Our world is a lesser place when folk are excluded and we are less people. We need the diversity of gifts that others bring to enable us all to live fuller lives. Everyone belongs. Not just some. Not just the richest and the most able. Everyone.

Kees Jupp is a writer and the UK Director of Inclusion Press.

Inclusion is the 7 C's.

Covenant
Courage
Communication
Commitment
Creativity
Commnion
Community

M. Forrest, J. Pearpoint & J.T. Long

"A great many people think they are thinking when they are merely rearranging their prejudices." William James.

"We are not a small force.
We are not alone.
We are a piece of a huge international network focused on human rights." Gunnar Dolywa
Diversity Gathering
Aug. 1993 Toronto

The Law is On Our Side

"For its one-two-three strikes you're out at the segregation game."

Three historic cases in 1993-94 pave the legal road for full inclusion in education. This now means that the really hard work begins which is to get from IN the door to being WITH one another.

We must all take time and celebrate with the families of Becky Till in Canada and Rafael Oberti and Rachel Holland in the USA.

• On Aug. 17, 1993 the U.S. Federal Court for the District of N.J. ordered the Clementon School District to develop an inclusive education plan for Rafael Oberti. Copies of the decision can be purchased for $8 from Public Interest Law Center of Philadelphia, 125 S. 10th St., Suite 700, Philadelphia, Pa. 19107 USA.

• On Jan. 25, 1994 the 9th Circuit Court of Appeals in California upheld the original decision that Rachel Holland be educated in her neighborhood school in a regular classroom.

• On Jan. 25, 1994 after two years in a Human Rights hearing in Toronto, the York Region Board of Education "confirmed its belief that integration is worthy" and caved in to Becky's demand to attend the school of her choice with full support. Yeal Becky!

J. Pearpoint & M. Forest

The Inclusion Kid: A New Label

by Anne Malachi & Martha Forest

Beware the introduction of yet another euphemism - another new label. Several times this year we have heard people discussing their "inclusion kid." One teacher presenting at a major conference talked about "my 23 students and my inclusion student makes 24." Does this mean her 23 students are all exclusion students. We certainly hope not.

A parent phoned us excited to tell us that his daughter was the first inclusion student in the school. We both laughed as we pointed out that this was very sad for all the others - who were excluded. Another woman called to inform us that they "used to have inclusion in her child's school but they moved "IT" to another building.

Has inclusion as a concept and spirit been relegated to being a thing and a new label. What happened to the ABC's acceptance, belonging, community? Think about it.

Anne Malachi is a leading advocate/teacher in Virginia.

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J. Pearpoint & M. Forest
Farwell to Rebecca Hulst:  
a young Trailblazer  
by Sue Gates

Rebecca Anne Hulst was a remarkable young girl who in her very short time with us made an amazing impact. An impact which reverberated right around New Zealand, in the lives of families, in our education system, our health system, our disability support system and within the corridors of power, amongst our legislation and policy makers.

REBECCA:  
Trailblazer, Advocate,  
Communicator, Activist, Citizen

Together with her mother and father, Rebecca strongly advocated for her place in regular school alongside her friends in a regular classroom. Her advocacy was always forceful, unwavering, focused and true. She created a much needed precedent and paved the way for other young children to attend their local mainstream schools.

Even without the power of speech, Rebecca spoke volumes. Her attitudes, her emotions her personality and her actions, spoke clearly and powerfully to friends, to classmates, to teachers, to doctors and to decision makers in our Country. Her effect upon them was considerable. Rebecca changed people and their outlooks.

Rebecca’s life illustrated very effectively her struggle to gain access to the same rights as you and I. There have never previously been equal rights for people who have disabilities in New Zealand until 28th July 1993, when an amendment to the Human Rights Legislation was passed. Rebecca played a significant role in achieving this by causing her community to recognise her as a person in her own right, and in doing so change their feelings about disability and exclusion.

Rebecca had a magnetic quality which attracted people to her. Her sweetness, tolerance and dignity made her a very popular child who was the cause of a great deal of smiling and happiness. One of her school friends said recently, “I wish Rebecca was back at school, because I can tell her all my secrets.”

Farwell Rebecca.

Sue Gates is a leading advocate from Wellington, New Zealand

Give Kids a Chance  
by Creighton Dehl & Gabrielle Darden

We think everyone has a purpose on this earth and everyone was meant to be. You can be purple, pink or green but you still have a purpose. Sometimes it’s hard to accept a different person. If everyone on this earth was the same, think how dull this would be. If someone different came down would we be scared or happy? Would we be jealous or peaceful? Would we hurt them or be their friend? We hope we would be happy, peaceful and be their friend.

We think segregation is an awful thing and we want to stop it…

There are too many rules in schools—stupid rules. The kids and teachers should make the rules together. They say we have choices but we really don’t. Kids should help each other.

Teachers need to have more fun and not go by the book.

A good teacher is not just a teacher but a friend.

Our Principal is always complaining that there’s not enough money, but there’s money to hire new teachers and more trailers. They don’t even listen to the kids.

The Principal has all the power. The power should be more evenly distributed. Class meetings are really good. At our school, they happen once a month. We think they should be every day.

We want to be part of making decisions—not all of them just the ones that affect us.

Transferring bad kids out is not the answer. It doesn’t solve the problem. Kids’ opinions can change a lot of stuff.

People need to give us a chance.

Creighton & Gabrielle are intermediate students in Atlanta, GA. (April 12)

Circle of Friends

Just sit back and I’ll tell you a tale.  
A tale of a Circle of Friends.  
It has some problems along the way but you’ll see when I’m done. The circle will win in the end.

All alone in the corner I stood.  
I felt that I wanted to cry.  
I was alone but they came to my aid.  
They made me feel high as the sky. They made me feel high as the sky.

The teachers they labelled me helpless and dumb.  
Put me in a special ed, class  
I had no contact with my peers.  
I felt like a real social crash.  
I felt like a real social crash.

All alone in the corner I stood.  
I felt that I wanted to die.  
I was alone and they came to my aid.  
They made me feel high as the sky.  
They made me feel high as the sky.

He wanted to hurt me.  
I had no defense.  
He never would leave me alone.  
But now he has stopped and never again.

For I have my Circle of Friends.  
For I have my Circle of Friends.

Norman Baillie (age 16) is a high school student in Ottawa.

Circle of Support (Friends)

FILL from the OUTSIDE - IN!

First Circle: Circle of INTIMACY
Second Circle: Circle of FRIENDSHIP
Third Circle: Circle of PARTICIPATION
Fourth Circle: Circle of EXCHANGE

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Dream Deferred

What happens to a dream deferred?  
Does it dry up like a raisin in the sun?  
Or fester like a sore—  
And then run?  
Does it sink like a lead weight?  
Or crust and sugar over—  
like a syrupy sweet?  
Maybe it just sag like a heavy load.  
Or does it explode?

Langston Hughes
**PATH Facilitation: A Skilful Pane**

by Jill Tetven Lang

On 14 January 1994, in the old winery town of Forest Grove, Oregon, the community came together for one afternoon, at the invitation of Iv Nikolai, Superintendent of Schools, to participate in the process of building a PATH - creating a vision and developing real goals and objectives toward that vision, which would help to ensure a future with hope and justice for the students of Forest Grove School District. The gathering was historic in that over the last few years, people with diverse backgrounds and agendas - school district administrators, teaching staff, students, parents, business and religious interests, etc. came together with only two mandates: speak with absolute honesty and listen with your mind and heart. What is remarkable and profound, beyond the historical, is that there was created, intentionally and skillfully, an intimacy usually prohibited by such a large group, and then a culture called forth enough generosity of spirit to allow everyone present to act within those two mandates.

This PATH, which is believed to be the largest - in terms of participants - ever attempted, was facilitated by Marsha Forest and Jack Pearpoint, with assistance from John O'Brien.

After a welcome and introduction by Iv Nikolai, Jack began by explaining in terms the students continued by suggesting time parameters and processes which, in practical terms, would allow all voices to be represented. After there was general agreement within the crowd regarding the rules established, Jack and Marsha modeled intimacy and honesty in their discussions between each other as co-facilitators and in their approach with the audience/participants by telling the audience, upfront, that they were scared to death. Jack's hands were sweating so much it was difficult to hold a marker. Marsha was sweating a fast exit, etc. They worked as a team, about the risks involved, about their fears. Once their commitment to the process and to the people they had been asked to question for whatever might occur. This was critical because it established a tone of forgiveness and intimacy, and generated an atmosphere of non-judgment. Then, Jack and Marsha gently coaxing participants into thinking about what kind of world they wanted to live in, and after some time for reflection, Marsha began eliciting and affirming the articulation of those visions. Over the next three hours, participants proceeded through the steps of the PATH.

What kind of School District do you want to be? Where are you now? What do you need to be stronger? Who should you enlist to get there? What will be your first steps? - alternating between small group ("huddles") sessions and articulation of individual and small group ideas within the larger group.

One of the first audience participants, a student, elicited a response, from an eleven-year-old child, Natalie, who stood on her chair and plainly and directly stated that all children should be invited, that we are all different, and that we all deserve to belong. Though Marsha had no idea what this child would say, it was not accidental that Marsha began with a child, but rather, it was calculated to set a standard of honesty that the adults would feel compelled to live up to. It worked! With few exceptions, people spoke from the deepest recesses of their hearts with plain, and sometimes painful, language, and this tide of honesty began to be a child's voice.

Several times during the PATH, as can be expected from such a diverse group, there were visions and goals that differed and conflicted with other stated visions and goals, there were times of tremendous tension, there were a few audience statements that revealed insidious bigotry and a desire for separatism/segregation of people with different abilities, languages, etc. Marsha and Jack let the audience linger over those words, those ideas, long enough for their implications to become clear, but not so long as to invoke a level of anger that would prevent further listening, further dialogue. With the strategic use of humor and self-deprecating, that diffused the tension without diluting the conflict. Marsha and Jack stimulated people to respond - to bigotry with acceptance, to separatism with the struggle of togetherness, to segregation with inclusion, to hopelessness with hope - without people confronting and rejecting one another immediately.

This PATH, facilitated by the team who invented the process (John, Jack and Marsha) is a fine dance, a finely tuned and choreographed one that looks easy but is built on years of study and much practice with blood, sweat and tears. Like all good dances it demands trust and total commitment.

The PATH contact other inclusion processes, Iv Nikolai, Supt. of Forest Grove, Oregon.

Jill Tetven Lang is a creative writer who we know will be famous for her fiction literature one day soon.

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**A 5th Grade PATH - Covenant for Building a New Kind of Classroom**

by Jill Tetven Lang

I began the day by taking the students through the Circle of Friends process stimulating them to examine their relationships and allowing them to articulate their feelings about these relationships in their lives. They created an atmosphere of trust, intimacy and support which provided the foundation on which I began to build a PATH with this 5th grade group of children in Kansas.

My co-facilitator did the graphic recording and we began by drawing the dream of the kind of class the students wanted to have. They responded with the kind of vision of a classroom where in their words they "everyone felt included, people were kind and polite, allergies accepted, challenged, listened to, respected and friendly. Then they developed more specific goals toward that vision and established a time-frame for changes.

We then moved to the NOW Words poured forth faster than we could graphically record. What was it like now? Their words came fast... "hateful,astronaut, laughable, work, 10,000, unloved, unwelcomed." After those words poured out, the students sat in silence staring at their PATH. The weight of their own words hung heavy in the air. We talked about the distance between the vision and the now. Then we began negotiating the distance by agreeing who should be responsible and what they would need to do to begin.

It was in the process of asking for first steps that the students really got into it. They could build their class. They realized they could intentionally build a community as if they were constructing a house.

Several months later we were invited back to this 5th grade class. The atmosphere had changed significantly. They wanted to create another PATH. The words for the NOW section on the second PATH were quite different: "safe, welcoming, accepting, fun, proud, OUTSTANDING."

Here are a few comments from the teacher: "My students were truly an excellent bunch. No amount of editing from me or the principal seemed to make a dent in their unity and mean spirited behavior towards one another. With their own PATH staring at them every day, it was hard to revert back to their old behavior. They were taking responsibility for their own actions. I took the nagging away from me. They would say to one another just remember the PATH. I enjoy not having to be the heavy anymore. The undercurrents are no longer there. Students are smiling at each other now and two very shy students are taking chances they never would have taken before for fear of being laughed at. I wish every class could be involved in the PATH process.

Here's what Katherine and Mary wrote about the PATH. It was neat to see how people really thought about our class, it is easily changed for the better because of the PATH. It made me feel safer. Doing PATH made everyone look more welcomed. We used to used to leave people out but now we are all more happy and friendly to each other."

Using PATH in a classroom produces dramatic results. It is an easy process to facilitate. I had done many PATH's so myself and my own family before I attempted this. The best result is that the children are now actually facilitating their own PATHS. What an outcome!
Forest Grove, Oregon INCLUES ALL!
by Jill Tveden Long, Martha Forest & Jack Pearpoint

Forest Grove, Oregon is a small farming and winery community located in the Coastal mountain range about 45 minutes from the Pacific Coast. The Forest Grove School District serves approximately 4700 students with a total teaching staff of 236 and a central administration staff of 7. The district has six elementary schools (K-5), two middle schools (grades 6, 7, & 8) and one high school (grades 9-12). Recently, we had the opportunity to visit the schools at the invitation of Irv Nikolai, the Dynamic Superintendent of Schools.

The Forest Grove School District is inclusive from Kindergarten through Grade 12. All students are served in age-appropriate regular education classrooms. The only exceptions to this approach are students diagnosed as having "severe emotional problems." However, this does not appear to be a category used as a dumping ground, but rather, is seen as a genuinely temporary placement wherein children and families can receive counseling and support services.

Education Facilitators

The support staff in the Forest Grove schools includes six extraordinary Education Facilitators who rotate among the nine schools providing classroom teachers with support in developing and adapting curricula, structuring the students' day, organizing related services (speech, occupational, and physical therapy when appropriate), problem solving, etc. These Education Facilitators are former regular education and special education classroom teachers, all of whom have received training in facilitating the inclusion of students with challenging needs. Education Facilitators are on the same pay scale as classroom teachers.

Whenever possible, prior to the initial placement of a new student, the classroom teacher trains with the Education Facilitator serving that particular school. This training is broad in scope, rather than driven by particular student needs, and provided to the classroom teacher prior to receiving her or his first student with challenging needs. The district as a whole offers professional development opportunities in topics related to inclusive education throughout the year.

Peer Support

At the Elementary School level, the Education Facilitator, classroom teacher and related services personnel work together with students to build a system of peer support around the student with challenging needs and to enhance the awareness of all students about the intentional nature of friendships, relationships, community.

At the Middle School and High School levels, the district uses "peer coaches" who receive training, as well as academic credit, to facilitate social inclusion and provide support. The relationships which develop through the peer coaching program often last throughout the students' academic careers.

Instructional Aides

The Forest Grove School District also utilizes Instructional Aides to provide support to the classroom teacher. These staff members are not "paraprofessionals" attached to the student with challenging needs, but rather, are allocated to the teacher based on his or her needs in serving the entire classroom. Therefore, Instructional Aides are not present in every classroom. Classroom containing students with significant medical needs do have a full-time Assistant, however, within the classrooms we observed, the teacher and Assistant shared the responsibilities of seeing to these needs. The allocation and adjustment of Instructional Aide services are planned on a weekly basis between the classroom teacher, the Education Facilitator and the Instructional Aide, and Aide time is adjusted according to practical need, rather than student label.

Diversity - not Disability

Inclusion, in the Forest Grove School District, is not an issue of disability, but one of diversity. At Cornelius elementary school, for example, 28% of the student population are new arrivals who speak only Spanish. These students receive intensive English language instruction, however, they receive core subject instruction in Spanish, thereby allowing students to maintain their overall academic skills while they learn English, and equally important, maintain literary in their native language. All of this, after a brief period of student orientation, is accomplished within regular education classrooms, which are staffed with one bilingual teacher at each grade level. Similarly, English speaking students and staff receive intensive Spanish language instruction — often from native Spanish speaking students who, rather than becoming disenfranchised because of language and culture, are viewed as a resource and given a leadership role — so that the school as a whole is becoming bilingual. This is a tremendous advantage for all students in terms of future employability.

At Dilly elementary school, the enrollment of a deaf student has resulted in the entire staff and student population receiving intensive sign language instruction. This is just one of numerous examples we observed where the inclusion of a student with a disability, or with a difference in native language and culture, broadened and positively impacted the academic opportunities and outcomes for all students within the school.

Better for All Students

In fact, our observations lead us to the conclusion that general education — in terms of the creativity and diversity of instructional materials and approaches, the amount of student-driven curriculum, the ability to address the gifts and needs of individual learners in innovative and effective ways, etc. — is superior in those classrooms containing students with challenging needs. This is important because, often, education reforms are viewed as separate and distinct issues (outcomes based, continuous progress, age bands, etc.) yet the broader issue of education — transforming general education — with which we are all concerned, cannot be addressed until all learners are present. There can be no other foundation on which to build. School districts such as Forest Grove, where inclusion is providing a powerful tool in transforming general education, will not only provide a model for inclusive education with equity and justice for all, but will become leaders in effective and innovative general education as well.

Finally, it has been said that education truly worthy of the name is not merely about creating good learners, but about creating good people. We can think of nothing that better represents the struggle and commitment we witnessed among the students and staff of the Forest Grove School District. Congratulations!
In July, I moved into a brand new housing cooperative of 36 units in Toronto. This cooperative has been established after years of hard work and planning and it embodies two fundamental principles. First, every member has agreed to offer voluntary neighborly support to the other members. Secondly, structures have been established to ensure that members with disabilities can participate as full members, including offering voluntary support to other members.

As I observe and participate in the unfolding of a new community, I am struck by two impressions. I have become aware of how the concepts of disability and racism have the same effects. I am also moved by how a diverse group of people can indeed govern their own lives when a real opportunity for them to do so arises.

Disability, like racism, is much more than a difference in the way that people's bodies and minds work. It is a way of structuring society so that some people must spend their time and effort struggling to find their daily bread, or feeling their right to have a home, or feeling their time and effort struggling to put a community together that started off with equal power and rights? Can we solve problems creatively together? I think so. That's why I continue to do the work I do and why I ask all of you to work even harder for a real democratic society in Canada and everywhere.

Judith Snow is the philosopher for the Centre for Integrated Education & Community, and an internationally known writer, speaker and advocate. Address: Judith Snow 10 Broadway, Apt. 507 Toronto, Ont. M4T 3GB Telex 416-482-1475 CompuServe: 73742,3523 Telex: 71342,3523

Community-Cating

Community building means including all and learning to truly COMMUNITY-CATE with one another over incredible barriers. It is the conscious dialogue of diverse cultures and peoples. The goal is to tear down the iron curtains we have built up over centuries and begin genuine conversations that honor differences and nurture diversity.

Shafik Abu Tahir

COMMUNITY

To have community, we don't need "community centres" or "community development" or any of the paraphernalia of "community improvement" that is always for sale. What we need is to love each other, trust each other and help each other. That is hard. We all know that no community is going to do this easily or perfectly. And yet there is more hope in the difficulty and imperfection than in all the slick plans for getting big and getting rich that have come out of the universities for the past fifty years.

Wendell Berry
We received this letter from Cathy Rikhye, an educational administrator in New York City. Cathy attended the McGill Summer Institute and offers a heartfelt letter describing the actions she took on her beliefs were heartfelt later described by the actions she took on her beliefs were heartfelt later described. We believe that once people really understand the challenges and clarified. We believe that once people really understand why inclusion is the “WHAT TO DO” follows. Cathy's letter makes the point.

Piercing Through My Armour

Dear Friends,

This is by way of a thank you letter. Thank you for changing my life.

A year ago, I participated in your workshop on integrated Community and Education at McGill University. I hated every minute of it. I found the workshop consistently painful and felt torn and shredded for the entire two weeks. At first I wanted to run away. However, I didn’t need or want the intensity. I didn’t need my hard-won equilibrium so violently disturbed. I had the good sense to seek some refuge. I shared my reactions, my discomfort, my disgust with you. You convinced myself peer tutor and had the generosity to provide me with a safe haven for my discomfort. You suggested that if I was having such a difficult time, something in the process must have touched me deeply and that it would probably be worth it just to go through it. You unpatronizingly acknowledged the seriousness of looking at issues of inclusion and exclusion of feelings of having gifts to offer and of being bereft of gifts. You were not facile in your response. “You think this is easy for me?” you asked. “This isn’t easy, it’s gut-wrenching.” I was pleased to have the companionship of people who consistently saw the two sides of inclusion: the “feel-good” and the “feel-bad” options.

Perhaps spending two weeks experiencing the polarities implicit in inclusion, the duality of sharing gifts and having nothing to give, the good parts of inclusion and the devastation of isolation impeded on me. Perhaps I was affected by the power of spending two weeks in the company of people all with a fierce sense of justice and a profound sense of pain at the many injustices in our world.

Whatever it was, going through the process stripped me back to my core values. It brought me back to my deepest beliefs about right and wrong and it pounded that knowledge through my consciousness so intensely that I don’t think I can ever revert to a point where I can feel comfortable forgetting it, or where I can be ambivalent in my knowledge of what is, in fact, right or wrong. I am a child of the Holocaust. I was born in the mountains of Central France of a mother who, with her dying husband and her elderly parents, managed to leave Austria the week before Hitler entered. My father had escaped from an internment camp set up for the handful of survivors from the International Brigade in the Spanish Civil War. By a series of accidents and good fortune, both had managed to escape with their lives. My parents survived with their spirit. I think, in part by forcing themselves to the overwhelming memories of these terrifying experiences. I think every family creates its own stories - its myths and legends. and these were mine.

My husband is Indian, a citizen of a civilization which is, certainly in the United States, a devalued society. I have discussed him with him, and often not properly understood, the outcomes of living with those subtle prejudices, and the perspectives of those who do not see the world from the same point of view.

To a lesser extent, and against smaller evils, I protected myself against feeling much of these injustices. Because injustices are so ugly, so offensive, my inclination was to shrug them off, to turn away from them, to close shop and just go on vacation and not deal with them. You want to protect yourself from immense situations - push them away so that the pain inflicted by them is not your pain. My tendency is to push the consciousness of painful situations away; so that the pain is elsewhere. People in a ghetto are elsewhere; people in poverty are elsewhere; people in institutions are elsewhere; people cut off from the sources of sustenance - from food and shelter are elsewhere; people who are beaten, abused, bombed or devalued are elsewhere. Their pain is not my pain.

These are large injustices. There are daily, smaller injustices - the injustices of power, status, and control that so many of us experience and tolerate unless one is more vigilant than I am capable of being at this point. Again, one puts up a protective shield to guard against those injustices.

Your workshop broke down some of that guard. It brought me back in contact on a gut level with the feel of what it's like to be part of a devalued group. It reminded me of the nightmares and the dreams. It made me want to stay vigilant about the duality present in the world around us, and about making active choices in response to these dualities. In the refrain of the song, "Which side are you on?"

The two weeks at McGill made me focus on those ultimately existential issues: where did I want to put my efforts, my actions? Whose company did I want to keep? How could I align my actions with my beliefs?

It made things so crystal clear that now my important decisions have been relatively easy to make. All I have to do is hold the choices up to the lens of my beliefs. Once my values, what I hold to be important became clearer, it has been easy to determine the correct action.

Thanks for piercing through my armor to return me to the vision of my beliefs. Thank you for inviting me to sit at your table and offering me some food. I think my challenge is to learn how to co-opt this food myself and dish it out.

With love,

Cathy Rikhye

Dear Teacher,

I am a survivor of a concentration camp. My eyes saw what no man should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies, shot and burned by high school and college graduates.

So, I am suspicious of education. My request is that teachers help students become human.

Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Read, write, arithmetic is important only if they serve to make our children more human.

from: Haim Ginott (1972) Teacher & Child

Where there is no vision people perish

Proverbs 29:18

Change is Inevitable: Growth is Optional

Pearpoint/Forest

We learn wisdom from failure much more than from success; we often discover what will do, by finding out what will not; and probably he who never made a mistake never made a discovery.

Samuel Smiles
She's in the Picture Now
by Lena Sawyer

I didn't include my daughter in a regular education classroom because integration is the current educational trend, or because cultural diversity is politically correct. For our family, inclusion was the right thing to do because the alternative was exclusion.

Disability and exclusion go hand in hand. The most difficult part about raising Sarah isn't dealing with her disability, but dealing with the way the world views her. It's the knowledge that, as far as society is concerned, my child no longer fits in. The minute her label appeared, everything concerning my child began to take place in a whole separate world.

My kid had special doctors, special clinic providers, special classrooms and special teachers. Eventually, I saw she would grow up to live and work in places away from the rest of us—to have a separate life.

I was the mother of four children; Sarah, Jake, Peter, and Willie. Sarah is my oldest child. She is 10 years old and is described in reports as having severe mental and physical disabilities. What makes her situation unique is that for the past three years Sarah has spent her days fully integrated in a regular education class in her neighborhood school. Because of her success at Almeda School, people sometimes assume I have always strongly supported integrated education. They are wrong.

When Sarah entered early intervention, we were shown preschool placement options. At that point, Sarah's options consisted of two segregated schools, Kelly Center and Holland Center. Both these schools served only children who were as severely disabled as she was.

The argument for placing her in one of these schools was that she would not be able to get the very best education, one that would be able to coordinate their services in one building. She would receive direct physical therapy, occupational therapy, and speech therapy. She would have only eight other kids in her class, and three adults. She would get a lot of specialized educational expertise.

I came to terms with the fact that this type of placement would be the best for Sarah, I began to feel a certain pride in my ability to face the facts, to deal with reality, I wasn't like other parents who were in denial about their child's disability and wanted their child included. I really believed, because of the severity of her disabilities, that she needed to be in a separate school. I believed that anything short of that intensive, specialized approach would have been like letting her down, setting her up for failure.

Initially, it was hard for me to change. I was used to having special education surround me like protective paddling. I felt vulnerable and desperate.

I was afraid the regular education teachers would find her unteachable. I worried that the other kids would tease her, I was troubled about how her parents would react. This was nothing I didn't worry about. When the other kids sided her, I even questioned their sincerity. Why did they like her? What were they getting out of it? What did they really want? The friendships she was making with the other kids didn't seem possible to me.

I was my struggle to trust the genuine affection shared by Sarah and her new friends that was initially the most difficult part for me. I was being forced to face prejudices I had about my own kid, and about people with disabilities in general. I did not want to face those dark thoughts I thought I was an accepting and open-minded person. I loved my kid so much. Wasn't love enough to erase prejudices?

It was painful to realize I wasn't just a little surprised, I was completely shocked, that my kid was making friends. I secretly believed people wouldn't find her friendship material because of her disabilities. It was difficult for me to admit to myself had I thought like that. It's not the way a mother is supposed to feel about her kid.

I had grown up never knowing people with disabilities. I grew up never seeing a person with a disability, let alone caring about that person.

This continues to be the hardest part, for me, about Sarah's inclusion. The experience has forced me to face my prejudices, and in the process I find I am far more empathetic than I used to be with the people who continue to attempt to block her new found educational freedom. I see the person as struggling with the process of change inclusion brings just as I did.

Some people still believe that the friendships Sarah has with the other kids in her class aren't as true, or meaningful, as the friendships she other kids have with each other. The argument they use is like the other kids treat Sarah differently, and that their friendships are less real because of that difference. It is true that the other children enjoy doing things with Sarah that they wouldn't necessarily do if they didn't have a disability, but that difference is a part of the appeal. In many ways the difference is the gift Sarah brings to the class. It is what makes her so intimately engaging.

Inclusion led me see Sarah's gifts. The experience gave me a daughter. Her friends see her as one of them, so I get to see her as one of them. Before Sarah started going to her neighborhood school, I had three boys, and a goofy, little sweetheart who I loved a whole lot. I never saw her as someone who would grow up to be a woman. I always saw her as someone who would grow up to be dependent on the adult service system. Inclusion gave me the chance to see Sarah through the eyes of her friends.

Now I see Sarah as someone with a future. I see her having a job one day. I know she will always have friends who care about her. The world can still seem strange and scary, but Sarah is no longer just on the outside looking in. She's in the picture now.
It Doesn’t Take a Jeweled Sword to Slice a Radish

In my son’s fifth grade class, there are 29 kids. Two are of African-American heritage. Five are Hispanic. One is a deaf child. They are from single parent homes. One is blind. Two are kids of preachers. Three go to speech therapy, two to occupa-
tional therapy, and one to auditory training. They use a visual-auditory curriculum. Four of the kids go to another room to work on reading skills. One is a twin. Two girls really need a ‘takedown’. One moved from this country from Iran. One has only
lived down the reputation of both an older brother and an older sister. There are four boys. Seven of the boys have a pierced ear. Four don’t like the teacher, three don’t like the school. One knows that it is like to have a brother who is deaf. Ten are really good at spelling. One doesn’t like to sit at his desk for very long. Math is hard for six of the kids, but recess is still the best of all 29. One child is from an Indian family. All of them go to another room for computer time. They work on cleaning the school campus in groups of 15, but when they were working on money for a field trip, they all worked together.

My Brother
by Vincent Kazmierski
My brother has blue hair and blue eyes. He’s five feet tall and weighs about 175 pounds. Without a doubt, my brother is overweight, but he has the schooling of a teacher and the strength of a bull. My brother also has a mean right hook.

Not so long ago, I used to be able to wrestle with my brother without fear of injury. Last week, my brother almost broke my finger in a mercy
light. My brother always gets Charlitie the barber to cut his hair in a crew cut.

With the haircut and shoulders, my brother could easily stand on his head. He wasn’t for the size of his smile and the fact that his face is usually never seen without it. My brother has one of the hottest smiles you are ever likely to see. My brother always has a hug for you when you see him. My brother has a lot of charm and he tends to save it for the women he meets. Sometimes his charm works and sometimes it doesn’t. Sometimes his charm gets him into trouble.

My brother is quick to laugh and joke. He has an acute sense of sarcasm and he loves to tease. Sometimes my brother teases a little too much.

My brother is a pretty likable guy, but he can also be a real pain in the ass. My brother blasts his music without any headphones. My brother gets along with my parents pretty well, but he’s got a quick temper and a stubborn streak a mile long. Actu-
ally, my brother gets away with a lot of things because—well, he likes to call himself the King of the House. Assum-

cept he gets away with a lot because my sister and I broke our parents in forever.

My brother loves to talk. In fact, it’s difficult to get the guy to stop talking. My brother spends hours at a

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If you don’t know where you are going, then any way will do!
Lawrence Carroll
In 1973 a small group of North Americans gathered in Vancouver to talk about an unthinkable topic—the rights of people labeled mentally handicapped. A slightly larger group convened in 1974 in Oregon and chose a name that would ring around the world—People First.

In June 1980 we were privileged to be volunteers at the Third International People First Meeting held at the Casa del Sol in Toronto. This incredible gathering rallied 1300 activists from 36 countries, most labeled mentally or physically disabled. It was a celebration of 20 years of People First. People First members despise the labels that limit anyone’s potential. The rallying cry of the organization was echoed by a participant: “We are people first. Label jars not people. Don’t let anyone use you as a doormat! We want to control our own lives and show our abilities not our disabilities. Let our people be free.”

The opening ceremony generated waves of tears and cheers as delegates and their friends marched into the courtroom carrying the flags of 36 nations. It was an image of the future—a possible future—where disability labels would not exist and people’s genuine needs and interests would be met.

The Current Reality

The current reality is that the majority of people labeled disabled around the world are poor, unemployed and marginalized. In some countries people are still put in jail, labeled mentally ill, and literally thrown away or killed.

A delegate from Ecuador spoke eloquently, “I want to be equal to other people because I am a human being who breathes the same air as everyone else. I have the same needs and ambitions as everyone else. I feel here I am among brothers and sisters.”

A delegate from Senegal told how people with mental handicaps and street children are placed in a special jail. He said, “We are fighting for the total integration of all so-called handicapped people and all people.”

A woman from Peru said: “People with mental handicaps in Peru are treated worse than animals. We are isolated by society and by our families. Our families are ashamed of us. We are denied the right to have a family. Our women are sterilized. Tell the world that we are people.”

One poignant and heartbreaking session focused on people with challenging behavior. A speaker described how the tortoise still going on in prisons and institutions all over the world. Tears were shed. But the tears turned to anger and action as the group continued their efforts at organizing to free people from these institutions and to unmask the “professionals” doing the torturing in the guise of medical treatment or education.

Stories were shared—words, images, songs. Some were funny, but the intensity of the pain was hard to bear. Violence, abuse, torture, imprisonment, death, hunger, poverty, starvation, constraints, unemployment. As people dared to tell the truth, there was anger, bitterness, fury, compassion, caring and love of life. For the delegates, human rights were not an abstraction. Rights were a daily struggle with enormous variation around the world and yet—being people first is so much the same—everywhere.

The words of the delegate from Senegal, it was “an event of love and human brotherhood.”

J. Feeney & M. Forest

Inclusion is Not the Absence of Struggle But the Presence of Justice

DIVERSITY 53 — TORONTO

The Diversity Gathering was called to bring together friends, co-workers, colleagues and fellow warriors working to eradicate all segregation and create inclusive communities where all belong. The people who came were the right people although we missed the many people who couldn’t attend but wanted to come. We were a diverse group of people from 13 U.S. States, 3 Canadian provinces and 4 countries— including Southland & England. We ranged in age from 13 to 84. This was truly a great experience; an opportunity to gather support from old and new friends, clarify our mission and move forward on our agenda to change the world to a more caring and inclusive world.

The gathering was held at the Canadian headquar ters for the McDonald’s Corporation. Sam Losh, the head of training for McDonald’s was a gracious host who provided everything our hearts desired including over flowing coffee, tea and soft drinks. Sam’s philosophy is that anything you want to do, you can do. He proved his philosophy by making everything we wanted happen smoothly and easily.

The Gathering began with an inspiring presentation by the talented artists Ron and Susan Satok accompanied by jazz pianist Norm Amadeo. Ron became blind sixteen years ago and paints from his heart. He created a mural with words, music, dance, and images. “My art is in my heart” he told the hushed audience. At the end of the gathering, the mural that Ron created was cut into puzzle size pieces and divided up among all the participants to be brought together again at a future event.

The agenda was based on the Learning Marketplace Model and sessions were suggested and led by the participants themselves. Anne Donnellan and Paul Gaskew, Gunnar Dybwad and others led stimulating sessions. A favorite session was led by a group of high school students who had much to say about their learning and how it could be improved. Sessions lasted well into the evening and at the final Chinese Dinner, a two volume publication was presented to each participant with the essence of each session outlined in a variety of formats. The diversity gathering used technology to give information quickly and inexpensively so that each member could share the learning with his/ her own constituents.

It was a unique learning experience and another piece in the network that is building a more just and caring world.

Mary Faldy & Jeff Sarlai on behalf of the Diversity Gathering Committee. Jeff and Mary are lifelong friends and advocates who love and work in Los Angeles, CA.

Never doubt that a small group of committed citizens can change the world: indeed it’s the only thing that ever has.

Margaret Mead
Facilitated Communication Liberates Dreams.

A Word from Kenwal

Hello everyone. Immigration Minister Geri Marchand announced on the House of Commons on Feb. 2 that she is being able to say a lot more about a great deal and having people who want to listen to me is very exciting and heartwarming. When I first walked into Facilitated Communication, I was scared. I opened doors to see that was always locked. I, too, was blind and someone told you could see, it would be scary because it would be too much of a change. You are comfortable with what you have got. Even though I wanted to talk, it was scary to start. I wondered how long I would last, who could talk with me, how it could and did change my life.

At this time I love Facilitated Communication. I am happier because I can run my own life now. People respect me and now know me as a person with a personality. Taking friends and going places. The people in my work places love my board. They see that my work helps the people best of all. It is the best FANTASTIC! I know what I want and my world isn't too descriptive but it does come true and I never write a new word. Autism is a scary thing, but through the help of Facilitated Communication I can now talk. It may not be perfect but it is okay. I don't need people to be afraid because I have Autism. Before Facilitated Communication the only people who understood me were people with autism. Thank you for listening to my story.
— Kenwal Saith lives and works in Brampton, Ontario.

MY FUTURE
by Amber Savigen
I wish to be an incredible artist. I want understanding and peace between people in the world. Amber plays the harmonica. Dad is my father. I would like to live and travel all over the world and see friends from home.
I want to write stories and dramatic plays. I look for words that express me and help friends to learn to be kind.

Silent Behind Glass
by Susan Saith
My youngest daughter, Audrey, has lived in another dimension all her life, cut off from the world I live in. She is aware of my world, I was only 52 years old when I learned that scientific and scientific documents on autism, looking for answers, were non-existent. Reaching her was the "problem". I found looking for Audrey wondering on her world, she would not have none of it. Talking talking talking talking talking asking, asking her questions — maybe understanding her somewhere inside herself, maybe maybe maybe. "Disabilities like her, her sister - she does know I can see it." Her screening would go on and on. What is it? Sometimes I would understand. The screams would be silent behind glass. This is not glass. If only it were. Glass can be shattered.
A recent telephone call - "Mrs. Saith? I hope you are still living..."

A "Movin" On Beyond

Facilitated Communication
A new series of booklets & "how-to" workshops.

Anne M. Donnelan, series editor
Getting in Touch
Emotional Maturity & Well Being

Drill Press
PO 5202, Madison, WI 53705

The Autism National Committee believes that everyone has something to say and a right to be heard. We need to be constantly open to opportunities to listen and to be aware of the obligation to explore methodologies that enhance all communication. Facilitated Communication is one of those methodologies. For further information write:
Autism National Committee
Social Justice for All Citizens
632 Airdmore Ave.,
Airdmore, PA 19063 USA

Inclusion News totally and completely endorses the use of facilitated communication. These articles written by children and adults alike are a testimony to the human heart and spirit. Anyone who cannot believe what is being written from the soul of the human body and heart needs to look again. These people in the words of the great Canadian physician Norman Bethune "make the wounds." We stand with the people using facilitated communication and their families in total solidarity in their struggle for the right to be seen and heard. We expect one day that those who are daring to doubt people's reflections will be forced to apologize to those who have so grievously wounded. (the editors)
For Sheila Jupp - From Her Friends

A Legacy of Love

(Partial text of Jack Pearpoint’s tribute to Sheila Jupp on May 9, 1994 in Stockport, England. Sheila was killed in a tragic accident on May 3.)

We have gathered here as part of an amazing global extended family. We have been gathered by tragedy, but we come together to celebrate. This is a time for grieving - together - because Sheila Jupp has been physically wrenched from our lives. But we also gather to celebrate Sheila and Kenn. Sheila’s legacy is a legacy of love.

The tragedy is that Sheila is not here to continue the life she celebrated daily. The tragedy is that we will all miss a soul mate - but more deeply, untold thousands of families around the world, will miss her personal leadership and support in building communities with a foundation of love - where all are welcome and loved.

But all is far from lost. Around this country and around the world, there are thousands of us who have known and loved Sheila and Kenn. We have experienced their love of life - and we can maintain and nurture this Legacy of Love by sharing it - every day, everywhere. Love is a treasure that withers when constrained - but shared, grows and grows infinitely.

A question for each of us to ponder is “What legacy do I choose to bequeath to future generations.” Sheila’s daily life with Kenn was a living demonstration of her Legacy of Love. Sheila’s commitment to people - to diversity, to building communities that welcomed everyone, ran so deep that it could not be seen - but it’s power could be felt as she surged by. And yet Sheila, like a angel, flew - because she took herself lightly and giggled and laughed with delight.

This tragedy is also an amazing testimonial about possibilities for the future. Today, as we gather in England, Sheila's friends around the world are also gathered - in grief and celebration. In Ottawa, Toronto, Winnipeg, in Los Angeles, Chicago, Boston, Atlanta, in Wellington New Zealand, in communities throughout the United Kingdom. Although formulated in tragedy - these reminiscences are simultaneously an enormous outpouring of hope and strength. This gathering is a celebration of Sheila’s Legacy of Love to each of us. And from this, we will take great strength to go back to our communities, to be stronger - to work harder - to live lives of love - and in so doing to maintain and nurture this precious legacy from Sheila and Kenn.

Among the many tributes, Mark Vaughan of Centre of Studies on Integrated Education (CSIIE) in London, England provided an elegant and eloquent summation:

Sheila embraced the soul of inclusion, lived it, worked it and really made things happen for a lot of people, both disabled and non-disabled.

Much more than most, she made the system respond to her own vision of the future in positive ways and helped reduce the system’s segregationist tendencies, working from the inside out, working with people with disabilities, weaving service provision, she was a doer, a trainer, a facilitator for others to stretch their philosophical commitment and practical ways of working that would break down barriers.

She inspired creativity; she provided opportunity and she wanted people to go down the inclusion road. Many have started that journey because of her.

Sheila had an extraordinary warmth of personality and brought out love in you. And she gave hugs that you remembered.

We should all remember the work she did for Inclusive communities and not let it end.

Haere e hine
Kakapuka mai ra te whata i te rangi
Te wehe koe i to hoa
He rangi to tau e tatai
He po o tau e manako
Mohiro e koe nei e puta
Haere ki o malua tipuna
E tahi mai ni tia
Kia oti wai ki a koe
Waiho he iho
Kia te hunga i awhina
E kone koe e ngaro
Aronui ki te hanga
Haere, haere, haere
Aku hoa purnau
Kia raumahara
Kia e maha ki te koe
Punere ki a te koe
Te ngaro ai te ao
He kamoka kanoa
To induce from New Zealand from Te Ropowai Hagger

Farewell, Sheila

A sprinkling star unheeded
In the heavey
For you have parted from
Your loved ones
Each day he waits
Each night he longs
For who, you will never return
Depart and join your ancestors
Awaiting beyond
Your task here is done
Leave as your legacy
To those you embraced
You will never be late
For you were loved, is love
Palewell, go well, farewell
My beloved friends
Look back
To the good times, to the laughter
Treasure for ever, the love
For Life is like
The blinking of the eye

Thanks and ... etc...

- Congratulations to Anne Donnelan and Paul Haswell on their marriage. What a gift!!

- Congratulations to our associate in India, Rajesh & Martha Tandon on the birth of a new daughter.

- Congratulations to Nancy & Jim Anderson on the birth of their son Sam, March 1994.

- Congratulations to Amman Rittman & Greg Tockins on the birth of a baby daughter - May 3, 1994. YES!!!

- Congratulations to Tracy & Peggy LeQuyen on the birth of Dylan James, long curly hair, blue eyes - Mar. 1994.

- Congratulations to Ron. Satok, friend & artist, on his investiture to the Order of Ontario, April 12, 1994.

- Welcome to Cathy Hollands, our new Office Manager Extraordinary.

- Thank you Susan Young, Imperial Oil Limited, for having faith in our dream, and supporting it, then and now, so we can do the work we do.

- Thank you to Bill Smook at Network Connection for the use of his wonderful facility for the Creative Facilitator Course.

- Thank you to Sam Joseph at McDonald's Canada for the use of their buildings for the August Diversity Gathering.

- Thank you Donald Ziraldo of Inniskilan Winery for providing wines for our various events.

- Thank you to Budd Hall for arranging space for the Hand in Hand course - and for Sunday dinner.

- Thank you Barbara Seid for your constant support and hard work in making our printing, storage, and mailing needs come alive.

- Thank you New Concept Printing Staff for the best prices and the best work in printing. We urge all our readers to call Barbara or Heather for information on printing anything you need done. The number is 416-252-3937. Tell them you are readers of Inclusion News.

- Thank you Jeff Dobbin, Parashoot Productions, for the best video productions. Call Jeff at 416-391-4996.

- Our humble thanks for the constant inspiration, wisdom, and love from our Tuhoe whanau in Aotearia - Te Ropowai, Uncle Joe & Uncle Whitu.
It Takes a Whole Village to Raise a Child.
Alvin Foner

Building Communities from the Inside Out
A Path Toward Finding and Mobilizing a Community's Assets
John Kretzmann & John McKnight - 1994
Center for Urban Affairs & Policy Research
Northwestern University
2144 Sheridan Road
Evanston, Illinois 60201
Tel: 708-491-3214, Fax: 708-491-5916

John & John have written a guide about rebuilding troubled communities. It is meant to be simple, basic, and usable. Whatever wisdom contains flows directly out of the experience of courageous and creative neighborhood leaders from across the country.

The Traditional Path - A Needs-Driven End
For most Americans, the names "South Bronx," or "South Central Los Angeles," or even "Public Housing" call forth a rush of images. It is not surprising that these images are overwhelmingly negative. They are images of crime and violence, of joblessness and welfare dependency, of gangs and drugs and homelessness, of vacant and abandoned land and building. They are images of needy and problematic and deficient neighborhoods populated by needy and problematic and deficient people.

These negative images, which can be conceived as a kind of mental "map" of the neighborhood often convey part of the truth about the actual conditions of a troubled community. But they are not regarded as part of the truth, at least not as regarded as the whole truth.

Once accepted as the whole truth about troubled neighborhoods, this "needs" map determines how problems are to be addressed, through deficiency-oriented policies and programs.

The Alternative Path: Capacity-Focused Development
An alternative approach begins with the needs. That alternative path, very simply, looks beyond the development of policies and activities based on the capacities, skills and assets of lower income people and their neighborhoods.

Creative neighborhood leaders across the country have begun to recognize this hard truth, and have shifted their practices accordingly. They are discovering that where ever there are effective community development efforts, those efforts are based upon an understanding of map, of the community's assets, capacities and abilities. For it is clear that even the poorest neighborhood is a place where some individuals and organizations represent resources upon which to build the city to neighborhood regeneration, then, is to locate all of the available local assets, to begin connecting them with one another in ways that multiply their power and effectiveness, and to begin harnessing those local institutions that are not yet available for local development purposes.

The thesis of the book and Inclusion News is:
- clients have deficiencies and needs
- citizens have capacities and gifts.

(excepts from pages 1-13). For more... order the book.

"We make the path by walking it."
Martha Monrero Cooperatives in Spain
**The Creative Facilitator Workshop**

This course was an amazing experience for me on many different levels. What I keep discovering is that what I learned in Toronto applies to everything I do, whether it is my social, political or spiritual life. My image of all of the pieces of me, whether it is my sex, my age or my ethnicity, is starting to make sense. When I used the tool of images I could see my heart in the center. I use this tool to help others make sense of their lives, their roles, their relationships. I find it is a useful tool for anyone who wants to explore their own identity and relationships.

(Nancy Spencer is a leader in inclusive education in N Carolina.)

**Hand in Hand Workshop**

A Workshop on Facilitating Relationships, Participation and Communication

with Martha Leary, Judith Snow & Anne Donnellan

Jan. 26-29, 1995 in Toronto

Info: MGI Seminars, MacKenzie Grp Internatl.,
54 MacKenzie Cres., Toronto ON M6J 1T1
Tel: 416-535-5512 Fax: 416-535-2680

Hand in Hand is "brill!"

Judith Snow and Martha Leary teamed together for the first time to do a unique course that married traditional communication with the concept of building circles of support. The 25 participants all reported that it was a wonderful cooperative effort. The two participants from England called it "brill." They are planning to take the course across the ocean for the British Isles. The group especially enjoyed sessions dealing with dreaming, giftedness and circle building. The course opened new doors for all those present!

Anne O'Bryan is an organizer & advocate in England.

**McGill is Better than Ever!**

The McGill Summer Institutes are always a great success in Montreal in spite of annual record-breaking heat waves. Undaunted 250 participants enjoy the learning and the festivities of Montreal including an annual jazz festival, white water rafting adventures and the annual Pow-Wow held at Kahnawake Mohawk Territory.

Participants come from all over the globe including people from Australia and New Zealand, England and Germany. Richard Villa and Jacki Thousand added their enthusiasm and zest to the gathered ensemble this past year, Mary Failve and Richard Rosenbery join the ensemble in 1994.

We opened with a jazz theme to introduce the skill and melody of inclusive education and community. With creativity and improvisation we formed a unity of sound. Each course would be a strand in the melody and each instructor serve as a strand in the threads of the music. No best musician — only good harmony with everyone playing his/her part.

The strength of the McGill institute lies in its diversity of faculty and students. Parents whose children have been rejected, members of People First and professionals join together in a unique two week opportunity to explore issue and get to know one another.

Shafik Abu Tahir, a leader of New African Voices in Philadelphia, and Geri Cross, an educator from Kahnawake Mohawk Territory, added to the whole community experience as well as playing a leadership role in the Action for Inclusion course.

The institute ended with a wedding ceremony — special education and regular education were married in style and great costumes — the ceremony performed by Rich Villa symbolized the spirit of the 1993 Institute.

Superintendent of education sit alongside parents and community organizers. Together we really are better at the Summer Institute at McGill. The dorms are hot and uncomfortable. The city is too crowded, but the content of inclusion forges us all into a tight community struggling together to find solutions to the complex educational and social issues facing all of us.

**Friendship: It's About Time**

by Sadia Zaman


In the middle of difficulty lies opportunity.

— Albert Einstein

Order from: Vision TV
Att. Valeria Harris
315 Queen St. East
Toronto, Ont. M5A 1S7
416-385-3194
($45 includes shipping)

Things do not change
We change.

— Henry Thoreau

**Advanced Leadership Training**

in MAPS & PATH

An Intensive Facilitator Training Workshop

Brand new course in Oregon

Marsha Forest
Jack Pearpoint
John O'Brien

in Portland, Oregon
Jan. 20-22, 1995

For people already doing MAPS & PATH tuition $400.00

Information: Inclusion Press 416-658-5563
(In collaboration with Pat Jackson & Nancy Anderson)

**If Ben and Jerry's Ice Cream Can Do It, So Can We**

Presenting:

The International Traveling Inclusion Road Show

Doing What It Takes To Include Everyone!

Premiere Show: Auckland College of Education
New Zealand March 9, 1994

Ben and Jerry's Traveling Road Show is on the highway — creatively promoting their absolutely delicious ice cream. So we figured if they could do it, so could we. Why not? As of March 9, 1994 the Show is on the Road. This is a multimedia creative road show for Inclusion. We hope it will make audiences both laugh and cry. We hope to get people thinking about the new road — the Inclusion Road. We clip, music, slides, poetry music, graphics, props, lecture modules, cartoons in events from 3 hours to five days. It is a unique approach for making inclusion as creative and delicious as all the Ben and Jerry's flavors. It's time to change our style of work and be as bold and inventive as the best in innovative corporate culture. Men and women selling cosmetics and ice cream can do it, so can we. Let's get the show on the road. For information about how to book the inclusion show for your community, organization, school system, religious organization, etc. call us in Toronto.

Ray Murray, Director School of Special Education in Auckand says: "Four Stars for the Traveling Road Show. The style and content are perfect for educators and human service providers, I laughed and cried. We want everyone in the College to be exposed to the concepts and courage embodied in the show."

— Marsha Forest and Jack Pearpoint
Inclusion News 1994-5

Inclusion Press
24 Theme Cresc.
Torrone, Ont., M6H 2S3
e-mail: CompuServe 74640,1124

Publisher: Jack Peeples & Marsha Forrest

Remembering the Soul of Our Work
Stories by the Staff of Options in Community Living
Madison, Wisconsin
Edited by John O'Brien & Conrie Lyle O'Brien
Options in Community Living
22 North Second St.
Madison, W117304
608-249-1585

We Recommend Other Resources:
These resources are respectfully submitted for our readers. They are all treasured with us to share.

- Paul Brookes Press
  P.O. Box 10624
  Baltimore, MD
  21255-5945
  410-337-6580

- Peak Parent Center
  6955 Lehman Drive, Suite 101
  Colorado Springs
  CO 80918
  719-531-9400

- Expectations Unlimited
  P.O. Box 655
  Niwot
  CO 80544
  303-552-2727

- Great Resource Catalogue

- Inst. on Community Integration
  Univ. of Minnesota (UAP)
  109 Pitche Hall
  Minneapolis MN 55455
  612-624-4512

- Institute on Disability
  Univ. of New Hampshire
  Morrill Hall
  Durham, NH 03824
  603-862-4326

- Colleen Wieck & David Hancock
  Minneapolis D.P. Council
  301 Centennial Office Building
  658 Cedar St.
  St. Paul, MN 55155
  612-349-2500

- Bob Perske's Books:
  Circles of Friends
  Legal Impasse

- Abingdon Press, 201 8th Ave.
  Nashville, TN 37202

- Human Policy Press - Box 127, University station,
  Syracuse, New York, 13210—books, slides shows, posters, post cards, T-shirts.

- The Facilitated Communication Institute, 364
  Huntington Hall, Syracuse University, Syracuse,
  NY, 13244-2340

- Communitas Communicator, Box 374, Manchester,
  Connecticut, 06045

- Axis Consultation and Training,
  Norman Kune and
  Emma Van der Klift.
  4658 Elizabeth Street, Post
  Alberni, British Columbia, Canada, V9Y 6L8
  Tel: 604-723-6644

- Responsive Systems Associates:
  John O'Brien
  Connie Lyme O'Brien
  68 Willowick Drive,
  Lithuania, Georgia, 30038

- For the work of Anne Donnelan,
  Paul Hackwell
  and Martha Lear.
  2800 Marshall Court, Madison,
  WI 53705 (Facilitated Communicating)

- SAFE (Schools are for Everyone) - c/o Carmen
  Flanigan,
  9306 Hollings, El Paso, TX, 79924
  Tel: 915-757-3875

- The TASH Task Force for Change. We hope
  everyone reading inclusion news is a member of
  TASH. For more information write: TASH, 11201
  Georgia Ave. North, Seattle, Washington, 88133 or
  fax 202-337-9298. Tell them inclusion news sent you.
  We hope to see all our readers at the next exciting
  TASH Conference in Atlanta, Georgia Dec. 8-10, 1994.

  13th edition. They did an investigative report entitled
  Separate and Unequal: How Special Education
  Programs are Cheating Our Children and Costing
  Taxpayers Billions Each Year.

- JUNK Catalogue: If you want the most incredible junk
catalogue in the world for creative "stuff" for your
organization, class, staff development, call or fax
Oriental Trading Company of Nebraska for a free
catalogue. ph 800-326-2869 or fax 800-327-8804.

- Humor Project Inc: a great catalogue - 110 Saratoga
  Springs, NY 12086; USA Tel: 518-587-6773 Fax: 518-
  587-6771

- The Video Journal of Education

Together We're Better: a staff development kit
for inclusion
This set of 3 videos includes 2.5 hours of the
Marsha Forrest, Jack Pearpoint & Judith
Snow team taped live at a Chicago inclusion seminar. Inclusion Strategies, MAPS and
PATH are introduced. The Inclusion Papers
book), a poster & newsletter round out the kit.

- Kit price: US $175 plus $10 shipping

You Learn to Read
by Reading!
You Learn to Write
by Writing!
You Learn to Think
by Thinking!
You Learn to Include
by Including!

If you do what you've always done,
you'll get what you've always gotten.

THE VIDEO JOURNAL
OF EDUCATION
Improving the quality of today's schools.

Categories of responses to Change

From: The All Star Company
First published by Random House, New Zealand

One can never consent to creep when
one feels an impulse to soar.

Helen Keller
INCLUSION PRESS

24 Thorne Cres.
Toronto, Ont. M6H 2S3
e-mail: CompuServe: 7460.I124
Publishers; Jack Pearpoint & Martha Forest

INCLUSION Press is a small independent press striving to produce readable, accessible, user-friendly books and resources about full inclusion in school, work, and community.
Our books are excellent resources for courses and conferences. Write for information or bulk rates for schools and voluntary/advocacy organizations. Inclusion Press can recommend packets of materials for your conferences, workshops, staff development and courses.

Lessons for Inclusion

Curriculum to Build Caring Elementary Classrooms
Institute on Disability, Univ. of Minnesota
Terry Vandercook and Team
Stay by stay - day by day in elementary classrooms. Outstanding collection of proven ideas proven in real classrooms with real children in Minnesota.

Lessons For Inclusion

New Books! New Books!

The All Star Company

People, Performance, Profit

*** Nick Marsh ***

An exciting book about organizational transformation and change. The All Star metaphor is about legendary performance and dedication in constant improvement in your organization - for the amusement and delight of and audience. Five Places: Destiny-Vision; Rackmasterly-Leadership; Encore-Marketplace; All Start Cast - People: Making a Difference - Valuable.

Reflections on Inclusive Education

Patrick Mackin 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 sweep from the spirit and heart of "Fishing Pole" - a founder of our Centre.

What's Really Worth Doing

& How To Do It!

by Judith Snow

A book for people who love someone labeled disabled - possibly yourself. "This is a book of wisdom - and invitation to dance the dance of life."

Inclusion Exclusion Paster

by Jack Pearpoint

A vibrant eye catching 18" x 24" graphic poster exploring the why behind Inclusion and Exclusion.

Path:
Planning Possible Positive Futures

Pearpoint, O'Brien, Forest

A guide to exciting, creative, colorful futures planning for families, organizations and schools to building "including" places to live, work & learn. Graphics unleash capacity. Path - an eight step problem solving approach involving dreaming and thinking backwards.

The Inclusion Papers

Strategies to Make Inclusion Happen

Jack Pearpoint & Martha 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.

Treasures

Institute on Disability, NH

A beautiful new photo essay on friendship with the words and images of the children of New Hampshire explaining how to include everyone. Just do it. Introduction by Martha Forest.

Changes in Latitude/Attitude

Institute on Disability, NH

The Role of the Inclusion Facilitator - beautifully presented - reflecting the experience and wisdom of many inclusion facilitators in New Hampshire.

The Whole Community Catalogue

Editor: D. Wehner

An indispensable resource guide for building communities and supporting inclusion. Beautifully organized, check full of ideas, quotes, resources.

Four Stars for LESSONS IN INCLUSION

This is the book every elementary school teacher has been waiting for. Practical and down to earth lessons for building an inclusive classroom. Buy one for every teacher in your school.

WHAT'S REALLY WORTH FINDING

AND HOW TO DO IT!

A book for people who love someone labeled disabled (possibly yourself) by Judith A. Snow

The Whole Community Catalogue

Welcome People with Disabilities into the Heart of Community Life

Don't Defend Inclusion: Make Others Defend Segregation

Australia & New Zealand

Book & Video Orders: Write: Ray Murray
School of Special Education
Auckland College of Education
74 Epson Ave., P.O. Box 9061, Auckland, New Zealand
Tel: 09-638-6179 ext. 9061
Fax: 09-638-6179

Australia Book Orders:
Write: Ruth Edwards
36 Balara Ave.
Careelndale, 4034
Queensland, Australia
Tel: (617)2649-7011
Inclusion News 1994-5

With Liberty and Justice for All

Fear the Fear And Do It Anyway!

NEW Resources!

Suggested Contribution
Path Workbook: $12 + $3/copy shipping
The All Star Company: $25 + $3/copy shipping
Lessons for Inclusion: $12 + $3/copy shipping
What's Really Worth Doing: $12 + $3/copy shipping
The Inclusion Papers: $12 + $3/copy shipping
Tributes: $12 + $3/copy shipping
All My Life's a Circle: $5 + $2/copy shipping
Reflections on Inclusive Education: $12 + $3/copy shipping

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Return To (Your Address):
Inclusion means change! We believe both inclusion and change are inevitable. Whether we choose to grudgingly accept them or embrace them is a choice.

It has been instructive to be a participant in hundreds of emotional meetings about “inclusion,” when it is clear that a few minimal changes in that inclusion is only nominally the topic. The real topic (seldom stated) is Fear of Change! Many people in education and human services are afraid they will lose their jobs. Afraid of new responsibilities. Afraid of what they don’t understand. Afraid of being accountable.

The words that come out are: “But, we don’t have enough money! But, we haven’t been trained to take care of those! But, I didn’t choose special ed! But, I don’t have special curricula, guidelines, and I don’t have time to create a special program for them”. The other children will suffer.

We all recognize the phrases. Listen deeper, Most of the “buts” are about “me”!! The buts that are couched in deprecation to the other children reflect both ignorance of virtually everything we know (for examples) about cooperative learning and peer tutoring, and too often are a guise to cover “I don’t want to risk giving up control”. I am afraid that people might find out that I don’t know everything! I don’t want to do this.”

I am Afraid! This is the key phrase undernest most of the kvetching and whining. But for many, there are deeper fears that are teased out with great delicacy. People are afraid of being “faced” with their own mortality, with imperfection. People are afraid “they might catch IT”. These deep seated fears are a product of our culture. It is not the fault of individuals (teachers and human service workers) that they are afraid. We were all taught to “put them” out of sight and as citizens and taxpayers we have. But, now we know that being “put away” is a decision just one step away from exterminiation.

The film, Schindler’s List reminds us that segregation in any ghetto is life threatening.

The answer is that we must Face the Fear, and Do It Anyway i.e. include everyone. This will be uncomfortable - even terrifying for a few moments, but fears pass. When we face our fears, and proceed regardless, they immediately diminish and come into perspective.

We have conversations with hundreds of "Inclusion Survivors" - teachers and human service workers who were petrified. They endured a few weeks of "Tylenol Therapy" and then as if by magic, the terror passed. This phenomenon is familiar. During an interview people about that period, there is an overwhelming pattern. Every single person remembers being terrified. No one can recall just what they were afraid of, just that they were afraid - and it passed. It usually takes about six weeks which is the general pattern for any crisis situation to get back to normal.

There are lessons to be learned. All too often we tell people who are being faced with change: “Don’t worry. Don’t be afraid”! This non-sense inclusion is about change. Change is terrifying - for all of us. Our bodies are designed to seek “homeostasis” equilibrium. Change upsets us. It’s scary. It’s unpredictable. But since the issue is one of survival - about the Human Rights of individuals, we must do it anyway. We do not have the right to exclude anyone. Our fears are simply an obstacle to overcome. They cannot and must not be a reason to deny any person their rights.

A second learning is that people need support to get through the crisis period of change. The fascinating facts, however, are that this has very little to do with budgets. The key ingredient in effective support of change is supportive relationships. What we need is to practice random kindness and senseless acts of beauty – a kind word – a thoughtful gesture. It is knowing someone will be there when you need them.

Recently, the American Federation of Teachers launched an attack on inclusion - a tragic and misguided assault. They have identified support as essential for effective inclusion and find “dumping” practices amongst. We totally agree. But the enemy of lack of support in schools, training and beyond is not innocent children or the issue of inclusion. The villains are faceless policy makers who continue to attack at the support structures that enable and encourage teachers and others to go the extra mile.

If some educators cannot come to terms with including everyone, it may be time for them to move on to other work. It is entirely legitimate to provide job security - but not security against change.

People who cannot support rights for all have the right to their own personal opinion but not the right to stand in the way of the rights of other citizens.

We conclude that Inclusion is purely and simply about CHANGE, it is frightening - and exciting. The rewards are many, it will be and is hard and often emotionally draining work. Erik Oleson in his book 12 Steps to Mastering the Winds of Change says, "the mediocre resist change - the successful embrace it." We must invite success for inclusion and thus embrace change with all our hearts and souls. We must build strong teams to support one another. We must stop wasting our time worrying about the "kids" when what we need to develop are creative design teams that must work with the same spirit found in the corporate sector. Let’s borrow the lines from people who sell hamburgers, running shoes and hotel rooms - their slogans:

**DO What It Takes!**

**JUST DO IT!**

**YES, WE CAN**

These words are messages we can adopt for our own work!

Finally we like to remember that we need to invite injury in all! in the case of inclusion, "The benefit to one will be the benefit of all."

The Top Ten

People often ask ”Tell us what to do. We have been avoiding answering this question but the editors and friends of Inclusion News got together and came up with our own top ten list of what people can actually do that would lead them to be inclusive in their lives and work. Here it is:

3. Do What It Takes. Just do it!
4. Read one current book each month not in your current field.
5. Listen more to family, friends and co-workers.
6. Visit and experience first hand fully inclusive schools, families, workplaces, communities.
7. Feel and explore your own fears and do it anyway.
8. Laugh more.
9. Cry more.
10. Say yes!!!

M. Forrest, J. Peepio & J. Snow

A Mohawk Prayer

This Mohawk Prayer was recited in Mohawk and English each morning of our class at the 1993 McGill Summer Institute. It was introduced to us by Aner Tekahenahkhwa (Geri Cross), an educational leader from Kahnawake Mohawk Territory.

OHEN: TON KARIWENTEHKVEN

We offer our greetings... to all the people... to the Earth, our Mother... to the waters of all the rivers, & lakes & streams... to all the fish life... to all the root life... to all the plant life (the green things)... to all the different natural medicines... to all the insect life... to all the foods we eat... to all the fruits & berries... to all the wild animals... to all the bird life... to all the trees & young saplings... to all the four winds... to all our Grandfathers, the Thunderers... to all our Grandmother, the Moon... to all our Elder Brother, the Sun... to all the stars in the sky... to all the Creator

This prayer tends with the following lines which we feel is a good way to conclude this issue of inclusion news:

"Now we have done the best we are able. If there was anything we forgot, we ask you to stand your rounds together to provide it and we wish you good health."
The Centre: Where we will be... and Who we're working with... partial list...
May 25-27 - Scottish Human Services - Edinburgh Contact Pete Michan Tel: 031-538-7171 Fax: 031-395-7171
June 2 - 5 - Bolton Inclusion Conference - Manchester, England Contact: Joe Whittaker Fax: 44-204-395-0749
June 12-14 - Texas Inclusion Institute - Fort Worth, TX Contact: Karen ph 204-247-1249 or fax 204-774-4492
July 4-15 - McGill Summer Institute - Montreal Contact: John Spence ph 514-296-7044 or fax 514-998-9230
July 25-29 - Manitoba Association for Community Living July Event Winnipeg, Manitoba Contact: Marcia Dozier, ph 204-917-1181
Sept. 12-14 - Creative Facilitator Course in Winnipeg, Manitoba Contact: Dave Wetteroth ph 204-917-1181 or fax 204-774-4492
Sept. 16-17 - Thunder Bay, Ont. Contact: Doug Reeedthrough ph 807-623-1766
Sept. 26-29 - Workshops in New Jersey Contact: Paul Scott, ph 908-707-8914 or fax 908-593-9345
Oct. 5-7 - Albuquerque, New Mexico area Contact: Leon Phillips at 505-265-2564
Oct. 7-8 In Taos New Mexico area contact Shreger Pontier and Joanne Fasteck at 505-775-8279
Oct. 24-27 at Brandeis Univ., Lemberg Children is Center, Welham, MA, Contact Henie Baker at 617-736-2200
Nov. 1-4 - Community Residential Workshop in Connecticut Contact Pat Beeman or Linda Mason, ph 203-645-6700 fax 203-645-1609
Nov. 20-Dec. 3 - Toronto Annual Creative Facilitator Course Contact Martha, Jack or Cathy at ph 416-659-5383 or fax 416-659-5067
Dec. 7-10 - Workshops at TASH in Atlanta, Phone 200-070-6070 fax 200-070-9208
Jan. 15-19, 1995 - Oregon for two weeks Contact Pat Jackson and Nancy Anderson at ph 503-378-3958 or fax 503-373-7688.
The Center for Integrated Education & Community has ongoing contracts with: School Association For Special Education, Dupage County, Illinois Beloit Institute of Higher Education - England Forest Grove School System, Fontes Grove, Oregon Queensland Parents of People With Disabilities, Brisbane - Australia Grand Island Public Schools, Nebraska Thunder Bay Assc For Community Living, Ont New Mexico North East Regional Center Co-op Communities, Manchester, Connecticut Project Choices, Chicago, Illinois Oregon State Dept of Education Winnipeg Assc for Community Living - Man Snohomish Health Authority - Eng Auckland College of Education - NZ Oshawa Integration Action Group Jay Nolan Community Services - Los Angeles, CA Milanesa Polytechnic School of Nursing, NZ Christchurch Polytechnic School of Nursing, NZ National Association of Trainers, Auckland, NZ Corey Training Institute, NZ and many more...

SAMIDANEO
Samidaneso is an Esperanto word meaning "persons sharing the same ideas or ideals" or "fellow thinkers." Esperantists (people who speak the international language Esperanto) often refer to one another as "samidaneso." We hope readers of Inclusion News will contact our SAMIDANEO when they travel outside of North America. We do not list our North American samidaneso as fortuitously they are too plentiful to list.

Australia and New Zealand
* QPD in Blisbank, Queensland, Australia. Jan Dyke and Pam Watson Fax: 61-7-398-3000 Tel: 7-398-2436
* Auckland College of Education. Ray Murray, Faculty of Special Education Fax: 64-9-396-9756 Tel: 9439-6179 x 8881
* Wellington, New Zealand - IHC National Office - Sue Gates Fax: 64-4-4720 Tel: 64-722-247
* Christchurch, New Zealand Kimberley da Silva & Linda Grennell Fax: 03-366-3514 Tel: 03-379-8510

Britain
* Centre for Studies in Inclusion in Edu- cation (CSE) Mark Vaughan and Linda Shaw Fax: 44-81-452-6888 Tel: 44-81-452-8642
* Soliton Institute of Higher Education. Joe Whittaker Fax: 44-204-395-0749
* Kern Jupp Fax: 44-61-366-6400 Tel: 44-81-365-0209 CompuServe: 10017,912
* Pete Richie in Edinburg Tel: 44-31-639-7717
* 411-339-7719
* Heinz Watt University in Edinburg, Fernando Dinez Tel: 081-658-6448 Fax: 031-229-4862

Inclusion News
The Inside Story
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Our office is located in our house. Although we travel extensively we are always in contact with the Toronto office through fax and e-mail. Most of all we like to readers who phone and write and generally give us those acts of kindness and beauty that keep us going. We hope you enjoy Inclusion News and find it useful in your own work of changing the world one area where ALL can belong.

Recommended Reading
* ASCD - Education Leadership Magazine 1250 Pitt St., Alexandria, Virginia 22314-8718 Tel: 703-559-9110 ext. 405
* Covey, S.H. The Seven Habits of Highly Effective People & First Things First Simon and Schuster, N.Y. 1989 & 1994
* Keilson, Six Thinking Hats Little Brown, N.Y. 1988
* De Pree, Max. Leadership is an Art Doubleday, N.Y.
* Owen, Hamibro. Open Space Technology, 700 Fifth River Walks Drive, Polomac, MD, 20854
* Sasanow, S. The Predictable Failure of Educational Reform. San Francisco: Jossey-Bass
* Senge, Peter. The Fifth Discipline. N.Y. Doubleday

NEW from Inclusion Press
MARKETKIN
WARTFARE IS NOT HOW THINGS WORK!
There's NO Business like Show Business
NICK MARSH
"In marriage is Hope and Confidence, not drains and expenditures or rear-guard actions. The language of the theatre captures this..."

You Can Become an ALL STAR...