

What is Inclusion?

by Shafik Abu-Tahir

In 1955 the story of a brave and tired woman named Rosa Parks was put in front of this country's awareness. They say this woman had gotten tired, in fact, historically tired of 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 "white" people. When Rosa was told to go to "her place" at the back of the bus, she refused to move, was arrested, and history was challenged and changed. All of this happened because Rosa Parks was tired, historically tired of being excluded. She had sat down and thereby stood up for inclusion!

Another powerful cry for "inclusion" is being heard today. This new cry is being raised by people with **unrecognized abilities**, (the so-called "disabled"). Many people whose abilities are regularly denied or ignored feel that society is not honoring the right to participate in society in a full way. Part of the call is for better accessibility, such 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 acceptable definition and practice of inclusion.

Across this country a definition of inclusion is offered. It is generally accepted that "inclusion" means inviting those who have been historically locked out to "come in". This well-intentioned meaning must be strengthened. A weakness of this definition is evident. Who has the authority or right to "invite" others in? And how did the "inviters" get in?

Finally, who is doing the excluding?

It is time we both recognize and accept that we are all born "in"! No one has the right to invite others in! 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 "oneness" and interdependence. 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 diseases exclusion gives birth to - i.e. racism, sexism, handicapism, 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.



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INCLUSION: A HUMAN RIGHT!

People - Not Patches
Marsha Forest & Jack Pearpoint

This issue of *Inclusion News* is about inclusion as a HUMAN RIGHT not a privilege given to a select few. 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 put these ideas and practices in the dustbin 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 requires a fresh dialogue. We need dialogue - not discussion (discussion comes from the root concussion - hitting over the head; dialogue derives from dialogos - thinking together). We need to think 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 politics 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 them of their rights, and to defend 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 tribe's language and culture. 5000 Maori of the Tuhoe people 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 the firm foundations of their rich traditional history.

At the Festival, everyone was welcome. 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 the ground rules clear. They repeated the welcome: "All Tuhoe people and their friends are welcome," and they continued gently but firmly, "but patches are not welcome! All Maori are welcome - without patches!"

Silence. The "patches" left, and the people returned - having left the patches in their saddlebags.

In the same way, people or students with swastikas, knives, guns, 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. Individuals 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.

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"This issue of Inclusion News has gone 'beyond cheerleading' to give you both inspiration and information from around the world."
Pete Richie, Edinburgh



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Language Matters...

There are No Disabled People!

Shafiq Abu Tahir, Marsha Forest,
Jack Pearpoint, Judith Snow

"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 resisters you may offer us solidarity in our struggle for freedom." Bishop Tutu

Throughout the entire course of history there have been unrecognized people. Unrecognized people are people who are looked upon as being valueless. In North America the native people (the only original Americans) were seen by the early settlers as having no value. Major attempts were made to rid society of "these people" still referred to as savages in the U.S. Constitution. Their land and language was robbed from them. Eventually millions of people were **stolen** from Africa to work this **stolen** land. These people also were declared valueless. Yes, other societies have done the same - Hitler's Germany to name one. Hitler's first targets were people he saw as the "disabled", as well as communists, gypsies, gay people and of course the entire Jewish population.

In the 1960's excluded people announced that the "American Dream" was really an "American Nightmare". This was proclaimed loud and clear as part of the Civil Rights movement - the most powerful movement for inclusion our society has ever witnessed. A people seen as inferior and invisible clearly demonstrate their abilities and presence. Society was forever changed.

Today yet another group of people are looking to a time when there will truly be liberty and justice for all. Again the obstacle of exclusion has been

put in place. Again labels are used to justify the exclusion and overbearing isolation of "these people"! Who are they? They are the people labelled as "disabled"!

This word needs to be re-examined and eventually discarded! Why? Because there are no such human beings. The label disabled, like the term "handicapped" gives us a major misconception of the people who are forced to wear this label - this mask - this new yellow star, this new pink triangle.

The term "disabled" implies unability, can't do-ness. Think of what it means to **dis**-regard, to **dis**-respect, to **dis**-card. Ask the younger generation today what the term "dis" means. They'll tell you it means to ignore, or to abuse in some way or another. To disavow means to not recognize, or to not take responsibility for. **Discard, disease** (not at ease), **disown, distrust, disorder** all imply negativity. Do we want to emphasize what people can't do, their (disability) or what they can do, ability, capacity and ableness! In a word **GIFTEDNESS**.

Only mechanical devices get disabled. There is no human being who is unable to do something. *As long as we are breathing (even with a respirator) we can and must be included.*

Some say, "What's the big deal. What's all the fuss about what WE call THEM." We need to remember that how we refer to a people has everything to do with how we treat those people. The early Africans-Americans were labeled "slave" thereby justifying their inhumane treatment. The original Americans were called "savages" not people. Women were called 'girls'. Today labels are used to disregard a peoples' beauty and value.

We say there are no disabled people, only people with **unrecognized gifts**. The only label each of us needs is our name.

**The Story of
the Missing "S"**

Marsha Forest & Sandra Smith

Something happened in Vienna at the World Conference on Human Rights that merits our attention. It concerns the story of the missing "S". At issue was the insistence of the official Canadian Delegation to the Conference to have the final conference document to refer to indigenous peoples as 'people' - not "peoples" - a crucial difference in terms of definition, with significant international ramifications.

This missing **s** formulation was categorically rejected by indigenous representatives at the World Conference.

The claim of native peoples to their nation is a birthright. A right belongs to the holder by virtue of their being. It cannot be given, taken away or in any way forfeited.

The issue of "who sets the agenda" is at the root of the problem facing peoples everywhere. Who is included and on whose terms is a complex international issue. Today there are two main trends: separating vs. including; ghettoizing vs. keeping together.

Today, all citizens must engage in building a new society. Reforming the old one is like moving chairs on the Titanic. The Titanic sank! The new society must be built on a foundation where **all** will have **equal rights and duties** to participate - not just the elite and privileged who hold power.

We must oppose anything and anyone who blocks people from participating together to solve their own problems. Together we must build a new system in which we all have equal rights to participate.

This will not be easy.
This will not happen overnight or without enormous work.
This is the heart of inclusion.

Sandra Smith is a human rights activist from Ottawa

Language of Us/Them

Mayor Shevin

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

Mayor Shevin is an advocate and writer from Syracuse, N.Y.

I want the day to come when we don't say "I have a problem", but instead, "I need some help with..." This creates an opportunity for us to get to know one another, to come over to one another's house, to eat one another's food, to fall in love.
Shafiq Abu-Tahir

The Ethics of Inclusion Three Common Delusions

by John O'Brien, Marsha Forest, Jack Pearpoint, Shafiq Abu-Tahir & Judith Snow

We want to begin a dialogue on the expectations about personal behavior that go along with a commitment to Inclusion. Unattainable expectations confuse good people and fragment efforts for change into factions organized around hurt feelings. We who care about Inclusion can reduce this drain on the energy necessary to work for justice by being clear about three delusions which are common, but mostly unconscious among advocates for Inclusion. When we replace these false and destructive beliefs with simpler expectations of decency and working constructively in common, we will all 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 belief". Illusion a false appearance or deceptive impression of reality". They are synonyms - but we have chosen "delusion" because it is stronger.]

Delusion 1: Inclusion means that everybody must love everybody else or "We must all be one 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, or wanting others to pretend, that real 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 by finally becoming 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 work that cannot be done effectively if we isolate ourselves from one another along the many differences of race, culture, nationality, gender, class, ability, and personality that truly do divide us. Educating our children is one such common task. The reward of Inclusion comes in the harvest of creative action and new understanding that follows the hard work of finding common ground and tilling it by confronting and finding creative ways through real differences.

The "one big happy family" (OBHF) delusion destroys the possibilities for Inclusion in a complex community by seducing people into burying differences by denying 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 see and hear. Denial makes a sandy foundation for inclusive schools and communities.

Community grows when people honor a commitment to laugh, shout, cry, argue, sing, and scream with, and at, one another without destroying one another or the earth in the process. We 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 on. She acted hostile to 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 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 includes people who are 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. Let out of the center of the group's concern, Anne found solidarity with several other members, whom she 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 go home cured or happy, but she did find real support and direction for dealing with the issues in her life.

The delusion that Inclusion equals happiness leads to its opposite: a pseudo-community in which 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 status difference that values people who act happy more than people who suffer. This delusion creates disappointment that In-

clusion 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, and often must endure, 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 dissent and disagreement and sometimes even outright dislike of one person for another. The question at the root of Inclusion is not "Can't 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 standard 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 comfortable feeling of being just like each other. The question that can guide us in the search for better understanding through shared action is not "Do we like each other?" but "Can we live with each other?" We can discover things worth our joint effort even if we seem strange to one another, even if we dislike one 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 blurs differences and covers over discomfort and the sense of strangeness or even threat that goes with confronting actual human differences. Strangely, it only when the assumption of friendship fades away that the space opens up for friendship to flower.

An ethic of decency and common labor

Inclusion doesn't call on us to live in a fairy tale. It doesn't require that we begin with a new kind of human

being who is always friendly, unselfish, and unafraid and never dislikes or feels strange with anyone. We can start with who we are. And it doesn't call for some kind of super group that can make everyone happy, satisfied, and healed. We can and must start with the schools, and agencies, and associations we have now.

The way to Inclusion calls for more modest, and probably more difficult, virtues. We must simply be willing to learn to get along while recognizing our differences, our faults and foibles, and our gifts.

This begins with a commitment to decency: a commitment not to behave in ways that demean others and an openness to notice and change when our behavior is demeaning, even when this is unintentional. This ethical boundary - upheld as a standard in human rights tribunals around the globe - defines the social space within which the work of Inclusion can go on.

This work calls on each of us to discover and contribute our gifts through a common labor of building worthy means to create justice for ourselves and for the earth through the ways we educate each other, through the ways we care for one another's health and welfare, and through the ways we produce the things we need to live good lives together.

In this common labor we will find people we love and people we dislike; we will find friends and people we can barely stand. We will sometimes be astonished at our strengths and sometimes be overcome by our weaknesses. Through this work of Inclusion we will, haltingly, become new people capable of building new and more human communities.

Inclusive Ways

We love the philosophy and music of Bernice Reagon and the group she leads called Sweet Honey in the Rock. When Reagon speaks of community she means it in the most inclusive way. The group has what it calls "people identified policies." They have even convinced militantly 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 as 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 going to build a society big enough not to be oppressive and exploitative to black people, it also has to deal with disability, with women and children and homophobia, and it has to deal with how your nation deals with another nation." The philosophy and music of Sweet Honey in the Rock is what this issue 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 an arch

singly none, singly none.

And by union what we will

can be accomplished still.

Drops of water turn a mill

singly none, singly none."

(Sweet Honey in the Rock)

New Ways of Working...

Team Building & Trailblazing for the Future

We spent an extraordinary two days (Feb. 1994) at a retreat on Mount Tambourine in the rain forest high above the Gold Coast beaches of Northern Queensland in Australia. We facilitated a workshop on organizational transformation and renewal. There, with 26 incredible leaders from QPPD (Queensland Parents of People with Disabilities), we worked to design, create and change QPPD into the organization they want to be for the year 2000.

The room was set up as a circus tent. Lively music greeted everyone as they entered. For 2 days and nights, we acted as facilitators and catalysts for a gutsy high risk group of 24 women and two men (all parents of kids of all varieties). We laughed, cried and drew all over white paper on every space imaginable. We "MAPPED" and "PATHED" and confronted the old as we created the new. We even dressed for dinner in makeshift costumes that were a "statement" about who we were and what we wanted to become. One woman came as herself and said: "It is about time I become who I really am so my costume is me! - myself!" Another dressed as a high wire trapeze artist; another as a fortune teller with make-up and a crystal ball (a white balloon). Other hotel guests wondered what was going on. Change was going on. The energy was like lightning.

We used the metaphors of performance and all stars for the 2 day working session. They were gleaned from a fascinating new book by Nick Marsh, *The All Star Company*. We encouraged everyone to buy into a circus metaphor, then asked each participant, "What act are you?" Continuing in the metaphor, "What act do you want to be?" Finally, we asked each person to stand 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 delay. People leapt to use and create "props" for their acts. We had supplied an assortment of costume "bits". Jack recorded the images graphically as they emerged. "I'm the tightrope walker." "I'm just a bystander." "I sell the popcorn." "I'm the tent." "I pick up after the elephants." As each explained his/her metaphorical role, truths emerged and the team came to know their fellow actors in a new light. A stronger team emerged.

Another challenging exercise was for the group to design a "ideal vehicle" that would drive the organization into the future. (The vehicle can and should have ALL desirable characteristics needed to lead into the future. Imagination is the only limitation.) In groups of 4, the teams had no trouble designing a vehicle. However, when the whole group merged, they were blocked. The task was to

take the best of all the team designs and create one vehicle (image) for the whole team. They got good and stuck. With fear and trembling we broke for lunch. We were terrified that the group would stay stuck. What would we do then?

Trust people! Working feverishly over lunch, one team of about ten nervously requested permission to have five uninterrupted minutes to present their new metaphor to the group. With incredible creativity, they described a sea creature only found in Australia - the *Nudibranch*. It is a multicolored and gorgeous creature that looks like a magic carpet. That was what they wanted - a living magic carpet to transport them to the future.

Most loved the magic carpet *nudibranch* vehicle. We then asked the difficult question; "Who wants to get aboard the *Nudibranch* for the next voyage of QPPD?" Some leapt aboard; others were quite tentative and a few did not get on the new carpet. Truth emerged about organizational roles and structures that QPPD will have to face if they choose to "fly" into the next decade. One of the younger parents sat right in the front, flanked by three veterans protecting her. Several people comfortably chose to hold on "stringers" on the fringes because they saw themselves as part of the flight plan, but geographically distanced. Several others were "close", but on the outside. Everyone will have to make decisions about their role in the organization in the months ahead.

It was a powerful and exhausting two days which will be significant in the future of the organization. We hope to return to Brisbane next year to see the growth of the QPPD *Nudibranch* Magic Carpet. QPPD is one of our favorite organizations, and the shared and participative leadership of this team of mostly women is surely a beacon for the future of our work and theirs.

We have facilitated similar transformation and renewal sessions for organizations such as Kerry'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 the all star systems of the year 2000. The old forms and dull formats will not get us to a desirable future. We want to assist key organizations and teams to be as bold and innovative as leading organizations whose goals are productivity and profit. Surely our "product" and "bottomline" are more critical - more vital - the future of our children, and our children's children. For more information, call us in Toronto.

M. Forest, J. Pearpoint

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

W. Somerset Maugham



"Kvechting" is Yiddish for "whining".
To create teams - conversations are "face-to-face",
no back stabbing, no complaining "outside".

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!**

T.....team building

Do we have a real team at our place of work? Do we have a diversity 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 those 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 perfection 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 Inevitable. Growth is OPTIONAL.**

2. Celebrate difference of any kind. Diversity enables us all to benefit from each other.

3. Set clear goals and doable jobs for team members.

4. Be clear about why you are doing what you are doing. "If you don't know where you're going, then any way will do." Lewis Carroll.

5. Don't tolerate boring meetings. Make them colourful and interesting in any way you like and always with a useful purpose.

6. Don't allow back biting and gossip. Honour the rule that we all learned at kindergarten, if you can't say it to someone's face don't say it at all.

7. Be clear about time commitments. Negotiate end times.

Facilitation is crucial. Circles and teams need facilitators: people who can keep the team together and on course; people who ask "Who wants to help put the dream of inclusion into practice?"

8. Read books on Team Building. Read in other fields.

9. Use a facilitator from outside the organization to get the team working together.

10. Give up the desire to control everything and everybody. Replace it with a desire to collaborate and become interdependent.

"Without a Vision, the People will Perish." Proverbs.

"Without a Team, Inclusion cannot be Built! You Cannot Do It Alone!"

Inclusion Press.

Coming together is a beginning, staying together and sharing friendship, support, love, laughter and sorrow, success and failure is where we want to be.

M. Forest & J. Pearpoint

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 or proposed to be carried out by professionals-including medical and psychiatric healers. I am reminded daily of the contemporary assaults on these same individuals and how that is related both to our history and our own unwillingness to confront it-how it is related to our casual denial of their humanity.

The SIBIS 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. SIBIS is not an extreme example, though, from Mississippi institutions 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 American 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 unwritten how much the Nazis emulated our practices and honored its leaders.

If there is an unreported event in our history it is the debate that occurred in 1941-1942 at the Devereaux schools. By the outbreak of 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 1942 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 death-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 prisons and those with mental retardation labels. The first two groups with their allies funnelled their moral revulsion into political and legal strategies-ending, in a Michigan prison case, even the use of token economies in prisons. All populations were, not accidentally, segregated and vulnerable.

The Efficacy of Punishment & Shock to Modify Behaviour has Never Been Scientifically Grounded! The use of these procedures, however, should have been prohibited at their inception, or punished at their discovery, not unlike the 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 unruly 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 intramural debate about 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 heretofore 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:

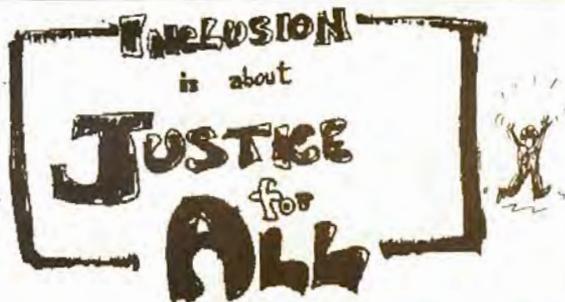
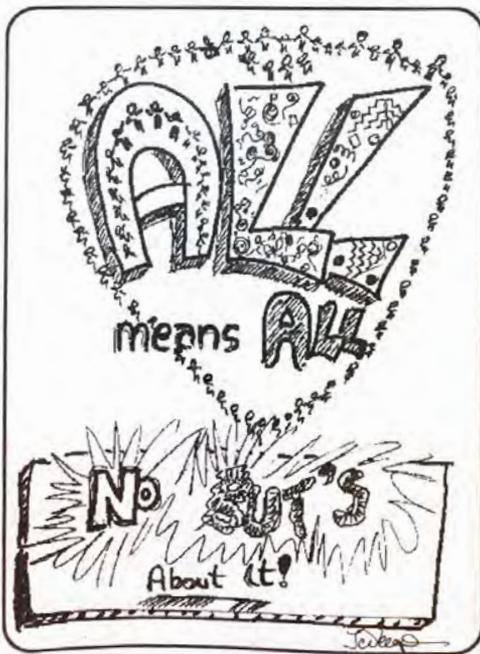
First, we must break our professional silence on this subject and drop once and for all the clinical mask covering what has become systematic torture.

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**

Tom Neary lives in Connecticut and works in New England.



FREE AT LAST

Historic ANC Victory in South Africa

Inclusion News salutes the dawning of the new age in South Africa.

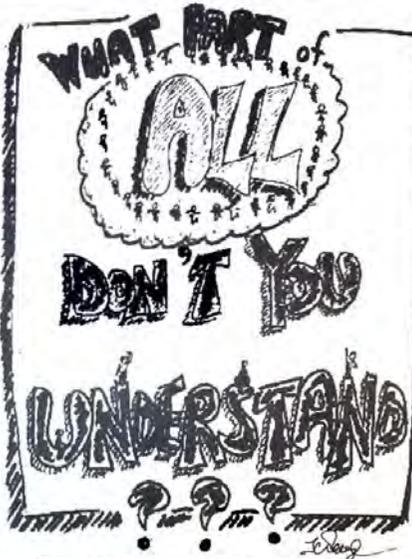
On Monday, May 2, 1994, Nelson Mandela, leader of the African National Congress was installed as President in the first all race election in South Africa. After 27.5 years in prison, President Mandela knows that the struggle has just begun. The ANC has a five year plan to create jobs, build 1,000,000 homes, supply electricity to 2,500,000 homes, as well as bring education, health and training to people once totally excluded from society. The struggle moves to a new phase.

We at Inclusion News are inspired by the end of apartheid and stand shoulder to shoulder with the NEW South Africa. Perhaps their example will assist us to end exclusion and build inclusion for all.

What Part of ALL Don't You Understand?

by *Kenn 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 cliches like, "Of course, there will always be a few people who will require separate and special places." No!!! **ALL** people have the right to belong, to participate and to share the same daily living experiences as everyone else. Colour, gender, sexual persuasion, 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 persona 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 doubtless end up in a home 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?



Strange how we can easily recognise the gifts of some, but not see 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 leave 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 those 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 daring 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 lesser 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.

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

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

Inclusion is the 7 C'S.

Covenant
Courage
Communication
Commitment
Creativity
Communism
Community

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

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

William James.

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 resisters, you may offer us solidarity in our struggle for freedom.

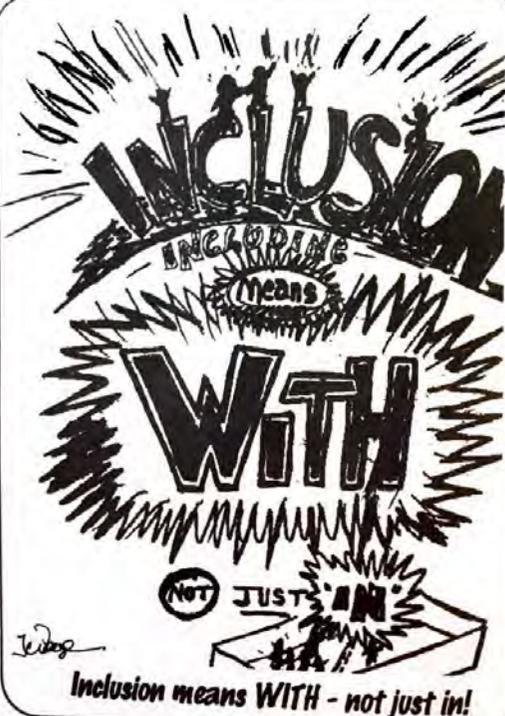
Bishop Tutu

Ask me what is most important in this world.
Let me tell you.
Tis people! Tis people! Tis people!

Maori Proverb

"We are not a small force. We are not alone. We are a piece of a huge international network focused on human rights."

*Gunnar Dybwad
Diversity Gathering
Aug. 1993 Toronto*



The Inclusion Kid: A New Label

by *Anne Malachi & Marsha 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/educator in Virginia.

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. District 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 \$5 from Public Interest Law Center of Philadelphia, 125 S. 9th 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. Yea Becky!

J. Pearpoint & M. Forest



COURAGE

by Bob Blue

A small thing once happened at school
That brought up a question for me,
And somehow, it forced me to see
The price that I pay to be cool.
Diane is a girl that I know.
She's strange, like she doesn't belong.
I don't mean to say that that's wrong.
We don't like to be with her, though.
And so when we all made a plan
To have this big party at Sue's,
Most kids in the school got the news,
But no one invited Diane.

The thing about Taft Junior High,
Is secrets don't last very long.
I acted like nothing was wrong
When I saw Diane start to cry.
I know you may think that I'm cruel.
It doesn't make me very proud.
I just went along with the crowd.
It's sad, but you have to at school.
You can't pick the friends you prefer.
You fit in as well as you can.
I couldn't be friends with Diane,
Cause then they would treat me like her.

In one class at Taft Junior High,
We study what people have done
With gas chamber, bomber and gun
In Auschwitz, Japan and My Lai.
I don't understand all I learn.
Sometimes I just sit there and cry.
The whole world stood idly by
To watch as the innocent burned.
Like robots obeying some rule.
Atrocities done by the mob.
All innocents, doing their job.
And what was it for? Was it cool?

The world was aware of this hell,
But how many cried out in shame?
No heroes, nobody to blame.
A story that no one dared tell,
I promise to do what I can
To not let it happen again.
To care for all women and men,
I'll start by inviting Diane.

This song is from the tape *Starting Small* - Bob Blue and Friends. Bob Blue is an elementary school teacher and composer in Waltham, MA.

"Friends do not live in harmony merely, as some say, but in melody."
Henry David Thoreau.

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 rotten meat?
Or crust and sugar over—
like a syrupy sweet?

Maybe it just sags
like a heavy load.

Or does it explode?

Langston Hughes

**Farewell 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."

Farewell Rebecca.

Sue Gates is a leading advocate from Wellington, New Zealand

Give Kids a Chance

by Creighton Deal & Gabrielle Durden

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 its 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 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 is money to hire new teachers and more trailers. They don't ever 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.

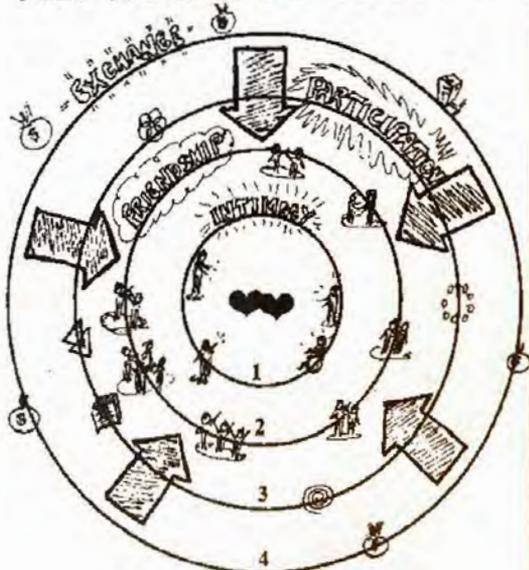
We want to be part of making decisions — not all of them just the ones that effect us.

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. (Aged 12)

**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

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 defence.
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 Bains (age 18) is a high school student in Ottawa.

PATH Facilitation A Skilful Dance

by Jill Tvedten Long

On 14 January 1994, in the orchard and winery town of Forest Grove, Oregon, the community came together for one afternoon, at the invitation of Irv 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 will help to ensure a future with hope and justice for the students of Forest Grove School District. The gathering was historic in that over three hundred 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 merely historic, is that it happened, that there was created, intentionally and skilfully, an intimacy usually prohibited by such a large crowd, and there was 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 Irv Nikolai, Jack began by explaining the PATH process and Marsha 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 re-

PATH: Planning Alternative Tomorrows with Hope



an 8 Step tool to take you to a new future.

For individuals, families, organizations.

"an indispensable new and creative tool!" Phil Fernandez, Toronto

garding 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, up-front, that they were scared to death: Jack's hands were sweating so much it was difficult to hold a marker, Marsha was scouting a fast exit, etc. They talked a bit about their work as a team, about the risks involved, about their fears. Once their commitment to the process and to the people had been firmly established, they asked forgiveness 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 began gently coaxing participants into thinking about what kind of world they want to live in, and after appropriate 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 ("huddle") sessions and articulation of individual and small group ideas within the larger group.

One of the first audience participants Marsha elicited a response from was an eleven-year-old child, Natalie, who stood on her chair and plainly and directly stated that all children should be included, 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 with a child's voice.

Several times during the PATH,

as can be expected from such a diverse group, there were visions and goals that directly 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 humour, often 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 individually.

This Path, facilitated by the team who invented the process (John, Jack and Marsha) is a fine dance, a finely tuned and choreographed dance that looks easy but is built on years of study and much practice with blood, sweat and tears. Like all good dances it demands tremendous creativity and risk. How many school systems would dare open their doors to creating not a dry mission statement but a vivid and vibrant colourful picture of their direction into the future. For more information about Forest Grove and the PATH contact either Inclusion Press or Irv Nikolai, Supt. of Forest Grove, Oregon.

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



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

by Jill Tvedten Long

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. This 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 class where in their words "everyone felt included, people were kind and polite, all were accepted, challenged, listened to, respected and friendly." Then they developed more specific

goals toward that vision and established a time-frame for change.

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, ashamed, laughed at, worthless, unwelcome." After these 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 involved and what they would need to do to begin.

It was in the process of asking for first steps that the students really got empowered that they could change 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 fifth 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, OURS." Here are a few comments from the teacher:

"My students were truly an intolerant bunch. No amount of lecturing from me or the principal seemed to

make a dent in their unruly and mean spirited behavior toward 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. It 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 find out what people really thought about our class. It has really changed for the better because of the PATH. It made me feel safer. Doing PATH made everyone feel more welcomed. I think we used to leave people out but now we are all more happy and friendly to each other."

Using PATH in a classroom produced dramatic results. It is not an easy process to facilitate. I had done many PATH's on 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!



The PATH Training Video

John O'Brien, Jack Pearpoint and Marsha Forest are known innovators in the field of inclusion of individuals with challenges in community. The development and conception of PATH is yet another tool for building better communities, organizations, schools and families. PATH is a powerful tool for acceptance and empowerment. It is outlined with clarity and sensitivity in the PATH workbook and Training video. The combining of graphic recording and verbal facilitation within the context of an achieved future results in an entirely new and powerful planning process. Those seeking to work toward building diversity in any organization will be well advised to consider PATH. It is a major addition to the growing body of materials and approaches which support the movement to inclusion of all in the community.

Gary Bunch is a Professor at York University and is the Research Fellow for the Center.



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 defending their right to have a home, or feeling that they must have separate rights that they must establish, never imagining that empowered human rights and citizenship might be the platform of full humanity.

In our small community we have all started with the same power and rights. Just as we hoped, it makes no significant difference that mixed in with the 'general' population are a number of people who use wheelchairs or canes, or those who think more slowly or concretely. We de-

pend on everyone's contribution and those contributions are being given freely, spontaneously in many cases, creatively and effectively.

Even more amazing is the way that everyone joins in solving our many problems. For example, we have only one elevator and many people depend on it. During the first six weeks after opening, it broke down at least twice a day. This meant that we needed tenants on call 24 hours a day to rescue people from the stuck cab and alert the repair service. We needed people to form a strong advocacy group to have better equipment installed, people to provide security since our fire doors had to be open when the elevator was down, even people to run errands or carry people up and down staircases. All this happened and we all participated in ways that could have never been expected or predicted.

Many times in the last two months I have been moved to tears by people of different colours, experiences and abilities working together willingly and creatively to both solve problems and to enjoy life. It began with the hard work and planning necessary to put a community together that started off with equal power and equal rights.

Can Canada be such a community of diverse people with a solid base of 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.

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For a Friend
by Marsha Forest



people who cannot give or receive
drain and exhaust my soul
those who set the rigid rules
those who say "no"
the polite and the proper
sap my power source and
make me dry.

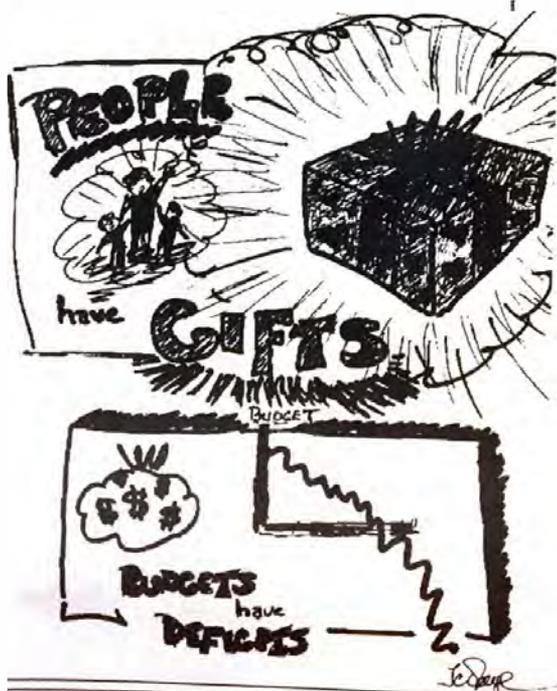
i wilt as a dying flower
with all the can't and no's
the shoulds and shouldn'ts
i dry up
i am parched and thirsty
my petals droop
and start to fall.

and then i come into your
presence
you my friend who some label
disabled

a cosmic joke for you
are the gift
you are a "yes sayer"
a "nay slayer"
a warrior in life
an indomitable spirit
a source of water and wonder
a source of life

being around you
i flower again
my petals face the sun
and drink in the rain
my stem sparkles with the dew
my colors are fresh and vital
for you who don't walk or run
truly dance
with the music of the universe

and your friendship
makes me bloom.



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 once her beliefs were challenged and clarified. We believe that once people really understand the challenge and clarified. We believe that once people really understand the challenge and clarified. We believe that once people really understand the challenge and clarified. **WHY of inclusion 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. 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 anointed yourself my 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 us?" 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 "feel-good" parts of inclusion and the devastation of isolation impacted 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 inuring themselves to the overwhelming memories of these terrifying experiences. I think every family creates its own stories - it's 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 often discussed 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 "winners" 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 shelve them, to turn away from them, to close shop and just go on vacation and not deal with them. You want to protect yourself from terrible 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 in-

sults 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 insults.

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 those dualities. In the refrain of the sixties, "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 held to be important, became clear, it has been easy to determine the correct action.

Thanks for piercing through my armor to return me to the passion of my beliefs. Thank you for inviting me to sit at your table and offering me soul food. I think my challenge is to learn how to cook up this food myself and dish it out.

With love,
Cathy Rikhye



Live your beliefs and you can turn the world around.
Henry Thoreau

Life is either a daring adventure or nothing.
Helen Keller

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 & babies shot & burned by high school & 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.

Reading, writing, arithmetic are 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 do; and probably he who never made a mistake never made a discovery
Samuel Smiles

She's in the Picture Now

by Laura Soyster

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 child care 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 am 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 Alameda School, people sometimes assume I have always strongly supported integrated education. They are wrong.

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

The argument for placing her in one of these schools was that she would be able to get the very best education with all of her therapists able to coordinate their services in one building. She would receive direct physical therapy, occupational therapy, and speech therapy. She would have only eight kids in her class, and three adults. She would get a lot of specialized educational expertise.

As I came to terms with the fact that this type of placement really was the best for Sarah, I began to feel a certain pride in my ability to face the facts, and deal with reality. I wasn't like all those other parents who were in denial about the extent of 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, settling for second best.

I had just come to a very dangerous conclusion: My daughter needed to be separated from the rest of the world for her own good. She had to be educated away from other children who weren't like her, or her needs would not be met. For me it was a particularly dangerous conclusion because it was one I took pride

in. I believed it as fact, not as opinion. I believed the world was a dangerous place for my daughter, and the very best I could do for her was to surround her with people who would care for her away from the rest of society.

For the next four years, Sarah attended Kelly Center, and was bussed one hour across town every day, to and from school. She loved her teacher, and all the kids in her class. Our family was also able to work with a very caring and educated staff who often put as much energy into meeting the needs of our entire family as they did with our daughter. The problem was that I grew increasingly dependent on the support from that separate system.

The problem I had with segregated special education was that the help was all happening in isolation. It was the kind of help that kept me perpetually dependent on that separate system for the support our family needed. It was not the sort of help that showed me how well Sarah could fit into her own neighborhood. It was a separate world, where Sarah would spend her whole life trying to gain the skills which would let her earn the right to belong.

It was the beginning of a dark period of time for me. I unconsciously began to try and protect Sarah at every turn from the inevitable blossoming of her life. I was determined to protect her for as long as I could. I knew that eventually Kelly Center would end, and then I would have to look for something else to block out the world with. I began to have fantasies that maybe she would just die before I actually ever had to trust the world to care for her.

It wasn't that I wanted her dead. I loved her so much I couldn't bear to think of the world abusing her, or pitying her, or at best simply tolerating her. Without realizing it, I had come to the conclusion that she wasn't worth much to society, and that she would never have friends. When I realized that her death was the best future I could imagine for her, something inside of me just snapped. Nothing has ever been the same since!

That was why I wanted Sarah integrated into her neighborhood school. In my mind, her life depended on it. I saw it as her only hope.

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

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

It 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 thoughts 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 even 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 the

other kids have with each other. The argument they use is that 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 she didn't have a disability, but that difference is 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. It is her strength.

Inclusion let 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 pretty big and scary, but Sarah is no longer just on the outside looking in. She's in the picture now.

Laura Soyster is a parent & advocate in Portland, Oregon

Equity is not a Choice
QPPD - Australia

Inclusion is Simple.
But it is NOT EASY!
Pearpoint/Forest

Becky Belongs!

by Linda Till

The snow is falling outside my window, gently swirling and drifting as it makes its way steadily towards the already accumulated flakes blanketing the ground. The peacefulness of the scene stands in stark contrast to my internal state, which is one of emotional turmoil driven by years of constant stress and struggle and which is now capped with a development which may signal an imminent end to this once seemingly never-ending battle.

It's a simple story. We wanted a real life for a young child we met. Her name was Becky.

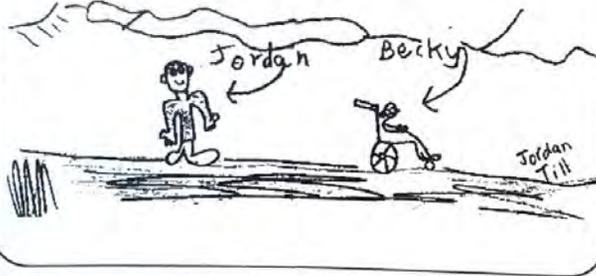
- We wanted a real family for her - We welcomed her into our family and gave her the status of "daughter".

- We wanted real experiences for her - we took her to concerts, plays, on holidays, enrolled her in swimming lessons, Brownies & Guides, we took her riding, sliding, water skiing, white water rafting, mountain climbing, hiking, camping, & dancing, we took her to Church, out to eat in restaurants, visiting friends, and to all manner of regular activities that we could think of.

- We wanted a real education for her - and we were told "NO". She can have a special education but she can't attend the school that her neighbourhood peers attend. Why? Because she is different . . . She is a child that is - ugh - disabled. She must attend the school for "Kids like her". As school officials explained "We don't integrate kids like that" and "They're better off with their own kind".

We could have said "OK", and been done with it. Becky would have been assigned once more to a ghetto type of service, in much the same way that she was once assigned to

Hi my name is Jordan Till. I am 7 years old. I have a sister. Her name is Becky. She had trouble getting in to school because she has a disability, and because the Educashin people would not let her in! We went to Tark, a confins in Chicago. I sang a song, called Walking to Freedom! I chose that song because when my sister was trying to walk in to the school it was like she was walking to freedom



the ghetto of the institution from which we adopted her. But we would have had an easy road to walk, for few obstacles lie in the way of families who accept the status quo and learn to act grateful for the tidbits doled out to them and their children in the paternalistic name of charity.

But truthfully we could not have lived with ourselves if we had participated though acquiescence in assigning Becky to such a fate.

Instead we chose the rocky road - the one that said "this way to an inclusive education - a real education - a real life . . . we think". That road was indeed a difficult one to travel, and despite the strength of our convictions, the resources we had available to us, and the energy and perseverance we were prepared to commit to our journey, we couldn't

have completed it without the support that came our way and helped us over the many tremendous obstacles placed in our path.

This one little girl, grown now over these 9 battle - weary years to a young woman, has inspired hundreds of thousands of people all over the world. We've felt the strength of thousands of Maori feet sending encouragement from New Zealand; we've treasured the support of well-wishers from England, Israel, China, Australia, the United States, and Canada from coast to coast; and we've valued the input from allies in Indonesia, Uruguay, Argentina, Mexico, Uganda, and Kenya.

There were the phone calls late in the evenings with friends who would listen as we vented our frustrations; there were the get-togethers with

friends who kept us affirmed, telling us in a thousand ways "You're not wrong"; there were the letters, cards and notes from friends that said "We're with you"; there were the conferences and gatherings where friends said "What can we do?" and then did it; there were the activities that friends entered into to lighten the workload; there were the suggestions from friends that provided advice and guidance through difficult and confusing situations; there were the thoughtful gestures of balloons, baby-sitting, flowers, noodles, casseroles and cakes from friends who said "We're in this together"; and there were the wishes and prayers sent in multiple ways by friends who wanted us to keep up hope.

What all of these represent are the myriad ways that friends have of giving a gift from the heart.

And there was also the gift of the Green Stone pendant - a treasure never more reluctantly parted with and yet never more genuinely given in love. I'll wear it tomorrow, as we face down one last time the forces lined up to resist and reject one gorgeous and vibrant kid. Yet despite her small size, she's proven that she's a much more powerful force than all their bigotry combined. As Becky herself put it, through her own unique style of communicating, being able to love someone "makes me happy in my inside self", and letting people know that she can be loved "makes the world a happier place". So tomorrow the Green Stone will be there with us representing the support of all those friends who gave a gift from the heart to the kid with a heart!

Our thanks to all, from
Linda, King, Becky and Jordan Till

Linda Till is a parent/advocate. She lives and works in Sharon, Ontario.

Victory at Last!

The Ontario Human Rights Commission Board of Inquiry concerning the integrated education of pupils with disabilities in regular classrooms in their neighbourhood schools concluded January 25, 1994 in favour of integration. An out of court settlement was reached between the York Region Board of Education and Linda and King Till on behalf of their daughter, Becky.

The settlement wins for Becky, and others, the recognition that integrated education is a worthwhile goal. The Settlement states:

"The York Region Board of Education confirms its belief that the integration of exceptional pupils into local community schools, preferably in their neighbourhood, is a worthy goal."

It provides the resources that Becky will need to continue her education in the school she is currently attending and where she has been fully integrated for the past 4 years and where she is making tremendous strides. The Settlement also guarantees her the right to an integrated education with appropriate supports in the York Region Public Board should she transfer there.

The victory for Becky is a clear one: it ensures that she will continue to receive the right kind of education.

M. Forest and J. Pearpoint

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

Helen Keller

"I've come to a frightening conclusion that I am the decisive element in the classroom. It's my personal approach that creates the climate. It's my daily mood that makes the weather. As a teacher, I possess a tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humor, hurt or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated and a child humanized or dehumanized."

Haim Ginott

The Emperor is Naked!

"The Emperor is naked," shouted the child as the majestic figure of the fairy tale paraded proudly through the streets of the city, quite oblivious to the fact that all was laid bare. It was a child who saw things just as they were and it was the voice of a child that told the truth. It is the perception of children today who see things as they are. It is the voices of children who question why adults make such a big deal out of Inclusion which children seem to understand innately - to their very core.

"Special Education is naked," shout the children. They tell us time and again that it is simply our adult fear that is getting in the way. Welcoming all children into our schools and neighbourhoods is really

no problem, other than the problems which we artificially and unnecessarily create for ourselves. Families throughout our world have been doing it for years, without any courses in special education. Children do it easily. If only we would ask them to be our partners in the process! In essence the concept is really quite simple, but somehow we manufacture difficulties for ourselves. We need to take a fresh look at our values and beliefs and update our ways of thinking and behaving. There is nothing special about special education. Let's get on with using the term education - for all - once and for all!

M. Forest & J. Pearpoint

It Doesn't Take a Jeweled Sword to Slice a Radish

by Leau Phillips

In my son's fifth grade class, there are 29 kids. Two are of African-American heritage. Five are Hispanic, and one is from Korea. Seven are from single parent homes. One is blind. Two are kids of preachers. Three go to speech therapy, and two to occupational therapy. One uses an auditory trainer. Four of the kids go to another room to work on reading skills. One is a twin. One has a really cool "skater haircut". One moved to this country from Iran. One has to live down the reputation of both an older brother and an older sister. Three are blond. Seven of the boys have a pierced ear. Four don't like the teacher, three don't like the school. One knows what 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 favorite of all 29. One child is from an Indian Pueblo. 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.

One likes any kind of music, twelve are Country Western fans and three like hard rock. They have all learned about orientation and mobility and how to use a white cane. When a classmate was accused unfairly, they all banded together to make sure that the truth was told. They have learned to adjust to and problem solve around a class mate who has a lot of support needs. They pulled together to question a rule they thought unfair. Braille and sign language are familiar in the classroom. They worked hard to collect the most food for the homeless. They are sad when a classmate leaves and show equal enthusiasm for each new member. They fight and make up and change or keep best friends on a regular basis. Friendship bracelets are worn so that their classmate who is blind can quickly tell a friend from class. Some teasing takes place, but no one makes fun of anyone else nor do they tolerate that from others outside the class. During the holidays they celebrated Chanukah, Christmas, Kwanzaa and two different Middle Eastern celebrations. They have learned about human rights, civil rights, entitlement and adaptations. My son has learned really valuable phrases like "Cool dude" and "I can't".

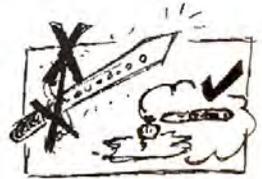
As the parent of the child with the

most obvious disabilities, I can say it has not been an easy year. I could have wished for the more active support from the administration and a teacher who didn't feel pressured into this. I could have wished that classroom aides didn't come and go, and I could have wished while I'm at it, for a "perfect program". But as the old Chinese proverb says "It doesn't take a jeweled sword to slice a radish." What my son got instead of a "jeweled sword" that would look good on paper and impress everyone who heard of it, was a wonderful community to be part of. He got a best friend and a small circle of friends to learn to trust. Now going to school is something to look forward to and he misses it during breaks. The other children have benefited as well in very similar ways. One mom told me it was easier to keep their son interested in fifth grade because of his friendship with my son. I asked his friend about previous years. Had he seen my son? Did he know who he was? What did he think about him before? His answer said it all. "Yeah. I used to see him around or hear him from special ed. But I didn't know he was a real person."

I wonder what these 10 year olds will remember about fifth grade. Will it be the 12 times table or the party for

the first 100 days of school? Or maybe the capitals of all the states? I think they will remember the feeling of building a community and knowing you don't have to be perfect to belong. Maybe it will be how it feels to be part of the whole but have your uniqueness celebrated. I want them to remember that there is no "us and them". That we are all real people. I hope it will be what compassion feels like and knowing that everyone has a part and together we really are better. Maybe we did start to forge that "jeweled sword" for the future in this fifth grade.

Leau Phillips lives and works in Albuquerque, NM. She is a valued member of the Centre team.



If you don't know where you are going, then any way will do!

Lewis Carroll

My Brother

by Vincent Kazmierski

My brother has blond 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 shoulders of a football lineman 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 fight. My brother always gets Charlie the barber to cut his hair in a crew cut. With the haircut and shoulders, my brother could look very mean if it weren'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 biggest 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 people. 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 whenever he's at home. My brother gets along with my parents pretty well, but he's got a quick temper and a stubborn streak a mile long. Actually, my brother gets away with a lot of things in our house - he likes to call himself the King of the House. I suspect he gets away with a lot because my sister and I broke my parents in for him.

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

time on the phone with his friends I'm still not sure if that's because he has his own phone line or if that's why my parents made him buy his own phone line. My brother sings in the shower. Actually, my brother sings almost everywhere. Unfortunately, my brother has a terrible singing voice.

My brother graduated from high school a couple of years ago. He lives at home, but he wants to move out soon. My brother wants to go back to school in the future, but he's not sure what type of courses he wants to take. Since he graduated, my brother has been working, making money and promptly spending it. He's traveled a bit, mostly in Central Canada, but he's also been to New York, Indiana, Chicago and Paris. Being a working man with money to spend, my brother has developed a taste for traveling First Class. He especially likes having a cognac after dinner on the train. Having been on television a number of times my brother likes to refer to himself as a "movie star." My brother's no movie star, but he is a star.

My brother is Greg Kazmierski and he also happens to have Downs Syndrome.

In 1990, my brother became the first person with the label mentally handicapped to graduate from an integrated school in our city, Ottawa. That means that he was the first student with a mental handicap to attend 'regular' classes with regular students in a 'regular' school. My brother's a star because of all the qualities I talked about before I mentioned that he has Down's Syndrome. Attending regular classes with regular students his own age, in a regular school close to our neighborhood was one of the things that helped him develop the very characteristics that

I think make him a star. Integration wasn't the only reason that my brother became a star but it was an important reason.

Getting my brother into a regular school wasn't easy. In fact it was damn hard. Part of the reason it was so hard is linked to the way that some people describe my brother. You see, there are many words that could be used to try to sum-up who my brother is. I like to focus on the word BROTHER. Unfortunately too many people focus on the other words. Different words have been used by different people in different settings. In the sometimes unforgiving world of the playground, kids who didn't know any better called my brother a 'retard'. In the less spiteful, but no less vicious world of the living room parlor, grown-ups who should have known better called him "retarded." Some grown-ups, with a more refined attitude, were more specific and referred to my brother as mentally retarded. Finally, in the most brutally callous environment of them all, the meeting rooms of the local school boards, people who called themselves professional educators and thus cannot be excused for not knowing better, added on a final clinical qualification - trainable, like a dog or a monkey. They labeled my brother as Trainable Mentally Retarded (TMR).

Retard, retarded, mentally retarded, TMR, all of these words have been used to describe my brother. In fact they've been used to sum-up who - or in the eyes of those using the terms - what, my brother is. I prefer the word Greg. You see, all the other words and combinations of words focus on what people consider to be my brother's disability. By placing the emphasis on what my brother

doesn't have - in this case so-called regular mental capabilities - these other words and labels preclude any consideration of what my brother does have and more importantly, how my brother might develop, what he might become.

Because much of how young person develops and grows is decided within the school environment, the clinical, antiseptic label attached to my brother by the so-called education experts is far more damaging than the spiteful slang used against him in the playground. Being called 'a retard' is painful, especially when the people who use it are your age because it means those people don't really want to be your friends. Being labeled 'trainable mentally retarded' is crippling, especially when the people who use it are your educators, because it means that, before the process even begins, they have decided how far you'll go - not far.

My brother has always been subjected to insults and ignorant comments. They don't really bother him anymore. He lets them bounce off. My brother was only labeled trainable mentally retarded when he tried to get into a 'regular' school. Lucky for him and those of us who know him now, the only people who believed the label and the limits it implied were the people sitting in the meeting rooms. The label meant nothing to the students in his class rooms, in his work place, in his neighborhood or in his home. To all these other people, my brother was and continues to be known simply as Greg. Because these people treated my brother not as Greg the Retard or the TMR Greg, but simply as Greg, my brother has become the star he is today.

Vincent Kazmierski is an aspiring writer and university student in Ottawa, Ontario.

**A Celebration of Stories
An Historic Occasion
For People First**

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 1993 we were privileged to be volunteers at the *Third International People First Meeting* held at the Constellation Hotel in Toronto. This incredible gathering rallied 1350 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 ballroom 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 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 because 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, speaker after speaker told of the torture 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 - in words, images, songs. Some were fun, but the intensity of the pain was hard to bear. Violence, abuse, torture, imprisonment, death, hunger, poverty, restraints, 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.

In the words of the delegate from Senegal, it was "an event of love and brotherhood".
J. Pearpoint & M. Forest

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



**"say what you see,"
said the wise man to me**

marsha forest

in a rugby league club
in the upper hutt valley
i sit
i watch
i see
ordinary men and women in sweatshirts
transformed tonight
into a choir of
ancient magical and mystical
tuhoe musicians

their songs
their voices
ring out
pure
proud
clear
strong harmonies
a choral
sung with grace
in the april mist

their message is clear
though i don't understand the maori words
i hear a call for freedom
the melody speaks loud
speaks of the proud heritage
of a people
the tuhoe
the children of the mist

their language universal
a language of identity and pride
crystal clear
for all who want to hear

ears are irrelevant here
heart is central to hearing
the concert of the tuhoe
in ancient chants
and modern verse
i hear
pure melody
pure pain
pure joy
pure celebration
pure anger
pure struggle

i hear
i see
i observe

hope
mixed into a tuhoe harmony
song of a new tomorrow

i have said what i have seen
i saw
i heard
i wept
i tasted hope
i heard with my heart
heard with my soul
the song of a new tomorrow
sung from the root of a people
once almost destroyed
now standing proudly
their precious haka
sung by the
mokopuna
the grandchildren
of the children of the mist.

DIVERSITY 93 - 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 Scotland & 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 headquarters for the McDonald's Corporation. Sam Joseph, the head of training for McDonald's was a gracious host who provided everything our hearts desired including ever 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 Haskew, 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 education 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 constituencies.

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

Mary Falvey & Jeff Strully on behalf of the Diversity Gathering Community. Jeff and Mary are lifelong friends and advocates who live 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

Autism National Committee Position Statement on Education

The inclusion of all students is a right and not a privilege to be earned.

We believe that all students can be taught without hurting them. No child should be subjected to physical pain, intentional humiliation, or threats.

We believe that inclusive education is a matter of social justice and not clinical debate.

We believe that every child (even those with the most severe reputations) can contribute to the real life of the school.

Every child, even "the most difficult," can be included and served, if the educational practices are sound.

Full inclusion is the true option with all necessary supports and training to insure appropriate and meaningful education.

We believe that heterogeneous groupings can occur along natural proportions without sacrificing individualized education.

Inclusive education is a process not a product. Our educational practices will become more sophisticated as we become more just as a society.

Children with disabilities can and need to participate in making choices that affect their lives.

Children with specialized needs need to be supported by teachers who have some specialized information which we believe is easy to understand.

Educators can assume responsibility for their students' learning.

We encourage schools in their acceptance of all students and in the celebration of differences.

Silent Behind Glass

by Susan Satok

My youngest daughter, Aubrey, 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 dimly aware of hers. I poured through scientific and unscientific documents on autism, looking for guides, answers. There were none. Reaching her was the "problem". I tried foisting my world on her; she would have none of it. Talking talking talking talking talking, asking her questions — maybe she answers them somewhere inside herself, maybe maybe maybe. "Discipline her like her sisters - she does know, I can feel it." Her screaming 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. Satok? I hope you are sitting down."

The Autism National Committee believes that everyone has something to say and a right to say it. 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 these methodologies. For further information write:

Autism National Committee
Social Justice for ALL Citizens
c/o Pat Amos (President)
635 Ardmore Ave.
Ardmore, PA 19003 USA

It was Aubrey's speech-language pathologist: "I have some exciting news for you. I have been communicating with Aubrey. Fully. .?" "Fully!" She went on to describe the method of communication: "Facilitated Communication" through a small computerized keyboard. She holds Aubrey's typing hand while quietly asking her questions out loud; my lovely daughter types her replies painstakingly, one letter at a time. Her thoughts! Her feelings! Her views on the world! My God, this is a fully cognizant young woman! I felt exonerated. I had never communicated with her except marginally, but I had always felt her intelligence, her attentiveness. Furious at the label: "Trainable Retarded" I cried through the rest of the conversation and for days afterwards. My mind kept replaying with wonder fragments from her first ever communication:

"I AM 18 YEARS OLD I HAVE NEVER COMMUNICATED BEFORE THIS IS THE FIRST TIME I

Facilitated Communication Liberates Dreams..

A Word from Kanwal

Hello everyone. Immigration Minister Sergio Marchi announced in the House of Commons on Feb. 2 Just being able to say hello means a great deal and having people who want to listen to me is very exciting and heartwarming. When I first was introduced to Facilitated Communication, I was scared. It opened doors to me that were always locked. If you were blind and someone told you 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 it 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 run my own life now. People

respect me and now know me as a person with a personality. I also have friends and go places. The people at my work places love my board. They think that even the "90's" have benefits for Autistic people. I have spent many hours thinking of a word to describe these feelings and many more. The one word that explains it best is FANTASTIC!! I know that this word isn't too descriptive but it does me fine until I invent a new word.

Autism is a scary thing, but through the help of Facilitated Communication I can now talk. It may not be out loud but through words. Don't get me wrong, I don't want 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.

Kanwal Searha lives and works in Brampton, Ontario.

MY FUTURE

by Amber Svingen

I wish to be an incredible artist.

I want understanding and peace between people in the world.

Amber plays the harp. Amber is a wonderful friend. 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

and loving to each one. Know all my love for them is always going to be there. Mom loves me at life and always in the future.

Amber is a 12 year old Canadian pioneer from Winnipeg Manitoba. She was placed in an institution as a child. She now lives with Faye and Marvin Svingen, attends a regular school and has many friends. She is an aspiring writer who uses facilitated communication.

DONT LIKE THE SCHOOL UNIFORM I BALK EACH DAY AT ANKLE SOCKS I WOULD RATHER WEAR HIGH HEELS"

Balk? Where does she get these words. How is she able to spell, when I have never seen her read? So many questions. But to finally know the person behind the mask!

A wonderful, strong, sensitive, sarcastic, insecure, humorous woman! Dryly direct and so bright!

"I WANT TO TAKE CALCULUS I FIND IT IS AN INTERESTING SUBJECT BECAUSE I NOW CANNOT COMMUNICATE WITH WORDS I DEMAND AN UNDERSTANDING OF OTHER WAYS OF THINKING ABOUT THE UNIVERSE I EVEN THINK I UNDERSTAND THE WORLD BETTER BECAUSE I CANNOT TALK I AM SO ANXIOUS TO COMMUNICATE"

I learned "Facilitated Communication" with great enthusiasm, and finally Aubrey and I sat down together at her little keyboard. I had

Disney-like fantasies of our first communication which had sustained me through the years. And now....

"MOM YOU ARE SO STUPID HOW CAN I COMMUNICATE WITH SOMEONE AS STUPID AS YOU"

"Aubrey - don't call me stupid!" "OKAY MOM YOU ARE LIMITED IN YOUR PERCEPTIONS"

Friends asked me - what could I expect? - after all, she was a teenager! This is a pathway through her autism, not a cure. Through this wonderful process, Aubrey has been able to let me and others into her world. She is now communicating with her peers at school, she feels a little shy about it; but she is showing greater acceptance Aubrey:

"I WOULD LIKE TO OPEN THE DOORS ON AN UNDERSTANDING OF MY AUTISM."

Susan Satok is an artist who lives and works in Toronto.

"Movin' On"

Beyond

Facilitated Communication

A new series of booklets & "how-to" workbooks:

Anne M. Donnellan,
series editor

Getting in Touch

Emotional Maturity & Well Being

DRI Press

PO 5202, Madison, WI 53705

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 is in need of much help. 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 integrity will be forced to apologize to those who they 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 2.)

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.

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 glows 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 statement 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 its power could be felt as she surged by. And yet Sheila, like an 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 - and in communities throughout the United Kingdom. Although formulated in tragedy - these remembrances 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 play 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 (CSIE) 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 of 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

Kapakapa mai ra te whetu i te rangi

Te wehe koe i to hoa

He rangi to tau e tataru
He po o tau e manako
Mohou e kore nei e puta
Haere ki o matua tipuna
E tari mai ra i tua
Kua oti te wahi ki a koe
Waiho hei tohu
Ki te hunga i awhitia
E kore koe e ngaro
Arohata koe,
Haere, haere, haere

Aku hoa pumau
Kia raumahara
Ki te hari, ki te koe
Puritia ki a mau
Te ngaro ai i te ao
He kemonga kanohi

(a tribute from New Zealand from Te Ripowai Higgins)

Farewell, Sheila

A twinkling star unheeded
in the heavens

For you have parted from
your loved one

Each day he waits

Each night he longs

For you, who 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 lost

For you were loved, is love

Farewell, 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

i am different i am the same.

cancer of body and soul gone
now.

i am, at last,

home in my own body and
mind...

most of all at home in
my own heart-
at peace with myself...

i am different

i am the same.

i am no longer at war inside,
and thus more energetic to
fight,

with passion,
the outside war in the planet-
against injustice

against poverty
against abuse

for renewal

for peace

for human rights
for justice for all...

i am different

i am the same.

i am american

canadian
citizen of the world.

earth mother

earth citizen...

woman!

i am political

polemical,

never polite!

never nice!

i am artist,

teacher,

lover,

friend,

wife...

i am

intense,

passionate,

fire—

i want to write,
to fly,
to make a difference.
to change the world.

i am at home
sleeping on a marae in
aotearoa
i am not at home
in the place where i was born-
and,

i am finally comfortable with
being uncomfortable...

i want little more that what i
now have
to continue to dream,
to play,
to work,
to love...

i am different

i am the same.

i have come through a five year
fire

steeled, not hardened.
real, not jaded.

a jewel with many inclusions-
a gemstone,

not brilliant but flawed -
tempered by time,

by age,

by being human.

i wear a scar above my left
breast
with valor.

a reminder of mortality.
my curly graying hair

a badge of honor
the wrinkles around my eyes
and neck

a proud testament
of new wisdom and strength.

for i am who i am—

i am different

i am the same.

marsha forest may 1993

Thanks and ... etc...

☛ Congratulations to Anne Donnelan and Paul Haskew on their marriage. What a duet!!

☛ Congratulations to our associate in India Rajesh & Marsha Tandon on the birth of a new daughter.

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

☛ Congratulations to Annmarie Ruttiman & Greg Toskins on the birth of a baby daughter - May 3, 1994. YES!

☛ Congratulations to Tracy & Peggy LeQuere on the birth of Dylan James, long curly hair, blue eyes - Mar.19.94

☛ 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 Extraordinaire.

☛ 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 Inniskillin 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 dim sum.

☛ Thank you Barbara Seed for your continual support and hard work in making all 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 re printing anything you need done. The number is 416-252-3367. Tell them you are readers of Inclusion News.

☛ Thank you Jeff Dobbin, Parashoot Productions, for the best video productions. Call Jeff at 416-391-4995.

☛ Our humble thanks for the constant inspiration, wisdom and love from our Tuhoou whenua in Aotearoa - Te Ripowai, Uncle Joe & Uncle Whitu..

Book Reviews...

What's Really Worth Doing & How to Do It. A Book for People Who Love Someone Labeled Disabled (Possibly Yourself)



by
Judith Snow
from the Introduction by John McKnight



This book is the wisdom of a woman who has been 44 years among us. It is a humbling book, because it makes me feel, at 62, as though I have been living in slow motion. How has she managed to do so much that she knows this much in only 44 years?

For anyone who has been near Judith, the answer is obvious for she burns so brightly. And this illumination lights her way through unexpected places.

In this book, you can follow the path she has explored. It is not a path cut through forests or forged across prairies. It is not a path won by feats over nature. Instead, it is a

path created by nurture.

Judith's way is opened by dreaming. Along the way, gifted lives join the journey. And when she finally arrives, we see her dancing.

This book is Judith's invitation to join in the dance of life. She is graceful and lovely as she lights our lives and leads the way. You will never forget the joy and celebration of Judith's journey if you join her. And in the end, she will have led you out of disability into community.

John McKnight is a professor at NorthWestern University in Chicago. He is a good friend of Judith and the Centre.

Pre Press Review

Straight From the Heart

Dealing with
a Child's
Illness

(working title)
One Family's Experience of Recovery
by Pauline Grogan

From Loss
& Grief to
Hope!

with John, Mary, Luke, Peter, and Michael Grogan
editors: Jack Pearpoint & Marsha Forest

"Life is not the way it's supposed to be. It's the way it is.
The way you cope with it is what makes the difference."

(Virginia Satir)

When Mary Grogan (age ten) had a massive stroke the entire family was hit by loss, trauma and grief. How they dealt with it is a lesson in courage and endurance. The Grogan's lost their farm, their income, their rural way of being. Together they built a new life in the city. This book comes straight from the heart of all six members of the family. Each family member speaks and gives strong and straight common sense advice to health care professionals, social workers and educators as to what should and should not be done. Strong advice from a powerful family. The children have a lot to say. You won't be able to put this book down. It pulls no punches and grabs you by its truth and dignity. Every nurse, doctor, teacher, social worker, and parent will want their own copy.

When the heart weeps for what it has lost,
the spirit laughs for what it has found.
(Sufi aphorism)

Special Education: Good Intentions Gone Awry

Ed Moscovitch
Pioneer Institute for Public Policy Research 1993
85 Devonshire St., 8th Floor
Boston, MA 02109 USA 617-723-2277

This book offers a comprehensive look and an in depth analysis of the special education laws and how they have been used - completely undermining the original intent and spirit of the law. Readable, thorough, well researched, Ed Moscovitch focuses on Massachusetts. With the training and experience of an excellent economist, Ed conducts an unemotional analysis of the history of special Education. His conclusion is simple and clear, inclusion is the only viable option. The documentation includes cost analysis, impact on students, impact on grades, etc. It asks hard questions, looks at facts and makes clear conclusions. An excellent reference book.

Disability, Family, Whanau and Society.

Edited by Keith Ballard. 1994. Dunmore Press, New Zealand

We think it is important for North Americans and Europeans to glance to the Pacific occasionally. A new book by Keith Ballard from New Zealand's South Island pulls together a collection of writing from parents, professionals, and self advocates. The collection gives a Maori and Pakeha (European) perspective on issues we all face in our work. Keith is donating all proceeds of the book to the self-advocacy movement in New Zealand.

There are exciting chapters by several of our friends and parent leaders in New Zealand - Rod Wills from Auckland, and the enthusiastic duo from Wellington, Mel Bogard and Janet Dixon. Their chapters will show that solidarity exists among parents struggling for inclusion all over the globe. The struggles of Mel, Janet, Rod



It Takes a Whole Village to Raise a Child.

Akan Proverb

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, 2040 Sheridan Road
Evanston, Illinois 60208
Tel: 708-491-3214, Fax: 708-491-9916

John & John have written a guide about rebuilding troubled communities. It is meant to be simple, basic and usable. Whatever wisdom it 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 band 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; they are 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 becomes imperative. That alternative path, very simply, leads toward 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 wherever 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 individuals and organizations represent resources upon which to rebuild. The key 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.

This entire process begins with the construction of a new "map". Once this guide to capacities has replaced the old one containing only needs and deficiencies, the regenerating community can begin to assemble its strengths into new combinations, new structures of opportunity, new sources of income and control, and new possibilities for production.

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."

Motto of the Mondragon Cooperatives in Spain

and Marilyn Wills are the same as the struggles of the Till's and Galati's of Canada the Baker's and the Watson's of Australia, the Strully's and the Dixon's in the U.S.

What is unique in this book, and a valuable learning for all of us, are the chapters in Part II entitled - Whanau. A Whanau is a Maori social structure incorporating all age ranges, interests and experiences. The whanau makes decisions by a consensus seeking method, and above all, power and control are vested in the whanau, not in any individual member.

In the Maori community, one finds non-judgmental acceptance of disability. Intellectual disability is seen as just another fact of life. All personal differences are accepted as having value and mana.

Keith Ballard teaches in the Dept. of Education at the University of Otago. He is interested in emancipatory approaches to research. His book can be obtained by writing Dunmore Press Ltd. Box 5115, Palmerton North, New Zealand.

Marsha Forest and Jack Pearpoint

Courses & Workshops...

the CREATIVE FACILITATOR

(for Inclusive Community)

with
Marsha Forest
Jack Pearpoint
with **Judith Snow**

3rd Annual



Enrollment limited Teams Welcome
A four day hands on course to practice Circles, MAPs, PATH, Solution Circles, Graphic Recording & Process Facilitation.
\$500 tuition includes gala Chinese feast Sat. night!

Nov. 30 - Dec. 3, 1994 in Toronto

Cheques to: Pearpoint Forest Services

Information: **Centre for Integrated Education & Community**
24 Thome Cres., Toronto M6H 2S5
Tel: 416-658-5363 Fax: 416-658-5067

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 the pieces has come together as an intricate Indian mandala with thousands of images circling a heart at the center. I realize my task is to continue to add images and to discern their meaning in relation to the whole.

I am amazed at the power of PATH. I'm afraid some people will use it as a technique and do damage but I can't be the PATH police as we all decided on the course. I trust most will use this precious tool with integrity. I have already done 5 PATHS and still feel I need more training. I am assured that they must only be done in what I would consider an attitude of prayer, one must have a pure heart and be listening for the smallest voice. The course was a gift.

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

Advanced Leadership Training

in
MAPS & PATH

An Intensive Facilitator Training Workshop

Brand new course
in Oregon

with
Marsha Forest
Jack Pearpoint
John O'Brien
in Portland, Oregon
Jan. 20-21-22, 1995



* for people already doing MAPS & PATH
tuition \$400 US

Information: Inclusion Press 416-658-5363
(In collaboration with Pat Jackson & Nancy Anderson)

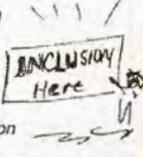
If Ben and Jerry's Ice Cream Can Do It, So Can We

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. Video clips, music, slides, poetry music, graphics, props, lecture modules, combine 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 flavours. It is time to change our style of work and be as bold and inventive as the best in innovative corporate culture. If 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 Auckland 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."

M. Forest and J. Pearpoint

Exciting NEW Workshop

HAND IN HAND
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 Intern'l,
54 MacKenzie Cres., Toronto ONT 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 facilitated communicating 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 planing 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 amazing jazz festival, whitewater 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 Falvey and Richard Rosenbery join the ensemble in 1994.

We opened with a jazz trio to symbolize 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/hers 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.

Superintendents 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.

**Summer Institute
Information - write/fax:**

Joan Spence
Center for Educat'l Leadership
McGill University
3724 McTavish
Montreal, Quebec, H3A 1Y2
fax: 514-398-8260

Friendship: It's About Time

by Sadia Zaman

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

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

**In the middle of difficulty
lies opportunity.**
Albert Einstein

**Things do not Change.
We change.**
Henry Thoreau



INCLUSION PRESS

24 Thome Cresc.
Toronto, Ont. M6H 2S5
tel: 416-658-5363 fax: 416-658-5067
e-mail: CompuServe 74640,1124
Publishers: Jack Pearpoint & Marsha Forest

Remembering the Soul of Our Work
Stories by the Staff of Options
in Community Living
Madison Wisconsin
Edited by John O'Brien & Connie Lyle O'Brien
Options in Community Living
22 North Second St.
Madison, WI 53704
608-249-1585

We Recommend Other Resources:

These resources are respectfully submitted for our readers. They are all treasures to inspire & to share.

Paul Brookes Press
P.O. Box 10624
Baltimore, MD
21285-9945
410-337-9580

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

Expectations Unlimited
P.O. Box 655, Niwot
CO 80544
303-652-2727
Great Resource Catalogue

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

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

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

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

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

This set of 3 videos includes 2.5 hours of the Marsha Forest, Jack Pearpoint & Judith Snow team taped live at a Chicago inclusion seminar. Inclusion Strategies, MAPS and PATH are introduced. The Inclusion Papers (book), a poster & newsletter round out the kit.

Other tapes include: **Choices:**
Inclusion: Issues for Educators.

Available from:
Comforty Mediaconcepts,
2145 Pioneer Road
Evanston, IL 60201
Tel/fax: 708-475-0791.

Kit Price: US \$175 plus \$10 shipping

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, Manches-
ter, Connecticut, 06045

Axis Consultation and Training, **Norman Kunc and**
Emma Van der Klift, 4623 Elizabeth Street, Port
Alberni, British Columbia, Canada, V9Y 6L8
Tel: 604-723-6644

Responsive Systems Associates: **John O'Brien**
and Connie Lyle O'Brien, 58 Willowick Drive,
Lithonia, Georgia, 30038

For the work of **Anne Donnellan, Paul Haskew**
and Martha Leary, 2800 Marshall Court, Madison,
WI. 53705 (Facilitated Communicating)

SAFE (Schools are for Everyone) - c/o Carmen
Ramirez, 9305 Hollings, El Paso, TX. 79924 Tel:
915-757-3575

Join the TASH Task Force for Change. We hope
everyone reading inclusion news is a member of
TASH. For more information write: TASH, 11201
Greenwood Ave. North, Seattle, Washington, 98133 or
fax 206-361-9298. 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.

U.S. News & World Report: A must read - Dec.
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 800-228-2269 or fax 800-327-8904.

Humor Project Inc: - a great catalogue- 110 Saratoga
Springs, NY 12866, USA Tel: 518-587-8770 Fax: 518-
587-8771

We hope you find these resources useful. The infor-
mation is available. All you have to do is write.

THE VIDEO JOURNAL OF EDUCATION

Improving the quality
of today's schools.

Ordering: contact Chet Linton,
The Video Journal of Education
549 West 3560 South
Salt Lake City, Utah 84115
Toll Free: 1-800-572-1153

The Video Journal of Education

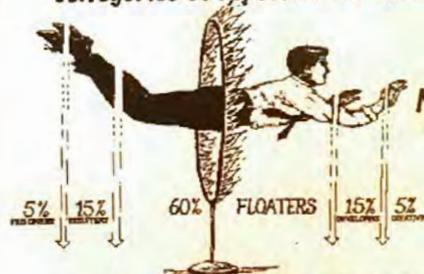
announces the release of:

INCLUSION BRINGING EVERYONE into the COMMUNITY of Learners.

In the Video Journal's tradition, the video is packed with
research based & classroom proven practices for the imple-
mentation of inclusion.

Featuring Marsha Forest and Jack Pearpoint with Judith
Snow, a rationale for inclusion is established, fears of inclusion
are addressed, along with the need to examine personal belief
systems and commit to change. Numerous examples of suc-
cessful inclusive classrooms are seen in addition to the recog-
nition and development of the giftedness that all children have
in order to bring students out of isolation and into interaction.

Categories of responses to Change



Now from
Inclusion
Press

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.**

Hellen Keller

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

Jack & Marsha

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



INCLUSION PRESS

24 Thome Cresc.
Toronto, Ont. M6H 2S5
tel: 416-658-5363 fax: 416-658-5067
e-mail: CompuServe: 74640,1124
Publishers: Jack Pearpoint & Marsha 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/call for information re bulk rates for schools and voluntary/advocacy organizations. Inclusion Press can recommend packets of materials for your conferences, workshops, staff-development and events.

May 1994 edition

New Books! New Books!

Lessons for Inclusion

Curriculum to Build Caring Elementary Classrooms
Institute on Disability, Univ. of Minnesota
Terri Vandercook and Team

Step by step - day to day in elementary classrooms. Outstanding collection of curriculum ideas proven in real classrooms with real children in Minnesota.

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 to constant improvement in your organization - for the amazement and delight of and audience. Five Facets: Destiny-Vision; Ringmastery-Leadership; Encore-Marketplace; All Star Cast-People; Making a Difference-Values!

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 the dance of life."

Inclusion Exclusion Poster

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 build caring "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 & Marsha Forest

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

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 Marsha 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.

Action for Inclusion

4th printing
by O'Brien and Forest
with Pearpoint, Snow & Hasbury

Over 15,000 copies distributed - "A down to earth blueprint of what 21st century education ought to be doing for all kids in regular classrooms. Modest but powerful strategies for making it happen in a jargon-free, step-by-step book."

Herb Lovett, Boston

L'Intégration en Action: Maintenant disponible en Français

From Behind the Piano

3rd printing
Building Judith Snow's Unique Circle of Friends
by Jack Pearpoint afterward: John O'Brien

For parents & advocates who doubt whether to champion their child's cause, this story about Judith Snow & her Joshua committee demonstrates that love and determination will convert insurmountable barriers into conquerable challenges; vulnerability into strength.

Randolf Mazza, parent, Hamilton

Reflections on Inclusive Education

Patrick Mackan C.R.

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

Don't Pass Me By: Writing from the Street

Gary Bunch

A collection of writings from "street kids" who have overcome illiteracy - kids labelled "bad, sad, mad and can't add" Describes Beat the Street - a program for street kids.

All My Life's a Circle

Using the Tools: Circles, MAPS & PATH

M. Falvey, M. Forest, J. Pearpoint & R. Rosenberg

All you wanted know about Circles, MAPS and PATH in a brand new short collaborative booklet.

Bob Blue - Starting Small

An audiocassette of songs written and produced by Bob Blue - sung by children. Features the song "Courage" - a powerful song ab out including!

The Whole Community Catalogue

editor: D. Wetherow

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

Lessons for Inclusion



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. A must!!



WHAT'S REALLY WORTH DOING AND HOW TO DO IT

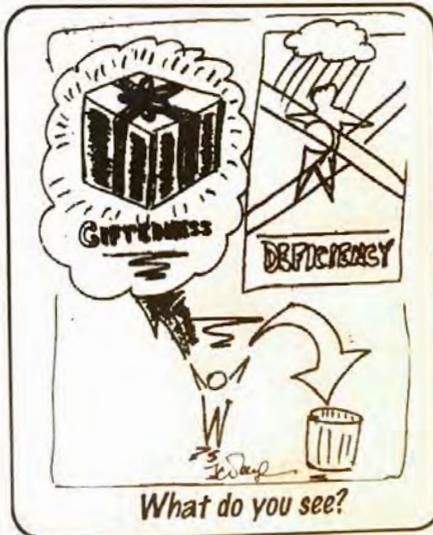
A BOOK FOR PEOPLE WHO LOVE SOMEONE LABELED DISABLED (POSSIBLY YOURSELF)

by Judith A. Snow

The Whole Community Catalogue

Welcoming 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 Epsom Ave.,
PMB 92601, Symonds St.
Auckland, NZ
Tel: 09-638-6179 ext. 8681
Fax: 09-638-6176

Australia Book Orders:
Write: Ruth Edwards
56 Balcarra Ave
Carseldine, 4034
Queensland, Australia
Tel: 07-263-8791

INCLUSION VIDEOS

"To see it is to believe it!"

**PATH Training Video
Introduction to Path**

Prod: Inclusion Press & Parashoot
Exciting, creative, colorful futures planning tool. Jack & Marsha demonstrate 8 steps with an individual and his family. An excellent introduction - linked to the PATH book. (35 min)

Miller's MAP

Producers:
Expectations Unltd & Inclusion Press
Children, parents, neighbors and professionals make inclusion happen - team facilitation and graphics in a MAP.

Kids Belong Together

Prod: People First Association of
Lethbridge, Alberta
Featuring Patrick MacKan - a celebration of friendship and joy - MAPS in action.

**With a Little Help
From My Friends**

Prod: M. Forest & G. Flynn
The basics of creating schools where all kids belong and learn together. Hands on strategies - MAPS & Circles of Friends.

Friends of ...Clubs

Producers: Oregon Dept. of Education
& University of Oregon
A beautiful 15 minute story about creating community partnerships. Friends, friends, friends - the spark of life.

Dream Catchers

Producer: Institute on Disability, NH
New 16 minute video about dreams and circles of friends. Beautiful images, personal stories, images of the future. An inspiration.

Interdependence

Producer: World Interdependence Fund
48 min. video about teenagers discovering power in themselves. Powerful youth - cooperative learning. An inspiration.

PATH Demonstration

Producer: U. of Dayton, Inclusion Press
60 minute Path with a group of educators and parents. An excellent video to follow the Path Training Video.

**Together We're Better
Staff Development Kit
for Inclusion**

Producer: Comfory Media Concepts
Set of 3 videos - 2.5 hrs (3 tapes) of Marsha Forest, Jack Pearpoint & Judith Snow taped live at a Chicago seminar. Inclusion Strategies, MAPS & PATH introduced. Great overview.

**Inclusive Education :
The Issues**

Series of 6 videos produced in New Zealand (Mar.92) with Marsha Forest & Jack Pearpoint
National Training Resource Centre
Video Production Unit
Kimberley Centre PM Bag 4004
Levin, New Zealand
Tel: 06-368-7159 Fax: 06-368-7131

For permission to reprint an article in Inclusion News, call or fax Inclusion Press:
Tel: 416-658-5363
Fax: 416-658-5067

With Liberty
and Justice
for ALL

NEW Resources!

Fear the Fear
And Do It
Anyway!



INCLUSION PRESS

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Fax 416-658-5067

e-mail: CompuServe 74640,1124

May 1994 edition

Suggested Contribution	Books	Copies	Total
Path Workbook Planning Positive Possible Futures	\$12 + \$3/copy shipping	_____	_____
The All Star Company Creative Organizational Transformation	\$25 + \$3/shipping	_____	_____
Lessons for Inclusion Curriculum Ideas for Inclusion in Elementary Schools	\$12 + \$3/shipping	_____	_____
What's Really Worth Doing Judith Snow's new Book on Circles	\$12 + \$3/copy shipping	_____	_____
The Inclusion Papers Strategies & Stories	\$12 + \$3/copy shipping	_____	_____
Changes in Latitudes/Attitudes Role of the Inclusion Facilitator	\$12 + \$3/shipping	_____	_____
Treasures Images of Inclusion from NH	\$12 + \$3/shipping	_____	_____
All My Life's a Circle Booklet putting Circles, MAPS & PATH in Action	\$6 + \$2/shipping	_____	_____
Reflections on Inclusive Education Thoughtful Stories	\$12 + \$3/copy shipping	_____	_____
Don't Pass Me By Stories from the Streets	\$12 + \$3/copy shipping	_____	_____
Action for Inclusion The Classic on Inclusion	\$12 + \$3/copy shipping	_____	_____
Parcours: Path en francais L'Intégration en Action (en Français)	\$12 + \$3/copy shipping	_____	_____
From Behind the Piano Building Circles of Friends	\$12 + \$3/copy shipping	_____	_____
The Whole Community Catalogue Great Resource Catalogue - Indispensable	\$15 + \$3/copy shipping	_____	_____
Inclusion - Exclusion Poster 18 X 24 glossy color graphic	\$10 + \$2/copy shipping	_____	_____
Bob Blue's Music - Audio Tape	\$12 + \$2 for shipping	_____	_____
Inclusion News	\$2 + \$2 for shipping	_____	_____
Inclusion News in Bulk (box of 200)	\$100 - includes shipping in NA	_____	_____
Videos			
PATH TRAINING VIDEO KIT Path: Introductory Training Video WITH companion PATH book.	\$75 + \$5 shipping	_____	_____
PATH Demonstration Video Follows PATH Training Video	\$55 + \$5 shipping	_____	_____
Dream Catchers Dreams & Circles	\$55 + \$5 shipping	_____	_____
Friends of ... Clubs Friends, friends, friends	\$55 + \$5 shipping	_____	_____
Interdependence Teenagers Exploring Interdependence	\$55 + \$5 shipping	_____	_____
Miller's MAP MAPS in Action	\$55 + \$5 shipping	_____	_____
With a Little Help from My Friends The Classic on Circles & MAPS	\$55 + \$5 shipping	_____	_____
Kids Belong Together MAPS & Circles	\$55 + \$5 shipping	_____	_____
Together We're Better (3 videos) Staff Development Kit (3 videos)	\$175 + \$10 shipping	_____	_____

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Inclusion! It's About Change!

Jack Pearpoint & Marsha Forest

Inclusion means change! We believe both inclusion and change are inevitable. Whether we choose to grow with and from these changes is a choice.

It has been instructive to be a participant in hundreds of emotional meetings about "inclusion", when it is crystal clear after a few minutes 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 curriculum 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" "I". The buts that are couched in deprivation to the other children reflect both ignorance of virtually everything we know (for centuries) 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 underneath 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 'putting people away' is a decision just one step away from extermination.

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 had 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. In interviewing people about that period, there is an overwhelming pattern. Every single person remembers being terrified. No one can remember 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 is nonsense! 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 are however, 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 abhorrent. 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 slash 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 jobs. 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 Olesen 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 meet every problem 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!
and
YES, WE CAN*

These are messages we can adopt for our own work!

Finally we like to remember that "An injury to one is an injury to all!" and 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.

1. Practice Random Kindness and Senseless Acts of Beauty.
2. Stop. Breathe. Think. Act.
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. Forest, J. Pearpoint & 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 Anen Tekahentahkhwa (Geri Cross), an educational leader from Kahhnewake Mohawk Territory:



OHEN: TON KARIWENTEHKWEN

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 the four winds
...to our Grandfathers,
the Thunderers
... to our Grandmother, the Moon
... to our Elder Brother, the Sun
...to all the stars in the sky
...to the Creator

This prayer ends 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 put your
minds 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 Richie Tel: 031-538-7717
Fax 031-538-7719
- June 2 - 5 - Bolton Inclusion Conference - Manchester, England. Contact: Joe Whittaker. Fax: 44-204-399-074.
- June 12-14 - Texas Inclusion Institute - Fort Worth, TX. Contact: Karen ph 204-947-1249 or fax 204-774-4402
- July 4-15 - McGill Summer Institute - Montreal. Contact Joan Spence at ph. 514-398-7044 or fax 514-398-8260
- July 25-29 - Manitoba Association for Community Living July Event, Winnipeg, Manitoba. Contact: Marcia Dozier. ph. 204-947-1118.
- Sept. 12-14 - Creative Facilitator Course in Winnipeg, Manitoba. Contact: Dave Wetherow ph. 204-947-1249 or fax 204-774-4402.
- Sept. 16-17 - Thunder Bay, Ont. Contact: Doug Reedhead ph. 807-623-1676
- Sept. 26-29 - Workshops in New Jersey. Contact: Patti Scott. ph. 908-707-8844 or fax 908-503-9345.
- Oct. 3-5 Albuquerque, New Mexico area. Contact Leau Phillips at 505-268-2564
- Oct. 7-8 in Taos New Mexico area contact Shippen Poirier and Jeanelle Pasternack at 505-776-8279
- Oct. 24-27 at Brandeis Univ., Lemberg Children's Center, Waltham, MA. Contact Howie Baker at 617-736-2200
- Nov. 1-4 - Communitas Residential Workshop in Connecticut. Contact Pat Beeman or Linda Meadows. ph. 203-645-6976 fax 203-645-1809

Nov. 30-Dec. 3 - Toronto Annual Creative Facilitator Course. Contact Marsna, Jack or Cathy at ph 416-658-5363 or fax 416-658-5067

Dec. 7-10 - Workshops at TASH in Atlanta. Phone 206-361-8870 fax 206-361-9208.

Jan. 8-12, 1995 - Vancouver, B.C. Contact Al Etmanski at 604-439-9566 or fax 604-439-7001.

Jan. 15-30, 1995 - Oregon for two weeks. Contact Pat Jackson and Nancy Anderson at ph. 503-378-3598 or fax 503-373-7968.

The Center for Integrated Education & Community

has on going contracts with:

- School Association For Special Education, Dupage County, Illinois
- Bolton Institute of Higher Education - England
- Forest Grove School System, Forest Grove, Oregon
- Queensland Parents of People With Disabilities, Brisbane - Australia
- Grand Island Public Schools, Nebraska
- Thunder Bay Assoc For Community Living, Ont.
- New Mexico North East Regional Center Co-op
- Communitas, Manchester, Connecticut
- Project Choices, Chicago, Illinois
- Oregon State Dept. of Education
- Winnipeg Assoc. for Community Living - Man.
- Stockport Health Authority - England
- Auckland College of Education - NZ
- Ontario Integration Action Group
- Jay Nolan Community Services - Los Angeles, CA
- Whiterea Polytechnic School of Nursing, N Z
- Christchurch Polytechnic School of Nursing, N Z
- National Association of Trainers, Auckland, NZ
- Covey Training Institute, NZ

and many more...

Recommended Reading

- ASCD - Education Leadership Magazine: 1250 Pitt St., Alexandria, Virginia 22314-9718 Tel: 703-549-9110 ext. 405
- Block, Peter, *Stewardship*. San Francisco: Berritt Koehler. 1993.
- Covey, S.R. *The Seven Habits of Highly Effective People & First Things First* Simon and Schuster, N.Y. 1989 & 1994
- DeBono, *Six Thinking Hats*. Little Brown, N.Y. 1986
- De Pree, Max. *Leadership is an Art*. Doubleday, N.Y.
- Dryden, Gordon & Jeannette Vos: *The Learning Revolution*. Profile Books, Auckland, NZ 1993
- Jupp, Kenn: *Everyone Belongs & Living a Full Life*, Souvenir Press, Human Horizon Series, 43, Great Russel St London, England, WC1B 3PA Fax 071-580-5064
- Kozol, Johathan. *Savage Inequalities*. Crown Publishing, NY 1991
- Marsh, Nick. *The All Star Company*. Inclusion Press, Toronto, 1994)
- Owen, Harrison. *Open Space Technology*. 7808 River Falls Drive, Potomac, MD, 20854
- Paley, Vivian Gussin. *You Can't Say You Can't Play*. Harvard Univ. Press, Cambridge, MA. 1992.
- Sarason, S. *The Predictable Failure of Educational Reform*. San Francisco: Jossey-Bass
- Senge, Peter. *The Fifth Discipline*. N.Y. Doubleday
- Sibbit, David. *I See What You Mean, Fundamentals of Graphic Language, Graphic Guides, Inc.* 832 Folsom St. Suite 810, San Francisco, CA. 94107 Fax: 415-543-2021
- Von Oech, Roger. *Whack on the Side of the Head; Kick in the Seat of the Pants*. Warner Books, 1992

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 our thanks 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 where ALL can belong.

SAMIDEANOJ

Samideano 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 "samideanoj."

We hope readers of Inclusion News will contact our SAMIDEANOJ when they travel outside of North America. We do not list our North American samideanoj as fortunately they are too plentiful to list.

Australia and New Zealand

* QPPD in Brisbane, Queensland, Australia. Jan Dyke and Pam Watson Fax: 61-7-368-3004 Tel: 7-369-2498

* Auckland College of Education. Ray Murray, Faculty of Special Education Fax: 64-9-638-9756 Tel: 9-638-6179 x 8681

* Wellington, New Zealand - IHC National Office - Sue Gates Fax: 64-4-4720 Tel: 64-722-247

* Christchurch, New Zealand Kimberley da Silva & Linda Grenell Fax: 03-366-6544 Tel: 03-379-8150

Britain

* Centre for Studies in Integration in Education (CSIE) Mark Vaughan and Linda Shaw Fax: 44-81-452-6898 Tel: 44-81-452-8642

* Bolton Institute of Higher Education. Joe Whittaker Fax: 44-204-399-074

* Kenn Jupp Fax: 44-61-366-6460 Tel: 44-61-366-0200 CompuServe: 100117,3112

* Pete Richie in Edinburgh Tel: 44-31-538-7717 Fax: 44-31-538-7719

* Heriot Watt University in Edinburgh, Fernando Dinez Tel: 031-558-6448 Fax: 031-229-4962

**Life is either a daring adventure
or nothing.**

**Security does not exist in nature
nor do the children of men as
a whole experience it.**

**Avoiding danger is no safer in
the long run than exposure.**

Helen Keller



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