

INCLUSIONS

KUMBAYAH 1994
The Third International Camping Congress
THE INTERNATIONAL EDITION



A PUBLICATION FROM THE INTEGRATION TASK FORCE OF THE ONTARIO CAMPING ASSOCIATION

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INTRODUCTION

Why INCLUSIONS? Our first editor, Dr. Vince Murphy, looked to the international singer/songwriter from Hibbing, Minnesota for an answer, "Bob Dylan continues to be right: 'The times they are a changing.'" With the advent of INCLUSIONS, the Integration Task Force celebrates some of these changes in camping. Today so many children are included in all manner of camp and camping. These inclusions have enhanced not only the lives of children with special needs and their families, but the lives of all campers who participate. As a result, whole camps and indeed, camping as a whole has benefitted."

(January 1993)

In this **International Edition**, pieces by Dr. Lou Brown and Shafik Abu-Tahir place the philosophy and practise of inclusion in an historical context, while submissions from Ontario Camping Association member camps provide concrete illustrations of current inclusionary models. These range from elegant clinical summaries by Sari Grossinger of Camp Robin Hood to articles from Martyn Kendrick, Judy Shine and Laurie Baker describing opportunities that they have seen for ALL children with disabilities, parents, camper peers and camp staff.

Barbara Thomber's Interest Session (Saturday, March 5) titled "Someone's Laughing Lord..." will review and elaborate upon these achievements.

The international leadership of educators Dr. Marsha Forest and Jack Pearpoint, out of their mid-town Toronto home has been central to the inclusionary movement for decades. The wonderful thing about their writing and teaching practice is the ability to locate universal truths in particular events and instances from world wide travels. They don't "tell" us about inclusion; rather they "show" us - vividly. The story woven by Pearpoint concerning "The Butwhatabout Kids" and Marsha's whitewater canoeing adventures is a memorable example.

Like many camps, Forest and Pearpoint draw inspiration from aboriginal cultures and earth values. This month they will be returning to visit their friends among the Maori in Aotearoa (New Zealand). Their writings on inclusion also go beyond developmental or physical disabilities to all devalued persons and forms of intolerance, providing a rich sociological perspective. In this regard, the review of Jonathan Kozal from

Forest and Pearpoint's collection is especially relevant. With Kozal, they are unwilling to allow educators and administrators to hide behind the buzzwords of "excellence and quality", while excluding children from mainstream opportunities.

George F. Will knows something about excellence. The Pulitzer Prize-winning columnist and political commentator's baseball text, "Men At Work" (1990) was acclaimed in The New York Times Book Review: "An excellent book about excellence. All fans will be in Will's thrall and in his debt." We are also indebted for his witty and beautiful portrait of his oldest son born with Down Syndrome, "Jon Will: A Gift That Keeps On Giving", reprinted from NEWSWEEK.

"At its heart inclusion is a philosophy of creating community out of the presence and giftedness of everyone present. Given the world we now have, inclusion also necessarily involves welcoming into the community those who have been excluded and recreating the community so that these people's giftedness becomes part of the everyday life of all." (Judith Snow, "Not Idolizing The Average")

Forest and Pearpoint value ALL children and in particular look to those with disabilities as a source of celebration rather than despair. Yes, Forest and Pearpoint, together with all those who share and enact their values are optimists(!), hopeful of humankind's capacity.

But you do not have to look any further than KUMBAYAH'S "Program Rainbow" to see that hope and vision together with respect for the dignity of individuals, are also at the core of camp programs and camp leaders, everywhere!

ABOUT OUR GUEST EDITORS

Jack Pearpoint and Marsha Forest are the founders and directors of the Centre for Integrated Education and Inclusion

Press. Many of the articles in this 'International Edition' were selected by Jack and Marsha from Inclusion Press publications, as well as from other international and local sources. They travel exten-



sively in Canada and the United States, as well as New Zealand, the Netherlands, Sweden, England, Wales, Scotland and Ireland writing and conducting institutes, helping schools and organizations to build inclusive community. Jack and Marsha both have appointments as Adjunct Professors at McGill University's School of Education.

Marsha and Jack have pioneered in the development of several innovative problem-solving tools -- MAPS, PATH, CIRCLE OF FRIENDS, and CREATIVE FACILITATION. The Centre's basic belief is that Together We're Better! Together Marsha and Jack work creatively using collaborative methods, music, colourful graphics and video.

Marsha has 25 years experience as a teacher and advocate for children and families. She worked in special education and earned her doctorate from the University of Massachusetts in Teacher Education/Leadership and Administration. Jack has 25 years experience running innovative adult education programs, beginning in Ghana and Nigeria with CUSO (Canadian University Service Overseas). He served as President of Canada's Frontier College for fifteen years. There he developed unique programs such as Help, Beat the Street and SCIL, the first Canadian literacy training program.

For relaxation, Marsha and Jack enjoy white-water canoeing, wilderness hiking, cross-country skiing and travelling. Their latest adventures included hiking the Himalayas, abseiling and caving in the Lost World, (and Jack did a tandem parachute jump) in New Zealand.

Marsha Forest and Jack Pearpoint

We are delighted by this opportunity to collaborate with The Ontario Camping Association and The Canadian Camping Association/Association des camps du Canada.

* There is much to praise in the inclusionary efforts of Ontario camps. Growth and change has been remarkable. It is evident that many camps benefit from partnership models while others have initiated their own supports. Indeed camps of O.C.A. president and past president support children with disabilities.

* Struggles are inherent, but it is important to let each other know what we are doing right and build up; rather than criticizing and tearing down. In other words - working with each other in the same manner that we would wish to guide our children.

* Our experiences in classrooms as well as in recreation settings have taught us that when given the opportunity, leadership for inclusion comes from the children themselves regardless of labels or abilities.

* Our challenge is to those, to you, not yet accepting children with developmental labels at camp. Frequently camps with purposeful, coordinated approaches to inclusion are also those most open to Children's Aid Societies, to medical associations, to families of children with learning disabilities etc. to

diversity. We are concerned that some camps are doing the work of all camps. It is our hope that this decade will continue to bring a more equitable sharing of human and fiscal resources.

FEATURE ARTICLE...

THE "BUTWHATABOUT" KIDS!

Marsha Forest and Jack Pearpoint

We woke up early to drive to the Madawaska Kanu Centre about a half hour from our summer retreat in Ontario. We had signed up for the one week whitewater kayak course and had the usual apprehension one feels the first day of school. It's always humbling to be a student again.

We arrived. Our instructors were a healthy looking lot, brimming over with enthusiasm. After a hearty welcome, we were taken to a nearby lake to begin. The first thing we noticed was the mixed bag of students in our group. They ranged from fourteen to 55. Women and men, all sizes and shapes. An interesting lot.

After warm up exercises and the accompanying moans and groans, we were wedged in kayaks. The first thing we would practice was getting out safely. We had naively assumed the name of the game was to stay in the boat - not to fall out. Wrong. Fall out we did - over and over again. That was our first learning of the week: Never assume you are going to learn what you think you are going to learn. BE OPEN.

The next exercise was the beginning of the Eskimo roll. We thought this would come in year two. Morning one we were instructed to "tilt your body into the water, and from an upside down position, flip the boat using only your hips and knees and very little hand pressure." The Kanu Centre booklet says and we quote, "It should feel very easy." HA!

It wasn't. Marsha remembered sitting upside down in the water with her 49 year old life scanning her eyes. She decided to get out of the kayak the first way we were taught. "Pull the little tab on the kayak skirt and slip out gracefully." Graceful she wasn't, but slip out she did. She could see the rest of the class smiling and laughing. Jack was having a ball and at that



moment, Marsha hated all of humankind, especially kayakers. But she persisted.

The next lesson was called the "Bow Roll." Here's how it's described on page 41 of the Kayak and Open Canoe Technique Manual. (Remember you are upside down in the water):

1. Slap the bottom of your kayak - to get attention.
2. Then wave your hands back and forth along-side of the boat.
3. The rescuer paddles quickly up to your boat and touches your waving hands with his bow.
4. Roll-up using his bow."

Marsha decided to try one more time. Bravely (or stupidly), she was under the water again, only this time she was certain she was drowning. Headlines flashed by, 'Noted Canadian educator lost under kayak on summer vacation.' Once again, Marsha decided to get out the only way she could. She banged her knee and emerged gasping and spluttering. As everyone else played and paddled, she headed for the beach where she breathed, recovered, and sulked hoping nobody would notice.

Tears welled in her eyes. The internal argument raged. "I'm having fun, right? I'm paying good money for this. I'm on vacation. Why am I doing this to myself???"

Marsha made an important decision - quickly. She took several deep breaths and headed for the lead teacher, a gracefully skilled kayaker. As calmly as she could, she said, "Diane, this isn't for me. I'm not getting back in that little boat. I feel awful. I'm so embarrassed." Mercifully, Diane smiled and explained this was not unusual.

"Some people find the kayak experience claustrophobic."

"Yes, yes, that's me. Claustrophobic. Do I have to go to Kayak special education?"

Diane did not give a lecture on the virtues of kayaking or "sticking to it". She didn't deliver the 'if at first you don't succeed, try again' talk. Instead, she suggested we go right back to the office and arrange a transfer to the whitewater canoe class.

Marsha said good-bye to her fellow kayakers sheepishly. Jack was supportive, but she was still embarrassed. She felt like a drop out, a failure. In spite of recalling all the fancy leadership and management theory about "fast-failure", at that moment, she felt awful. "My 'self-esteem' was at an all time low. My pride was hurt. I felt like a total loser."

Back at the Centre, Claudia Kerckhoff-Van Wijk and Dirk Van Wijk, the husband and wife owners and managers (and former whitewater champions) heard Marsha's plight. Before she could dry out, she was transferred and delivered personally to the beginner whitewater canoe group.

Her initial tandem canoe partner was a very tall thin Italian named "Moss" who was a policeman in Rome. She loved

him, the canoe, and her new 21 year old instructor Sean McSweeney. "I could see the water and the sky. When I fell into the rapids, which I did frequently that whole week, I was IN not UNDER the water. After a few forward strokes, cross draws, high and low braces, I was a new woman. Restored was my pride, my self-esteem and my summer vacation.

Why can't schools be run like the Madawaska Kanu Centre? Why can't students having trouble move around and find a comfortable place to learn? Why do we make students fail rather than giving them options and alternative choices?

Our experience at the Kanu Centre was fast becoming a new and exciting metaphor for us as educators. Our thinking and values about how we feel education could and should be was reaffirmed.

Marsha symbolized the student we too often lose. She didn't fit in kayak school. The school then offered her another positive option with another teacher and in another location. They did not insist she continue to be miserable and fail (and thus quit dejected, hurt and angry). Instead they offered another way to learn the same basic skills - in a two person canoe - not alone - and above the water. It worked. Marsha had a ball and learned to love whitewater canoeing.

When children "fail", our systems too often simply label and "blame the victims" who are tested and placed in special education despite the massive data which shows this approach doesn't work. To us special education is neither special nor educational. Special education is an expensive and poor excuse for not finding creative and unique options to keep ALL children in the "mainstream" of life.

ALL MEANS ALL

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

But, we're too small.

But, we're too big.

But, we don't have the budget.

But, we don't have the community support.

But, we don't have the training.

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

I'm leaving.

I don't love you anymore.

Get lost!

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

new book *The Classroom Crucible*, Edward Pauly states:

"...American Education is failing, and the reforms and rhetoric aimed at salvaging it are based on ineffective, misdirected views of how schools work," (pg. 1) "...American education is already in deep trouble, and it is quite possible that it will deteriorate even further. The education policy debate and most of the education reform movements are engaged in a fruitless search for magic-bullet solutions to education's problems, even when all the evidence shows that no magic bullets exist. While the debate continues, the nation's students are caught in a education system that is sliding from mediocrity to outright failure." (Basic Books, 1991, pg. 197).

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

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

“YES-BUT” KIDS

We must get rid of the notion of “Yes-But Kids”. There are no “Yes-Buts”. There are only children. Recently, we spoke at an educational conference entitled ALL KIDS BELONG TOGETHER. Good title, but that's all it was - a title. Speaker after speaker talked about quality education of “all BUT”. By the time the BUTS were finished, we concluded no one would be left in “regular” education. And when the “BUTS” stopped, the “Butwhatabouts” began. The logical outcome of that conference was an education system that “educates the best and simply manages and labels the rest.”

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

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

Meanwhile Back at the Kanu Centre

Marsha was quivering at the top of Chalet and Staircase rapids. “My heart pounded. My canoe partner was a slight, thin, twenty-one year old woman from New Hampshire. She was at the stern of the canoe, I was in the bow. The water looked to me like Niagara Falls. Our 21 year old instructor helped us plan a course of action. We took off. Down the rapids we flew. We literally bounced off one rock and sped backward in to the next set of rapids. This wasn't the way we planned it as we careened through the churning Madawaska. We got the canoe facing downstream again, took another set of rapids and spun into an eddy (quiet water) where we had been heading. I was screaming for joy. ‘But, we didn't do it the way we said we would,’ said my perfectionist partner. I was in another space, “We made it! We didn't lose the boat, the paddles or end up in the water,” (like we did the next time around).

Annie is a lot like those turbulent waters. Beautiful and yet unpredictable. We can't always see what is underneath the surface. We can do the best we can, chart a course of action, but we must always have the flexibility and courage to change course, even in midstream, in order to reach our destination.

It was actually challenging and fun getting through the whitewater of the Madawaska. It should be an exciting venture figuring out how to get through to Annie. She is a person who challenges us to be creative in figuring out the puzzle named Annie and the route to follow so we enjoy life - including the rapids -together.

The instructors at the Kanu Centre saw every problem as a challenge, not as an impossible demand. We told the raft team about our friend Judith Snow, a person who uses a wheel-chair and is described by many as “one of the most physically disabled people in Canada.” We asked if the rafters would take Judith down the rapids. Their response was universally a resounding “YES! Great! when? What does she need? How many extra people? What equipment?” This refreshing response is unfortunately not common in our schools when we ask if a student with extra needs can come in the door.

We'd like to trade Sean, Diane, Claudia and Dirk for many of the education administrators now running schools - schools that still reject the Judiths and Annies of the world. We would like to see the philosophy and practice of the Madawaska Kanu Centre permeate our school systems. This way, more kids would stay in the boat rather than falling out into the prison stream, the institution stream, and too often, tragically drowning and wearing out those who try to do the rescue.

AT CAMPS...

HARBOURS OF HOPE

By Martyn Kendrick

Every morning for a month this summer a bus arrived at the school close to Harry McCloy's house. Harry was always there early, a trademark smile lighting up his six year old face. Once on the bus, he would look out the window as the bus wound

through the streets of the city, chat with friends and in no time at all the bus would be pulling to a stop on Queen's Quay, alongside the Harbour Castle Westin.

Together, with more than 200 kids from across Metro, Harry would pass the man selling hotdogs from his stand and laugh. "Come on Harry", a friend would call out from the throng. And Harry, notoriously slow, would laugh again, and the scent of the lake and the sight of sea gulls swooping and diving all around him would leave him giddy with mounting excitement.

As he approached the special gate, the bus marshal would usher him onto the ferry and there among friends from his YMCA day camp group, the sun shining, the waves rocking against the giant hull, Harry would slip down into the promise of another island day.

Sounds normal? Sounds great, but even five years ago to find an integrated day camp, a camp where children like Harry or thousands of other children with special needs could meet with their non-disabled peers, was next to impossible.

Three years ago, excluding a handful of integrated day camps, you had to travel two hours beyond Metro Toronto's boundaries to find a comparable alternative for Harry. Today, thanks to R.E.A.C.H. For The Rainbow and other committed advocates of integration, there are many such camps within a half hour of the city centre. Project Rainbow has made integration a reality for more than 200 kids per year in day and residential programs across Ontario. While it is easy to be



PROJECT RAINBOW ONTARIO LOCATIONS

swept along by the joy of the children, few know how rewarding and exciting the move towards integration has been for the parents.

Jennifer Hoyle is a single mother with two children, Tessa and Abby. Both children have cerebral palsy. Tessa cannot communicate verbally. Abby is more mobile and articulate. Two years ago, after a frustrating search for alternative camps for her children, Jennifer Hoyle, turned to R.E.A.C.H.

"Before that, I used to send them separately to segregated camps. Tessa could tolerate it, to a degree, but Abby always came back saying she didn't want to go again. It is a very safe,

clinical setting, and that's good in its way and necessary, but it wasn't the rough and tumble of camps that I felt Abby and Tessa would love, if they had the chance to experience it. And besides that, they were attending an integrated school together and I couldn't justify dividing their recreation from other aspects of their life.

"They felt in their bones that they were being segregated. I tried a church camp, but they just weren't sure, you know, of what they were supposed to do. What I wanted was simple enough, but I couldn't find it until I discovered R.E.A.C.H. and I can't begin to explain what this has meant for both me and my children".

Both Tessa and Abby have been at residential camps for two years now. Jennifer explains how happy Tessa is and how much she looks forward to going to camp. Both have made notable strides in their developments. They are together.

They are actively involved in the crafts and games. They are understood and accepted. For Jennifer, acceptance by the other children in the camp is one of the most important aspects of the camp program. And she believes that acceptance is fueled by the attention R.E.A.C.H. project managers and camp counsellors pay to all aspects of the camp experience.

"My kids are my life and I understand their needs and desires. Given my experience I found it hard to believe anyone else would or could. Tessa is non verbal and so I am naturally worried when she goes somewhere without me. What parent wouldn't be? I worry that the people around her won't get to know her.

In the old days, if I sent them off to camp I would get this intimidating looking application and I would spend days explaining my children on paper to people I didn't know who were going to take care of them. For the week they were gone, I would be worried sick. What happens in the R.E.A.C.H. experience is so different. There is a 'user-friendly' form to fill out. A counsellor visits with you and your child. They know the camps and they get to know us. They make recommendations about which camp is most suitable based on our needs. Their involvement and interest throughout the process makes you feel so secure.

I really only realized this fully during the second year of camp. I was so sure that my children were being taken care of, accepted, understood, enjoying new experiences, growing, that I let go. I really just let go. I spent a week catching up on my sleep and taking time for myself. And it was only when I let go that I realized how much I had been holding onto. I can't remember the last time I felt that I could relax without feeling guilty or worried. It isn't just me. Many parents I know feel this way. We think the camps are not just a gift to our children, but to the whole family."

The fight for integration is taking place on many fronts. There is still much to be done, but together with parents, camp counsellors, camp directors, and a growing army of children, both able and non-able bodied who have shared their lives in

"island" camps across Ontario, the movement is gaining momentum.

To understand why you need only to listen to a parent like Jennifer Hoyle, or better yet, watch Harry one summer day as he steps off the ferry onto Toronto Island. Watch as he turns when a friend calls out, "Come on Harry", and a hand slips into his and the lines of an emerging smile trace a shadow across his cheekbones, circle around the eyes, then burst across his face like a storm. "I'm coming", he says, "I'm coming."

Martyn Kendrick is a writer, a communications consultant, and teacher with a special interest in children. November 1993

A COUNSELLOR'S JOURNAL AT HURON CHURCH CAMP

By Judy Shine



Judy Shine has been a pioneer in this initiative at Huron Church Camp and comes through an Anglican exchange program from her home of Kilkenny, Eire.

Huron Church Camp is an O.C.A. member residential camp and is a notable pocket of inclusionary excellence in southern Ontario on the shores of Lake Huron. Camp Director Nick Wells believes that "all means all" and includes campers with a

range of developmental disabilities. His cabin complement is increased by three senior counsellors to enable support to three children per session among 60-90 typical campers, during all camp periods; high and low.

Judy's first camper was Christy, a young adolescent who communicates with eye contact and smiles and later, Tessa was in Judy's cabin. Leadership is "bottom-up" from campers as it is so often!

PEER INTERACTION:

Christy got on great with the other campers in our cabin. They all benefited greatly from Christy being a part of our cabin. She had two special friends, Lisa and Kate, who were always willing to take Christy's hand and walk with her from place to place. When offered their hands she would automatically drop mine and take theirs. The kids also tried to interpret Christy's random hand movements, thinking she was trying to say something with it - maybe she was. As the week went on the campers got better and better at including Christy, in asking her questions and talking to her directly rather than asking me questions about Christy, as well as telling Christy to stop doing something rather than telling me that Christy was doing something she shouldn't be doing. They really began to see Christy and treat her as an equal. That was beautiful to see.

DAY 1 - SUNDAY, JULY 25TH

It was great to see Tessa again. She seemed to recognize me more and more as time went on. She only cried for a few seconds when her Mom left, then she was distracted by everything going on around her. She beamed with delight just watching all the other kids around her in the cabin. She sat on the ground in a circle with everyone to write up cabin rules and was very content there.

We had a picnic supper. Tessa ate really well, even though she was very distracted by everything around her. She didn't like the peach juice we had but drank water instead. We went back to the cabin to change and then to orientation sessions of rules of the beach, dining hall, camp and the theme of the week. Tessa sat quietly, perfectly happy just to be in the middle of it all. Even already I have numerous volunteers to help push Tessa's jogger and to carry the mat we have to sit on and open doors. The kids have really taken to Tessa, as she is full of fun and giggles and they respond to that. We had a great time dancing to music in the cabin together after supper.

Tessa was delighted to get into the jogger - all excited with it.

After the sessions we had some games with all the camp - nickel tag passing a hula hoop around a circle. Tessa enjoyed all the excitement that generated too.

Now was chapel - everyone sat on the floor so we joined them and that worked really well. We got up and danced around for the songs and Tessa wiggled with delight, going as stiff as a board. After, we had a snack and a story before bedtime.

INTEGRATION IS A TWO WAY STREET

The education of exceptional children is so frequently surrounded by confrontation and anger and recrimination. The great sorrow is that this conflict is between parents and school people. The wellbeing of children, their growth, their view of themselves, their respect for others, their willingness to be of service to others, indeed their very happiness, depends on a strong, positive, ongoing respectful collaboration between parents and school people.

Twenty years of welcoming all children, able and disabled alike, to their neighbourhood schools, has given all of us, parents, teachers, principals, and administrators alike, a profound joy in our profession and an immense pride in the achievement of all our children. Being human, we have even greater joy in the success of those students who have grown despite great personal disabilities.

Schools that welcome disabled pupils give a clear message to all other students. "Relax...you don't have to be 'perfect' to be loved, honoured, and respected, you need only be here."

There is indeed 'magic' in the neighbourhood school.

James Hansen, Superintendent of Operations, Hamilton-Wentworth, Roman Catholic Separate School Board

DEFINITION AND BACKGROUND...

WHAT IS INCLUSION?

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 labelled as "black" people! So Rosa Parks sat down on a bus on 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 who abilities are regularly denied or ignored feel that society is not honouring 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 and attempts 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 that we are "one" even though we are not the "same". The act of 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 favour. We were all born "in". Society will immediately improve at the point we honor this truth!!

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SUPPORT FOR INTEGRATION

By Lou Brown

Recently, the ideals imbedded in four major historical movements have been merged with the dreams of individual dignity, personal freedom and fair access to opportunities; the resulting ideologies have penetrated the consciences of many who interact with adults with severe intellectual disabilities. Old values, expectations and practices have been challenged, modified and expanded and, in some cases, discarded.

The Veterans Rehabilitation Movement. After World War II thousands of military personnel returned home injured and in dire need of assistance. In response, a variety of services were established for people who contributed to the military effort and their families. Many of these services were specifically designed to assist those with war related injuries make meaningful contributions to the local enterprise system. To "Hire a disabled Veteran" became a respected national obligation. As a result, thousands of veterans with disabilities, when given opportunities and reasonable supports, demonstrated outstanding vocational achievements.

Many reasoned that if the services provided veterans with disabilities resulted in meaningful contributions to the growth and vitality of a nation, why not provide similar resources to nonveterans who were disabled? This was done and the resulting successes are sources of national pride. Indeed, a clear trend within the vocational rehabilitation movement has been the gradual inclusion of more people with more diverse kinds and degrees of disabilities in its service system. The day when all adults with disabilities will be eligible to benefit from the extremely important resources of vocational rehabilitators is rapidly approaching.

The Civil Rights Movement. In the late 1950s and early 1960s the Civil Rights Movement primarily focused upon attaining full citizen status for black people. Black people began to realize a voice in government, a chance for decent education, the freedom to live where they wanted, access all public environments, equal protection from laws and regulations and the right to unrestricted participation in the enterprise of their country. While much more can and must be accomplished, millions of black people benefitted tremendously from new opportunities and resources and have since made wonderful contributions to society. Thus, we have another example of people who were once denied, demonstrating remarkable achievements in all areas of life, when given the opportunities and resources to perform.

The Women's Movement. In the 1970s and 1980s the quest of women to realize full citizenship, including fair and equal vocational opportunities, became a salient social movement. One of the major arguments offered was that attitudes, values, laws and regulations exist that confine women to environments, activities and roles that are unduly restrictive, demeaning, wasteful, unfair and harmful. Further, when given opportunities to function freely, women will demonstrate their

abilities to make contribution that are at least equivalent to those of men. In fact, since women realized expanded opportunities, there have been few areas of life in which they have not demonstrated outstanding competence, leadership and effectiveness.

The Integration Movement. In the early 1970s some started analyzing the ways people with intellectual disabilities were treated and came to the insightful and valid conclusion that they were unnecessarily excluded, degraded, devalued, denied, protected, deprived and harmed. They conjectured that if people with intellectual disabilities were to be allowed a decent chance in life, many of the attitudes, values, expectations, laws, regulations and assumptions associated with their rights, abilities and opportunities must change. One way to guide the needed changes was to attempt to live by what became known as the Principle of Normalization (Nirji, 1969; Wolfensberger, 1972). The principle of normalization required that an individual with disabilities be viewed, treated, served, respected and valued as a typical person and integrated into normal rhythms of everyday life.

Most now realize that integration not segregation, absorption not isolation and understanding, knowledge and support not denial, ignorance and bigotry offer the best opportunities for all to become the most they can be to experience a decent quality of life and to make their best contributions to community living.

It should not surprise anyone that the ideology of integration is now being applied to the world of work. In fact, each year more parents/guardians, advocates and others realize:

- * that people they represent must be given the chance to do real work next to nondisabled coworkers; and
- * that segregation is becoming tremendously expensive and taxpayers are clamouring for more cost efficient options; and
- * that almost all governmental units are changing laws and regulations and making opportunities and resources available so people with severe intellectual disabilities, can be given access to integrated work (Will, 1982a; Will 1984b).

Lou Brown PHD

Lou Brown's work is well-known in the United States and Canada. He is a champion of persons with disabilities. During more than two decades, his has been one of the major voices advocating normalization and integration.

Dr. Brown's work is widely documented in professional journals as well as in published books. He is renowned for his lectures, seminars and workshops. He has been recognized by persons with disabilities everywhere as sensitive to their needs and their hopes; a very significant voice also, articulating the rational for change as well as helping to build momentum in the process.

INTERNATIONAL FORUM...

JON WILL'S APTITUDES

Jon Will was born on his father's birth day, a gift that keeps on giving.



Jon Will, the oldest of my four children, turns 21 this week, and on this birthday, as on every other workday, he will commute by subway to his job delivering mail and being useful in other ways at the National Institute of Health. Jon is a taxpayer, which serves him right, he voted for Bill Clinton (although he

was partial to Pat Buchanan in the primaries).

The fact that Jon is striding into a productive adulthood with a spring in his step and Baltimore's Orioles on his mind is a consummation that could not have been confidently predicted when he was born. Then a doctor told his parents that their first decision must be whether or not to take Jon home. Surely 21 years later fewer doctors suggest to parents of handicapped newborns that the parental instinct of instant love should be tentative or attenuated, or that their commitment to nurturing is merely a matter of choice, even a question of convenience.

Jon has Down syndrome, a chromosomal defect involving varying degrees of mental retardation and physical abnormalities. Jon lost, at the instant he was conceived, one of life's lotteries, but he also was lucky: his physical abnormalities do not impede his vitality and his retardation is not so severe that it interferes with life's essential joys - receiving love, returning it, and reading baseball box scores.

One must mind one's language when speaking of people like Jon. He does not "suffer from" Down syndrome. It is an affliction, but he is happy - as happy as the Orioles' stumbling start this season will permit. You may well say that being happy is easy now that ESPN exists. Jon would agree. But happiness is a species of talent, for which some people have superior aptitudes.

Jon's many aptitudes far exceed those few that were dogmatically ascribed to people like him not long ago. He was born when scientific and social understanding relevant to him was expanding dramatically. We know much more about genetically based problems than we did when, in the early 1950s, James Watson and Francis Crick published their discoveries concerning the structure of DNA, the hereditary molecule, thereby beginning the cracking of the genetic code. Jon was born the year before Roe v. Wade and just as prenatal

genetic tests were becoming routine. Because of advancing science and declining morals, there are fewer people like Jon than there should be. And just in Jon's generation much has been learned about unlocking the hitherto unimagined potential of the retarded. This begins with early intervention in the form of infant stimulation. Jon began going off to school when he was three months old.

Because Down syndrome is determined at conception and leaves its imprint in every cell of the person's body, it raises what philosophers call ontological questions. It seems mistaken to say that Jon is less than he would be without Down syndrome. When a child suffers a mentally limiting injury after birth we wonder sadly about what might have been. But a Down person's life never had any other trajectory. Jon was Jon from conception on. He has seen a brother two years younger surpass him in size, get a driver's license and leave for college, and although Jon would be forgiven for shaking his fist at the universe, he has been equable. I believe his serenity is grounded in his sense that he is a complete Jon and that is that.

Shadow of loneliness: Some of life's pleasures, such as the delights of literature, are not accessible to Jon, but his most poignant problem is that he is just like everyone else, only a bit more so. A shadow of loneliness, an irreducible apartness from others, is inseparable from the fact of individual existence. This entails a sense of incompleteness - we are social creatures - that can be assuaged by marriage and other friendships, in the intimacy of which people speak their hearts and minds. Listen to the wisdom whispered by common locutions: We speak of "unburdening ourselves" when we talk with those to whom we talk most freely.

Now, try to imagine being prevented, by mental retardation and by physical impediments to clear articulation, from putting down, through conversations, many burdens attendant on personhood. The shadow of loneliness must often be somewhat darker, the sense of apartness more acute, the sense of incompleteness more aching for people like Jon. Their ability to articulate is, even more than for everyone else, often not commensurate with their abilities to think and feel, to be curious and amused, and to yearn.

Because of Jon's problems of articulation, I marvel at his casual everyday courage in coping with a world that often is uncomprehending. He is intensely interested in major league baseball umpires, and is a friend of a few of them. I think he is fascinated by their ability to make themselves understood, by vigorous gestures, all the way to the back row of the bleachers. From his season-ticket seat behind the Orioles dugout, Jon relishes rhubarbs, but I have never seen him really angry. The closest he comes is exasperation leavened by resignation. It is an interesting commentary on the human condition that one aspect of Jon's abnormality - a facet of his disability - is the fact that he is gentleness straight through. But must we ascribe a sweet soul to a defective chromosome? Let us just say that Jon is an adornment to a world increasingly stained by anger acted out.

Like many handicapped people, Jon frequently depends on the kindness of strangers. He almost invariably receives it, partly because Americans are, by and large, nice, and because Jon is, too. He was born on his father's birthday, a gift that keeps on giving.

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ARTICLES IN SPANISH

Nancy Nieves Munoz has translated two articles in Spanish "Inclusion es una posibilidad real" and "Inclusion vs. Exclusion: Memento de Decision". She wants to share them with any Spanish speaking people. Her address is:

Apr 1, Bx21301, San Juan,

Puert Rico 00928-1301

Fax: 100-809-765-0345

JONATHAN KOZOL

The following article is a summary of an interview in, would you believe PLAYBOY magazine, April, 1992. We strongly recommend reading the book and the entire interview.

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

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

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

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

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

"The public school system is the last possible arena for

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

DID YOU KNOW?

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

LEARNING TOGETHER MAGAZINE

We recommend Learning Together Magazine; edited by John Hall. Here's how they describe their purpose:

"It is not our purpose to argue the case for inclusive education, that particular argument has already been won. We see segregation within education as yet another form of apartheid.

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

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

For further information write:

John Hall

2, Devon Terrace, Fyfnone road.,

Swansea, Wales SA1 6DG

10 GOOD REASONS FOR INCLUSIVE EDUCATION HUMAN RIGHTS

1. All children have the right to learn together.
2. Children should not be devalued or discriminated against by being excluded or segregated into other places, simply because of their disability or learning difficulty.



3. Children do not need to be protected from one another.
4. There are no legitimate reasons to separate children for their education. Children belong together with advantages and benefits for everybody.

GOOD EDUCATION

5. Research shows that children do better academically and socially in inclusive settings.
6. There is no teaching or care in a segregated special school which cannot take place inside a mainstream school.
7. Given commitment and support, inclusive education is a more efficient use of resources.

GOOD SOCIAL SENSE

8. Segregation teaches children to be unnecessarily fearful and ignorant of each others needs. It breeds prejudice and bigotry.
9. All children need a mainstream education that helps them to develop relationships and to prepare them for life.
10. Only inclusive education has the potential to reduce fear of the unknown and promote friendship, respect, insight and co-operation.

Why not start right now to build better tomorrows?

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

IN THE SPIRIT OF INCLUSION

by Judith A. Snow

Visiting Scholar, Centre for Integrated Education and Community

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

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

We affirm that giftedness is actually a common human trait, one that is fundamental to our capacity to be creatures of community. Gifts are whatever we are, whatever we do or whatever we have that allows us to create opportunities for ourselves and others to interact and do things together - interactions that are meaningful between at least two people. So, for example, if you are interested in an evening's fun of softball and you have six people on your team, you have an opportunity to offer to several people, including some bystanders who might just end up watching. But you can't play softball without at least seven people per team. So when

the seventh person comes along, that person's presence is a gift to many other people, even if she or he doesn't play very well.

Our presence is the fundamental gift that we bring to the human community. Presence is the foundation of all other opportunities and interactions - of everything that is meaningful in our lives.

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

Each person has a variety of ordinary and extraordinary gifts. The people whom we call handicapped are people who are missing some typical ordinary gifts. However such people also have a variety of other ordinary and extraordinary gifts capable of stimulating interaction and meaning with others.

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

The affirmation of giftedness creates the need for us to organize our homes, school, work places and other establishments differently and this is what has given birth to the inclusion culture. In the past we became efficient at separating people into classifications of supposed sameness. Now we are struggling to build our community life up from the foundation of our enriching differences.

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

I N T E G R A T I O N IN ACTION...

Twenty years ago thousands of boys and girls with developmental disabilities would have attended O.C.A. member segregated camps, without alternatives. Since then,

family demand has been for integration and only a fraction choose segregated camps which have become adult lodges or face possible closures. Integrated options have grown and are the first choice of most families, consistent with the rapidly increased hegemony of inclusionary practices in daycares, elementary and highschools.

FIRST TIME CAMPER

By Gail Marmoreo

With all the snow and cold weather outside, it seems silly filling out an application for my daughter Dana to go to summer camp again.

Dana went to Huron Church Camp near Bayfield for one week last July. We felt the same anxiety that all parents feel when their child goes off to camp for the first time. Does she have enough clothes, will she like the food and most importantly, will she have fun? Will she be happy?

All these worries are multiplied tenfold when you have a child with special needs and poor verbal skills.

After sending in our application and medical forms last year,

Dana and I had a personal interview. The questions were put to Dana directly and she was encouraged to answer them herself. We went home with a list of self-help skills we were asked to work on.



Finally the big day arrived. The camp nurses met us and arranged a tour for Michael, Emily (Dana's younger sister) and Dana while I cleared up a few last-minute details with Dana's counsellor.

When we left, Dana was very quiet - no tears, very subdued - but the three of us were in quite a state! In fact, we were so anxious about Dana going off to camp for the first time that both Michael and I completely forgot it was our 18th wedding anniversary! Later we toasted each other with coffee in a donut shop. Once we arrived home, we waited all evening for them to phone and ask us to come back and pick her up. They didn't call.

Michael phoned the camp direct twice the following week and was assured that Dana was doing fine. When he picked her up at the end of the week, she was very happy to see him, but instead of wanting to go home immediately, she dragged him in to join the closing festivities and then brought him back to her cabin to see the bunkbeds while pointing out her daddy to everyone.

Although the camp staff said Dana had had a great time, I wish she could have told us all about camp herself - the campfires, meals, hikes and songs. As a parent, I wanted to know absolutely everything about the week but then, come to

think of it, when Emily attended Brownie camp, she wasn't anxious to share all her adventures either...I guess the smile on Dana's face along with her enthusiastic YES to the question of whether she wanted to return this year, said it all!

DownWrite Special, February/March 1993

The feature article of INCLUSIONS (Vol. 1, Issue 2) concerned the topic of autism. Vince Murphy's editorial introduced the topic: "The field is currently undergoing a radical change with the advent of facilitated communication - a method which allows previously non-communicative individuals with autism to communicate in writing through a facilitator."

RAFFI

- * Raffi has attended Camp Robin Hood for the past 5 years
- * he is 10 years old and has a Pervasive Developmental Disorder (autism)
- * Raffi is functionally non-verbal and for the last 2 1/2 years has been using Facilitated Communication (F.C.). This year Raffi FC'd not only with his counsellors but with his peers, and used this mode of communication to socialize and to get his needs known and met
- * Raffi has a number of stereotypical mannerisms which range from "hand flapping", to spontaneously touching the ground, to putting objects in his mouth (such as grass and crayons), to repeating familiar sayings or T.V. shows/commercials
- * we have noticed that the frequency of Raffi using these stereotypical mannerisms has decreased since he has been using facilitated communication to get his needs met
- * up until this year Raffi was inconsistent with his toileting needs, thus, requiring him to wear diapers
- * his family kept in touch to inform us about his progress and to let us know what their goals for Raffi were for the upcoming summer
- * Raffi and his family visited the camp in July to give him a chance to re-familiarize himself and to meet with his counsellors, section head and cabinmates
- * 2 communication boards were left at camp for use on the bus and with the cabin group
- * a Keep In Touch book was implemented and a weekly schedule was sent home to help Raffi with transitions (this helped him know what to expect each day)
- * on Raffi's first day of camp the cabin group met with the special needs co-ordinator and we talked about peoples' differences and the kids had an opportunity to learn and work with Raffi on his communication board (as well as to ask any questions they may have)



* as the month progressed and Raffi became more familiar with FC'ing with staff and peers, he was better able to participate in many areas of camp (making choices for assistance when he required it)

* toileting "accidents" were infrequent as Raffi was able to communicate when he needed to go - as well, he used the nurses washroom as the toilets around the camp had steps which he was frightened to use (it was felt that Raffi had a depth-perception difficulty)

* as Raffi began to feel more comfortable within the camp setting he began to express himself in ways we had never seen before - he FC'd that he has autism and that autism was not a bad thing and he wanted to stress that to his cabinmates

* this summer he also FC'd how he felt about certain people - his statements often were very moving to all involved

* the swim instructor also began to FC with him and he made the most progress in swimming that he had in the past 4 years at Robin Hood

* one aspect that concerned us at the time and continues to concern his parents is that Raffi sometimes used and uses his FC'ing to cope with or avoid certain situations or to obtain desired reactions from those around him (for example - when entering into a new environment Raffi will complain of severe stomach cramps and insist to see a doctor, he then is often sent home thus avoiding the situation)

* with regards to dressing and feeding skills, Raffi required supervision with minimal assistance especially with set-up and with fasteners - with the use of verbal cues and sometimes assistance with his balance (as he is slightly low tone) he was able to manage his clothing around toileting and dressing for swim

* we are currently planning on having Raffi attend Camp Robin Hood for the summer of '94 (August)

* he will continue to be placed with the same age group of campers that he has been with the last 6 years at Robin Hood Camp

* we will again offer to place him with two staff members (rather than one which is the norm)

* his family will be able to get funding through the Special Services At Home Program to obtain the fee for the extra staff member

CAMP ROBIN HOOD is one of several Greater Toronto Area private day camps with a long standing commitment to the supported inclusion of children with disabilities. Robin Hood is owned and operated by Larry Bell, O.C.A. president. Most area municipalities and more recently some YMCA's have also developed proactive inclusionary camping programs, in partnership with local Associations for Community Living or Project Rainbow.

COMMUNITY LIVING LONDON

By Laurie Baker



**Community
Living
London**

Community Living London operated a segregated residential camp to children, youth and adults who had developmental disabilities. In 1989 it was decided that adults should be referred to a more appropriate summer activity other than camp and children/youth could be attending the same camp(s) as the rest of their community. Over the past five summers Community Living London has worked with a variety of neighbourhood day camps in order to provide integrated and inclusive camp opportunities for everyone in the London area.

The following are comments from families of campers with special needs who attended Y-MA-WA-CA Day Camp during this past summer. This camp is operated by the London YMCA-YWCA.

"Sebastian has gone to Y-MA-WA-CA for four years and this has been the best summer ever." "Sebastian tends to mimic other people and at camp he has a variety of kids to be his role models, not just campers with special needs and behaviours. At camp he learns to deal with all types of people. When he got up in the morning he was eager to get on the bus and get to camp which told me that he really enjoyed camp and the people there. Thank you for allowing my son to participate in this exciting camp."

(Sebastian [9 years] is an extremely active camper who is easily influenced by other people and their behaviours. He needs to continually be busy and know what is happening in order for him to stay focused on the activity at hand.)

"I was extremely pleased with camp this summer and it was obvious Ricky enjoyed himself. He had the opportunity to go to camp with another friend from the neighbourhood instead of having to go to a different camp."

"The camp offered a number of activities that Ricky has never had the opportunity to try like canoeing, sailing and archery."

(Ricky [10 years] has a wonderful imagination and is easily influenced by people around him, therefore, he needs a structured environment to keep him active. He also has a history of getting teased about the way he looks and the way he talks etc. His participation at camp in a structured controlled environment has helped to build up his self confidence. Giving Ricky the skills to succeed in a variety of activities with his peers is the greatest opportunity that anyone can provide for Ricky and his family.)

Before combining resources with the London YMCA - YWCA and other camps in London, Com-

L'integration en action

Action for Inclusion in French - finally...

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

L'intégration en action est à la fois une source d'inspiration et un guide pratique. Puisant dans leur vaste expérience, John O'Brien et Marsha Forest avec la collaboration de Judith Snow, Jack Pearpoint et David Hasbury nous présentent avec clarté et concision les valeurs qui sont à la base de l'intégration scolaire des enfants ayant des besoins particuliers et décrivent d'une façon concrète et accessible les étapes à suivre pour mener à terme ce défi.

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

Prix de vente: \$10.00: Institut Québécois de la Déficience Mentale 3958, Dandurand, Montréal (Québec) H1X 1P7

Tel: (514) 725-2387.

TRAINING EXCERPTS:

"HOW TOs"

Many years ago Leanne directed one of Barbara's YMCA Kinder Camps before working at Ceci's Home For Children in downtown Toronto, a centre closely associated with both Marsha Forest and Dr. Lou Brown. Currently she is a Resource Teacher in PreSchool Services, Community Living Mississauga where ALL children enjoy integrated Day Care at dozens of city sites. Leanne devotes her summers to travelling to camps across Ontario and has spoken at many Ontario Camping Association sponsored events.

A values based introduction and an integration primer by Leanne are reprinted. Both were written in 'lap top' fashion, on her way to camp, but have proven useful and valid.

WELCOME TO "VALUING DIFFERENCES"

When we speak of "valuing" we really speak of a child with disabilities as a matter for celebration rather than despair. The enlightened counsellor has the perfect opportunity to demonstrate his/her teaching skills and to enrich the lives of those in the cabin in a manner that would not be possible without that child.

"Different" can mean "unique and special" rather than "strange and threatening". Staff attitudes towards those with disabilities will influence the attitude of other children. Examine your attitudes, prejudices, and behaviour toward others who are "different" as honestly as you can. Try to be

understanding. Ask yourself how things might look from the parent's or child's point of view. How might they feel.

In welcoming the child to camp, you need to be informed of pertinent background information. Each is an "individual" with skills and concepts. A rich and varied environment will help develop competence and the ability to function more independently. Children should be encouraged to do what they can for themselves within their own limits, but should be helped with tasks that are too difficult before frustration sets in. How the camp activities are structured is important - appropriate to age, ability and competencies of the child with disabilities to capitalize on their strengths, not their weaknesses.

Integration is working when children with less skills or knowledge are able to learn from those with more skills and knowledge. It is important to reward and reinforce any integrative gestures or acts by "typical" campers. Positive rather than negative guidance builds a positive self-image.

Counsellors should respect the dignity of a child with disabilities. If corrective action is needed, it should be done quietly, firmly, and in such a manner as to avoid shaming a child in front of his/her peers. The behaviours they exhibit may be their way to express relief from their own fears, insecurities, and anxieties. Stay away from jokes, and ghost stories. They put people down, and keep people up!

Time is short at camp - in just one week or two you can impact on a child an experience of such high quality, and so exhilarating, he/she can be thinking about it all year, and who knows - maybe the friend they made at camp is too.

Have a great summer!

LEANNE'S A.B.C.'S FOR CAMP

A. SOCIAL ACCEPTANCE

Children with special needs at camp are not to be "pitied".

Your expectations should include socially appropriate, and age-appropriate behaviour and activities.

Hygiene, appearance, dress, privacy and personal dignity are critical considerations.

Maximize independence, and provide simple choices, both of which are acceptable to you and can be followed through on.

Give a role to play at every occasion and make it a valued one.

Do not tolerate teasing, name-calling, or mimicking from either party.

B. BEHAVIOUR

Definition: Behaviour represents a way of coping and learning about the environment.

Do not draw (or allow) a lot of attention to negative behaviours

ie: be "matter-of-fact". Use "cool-down" time, a few minutes away from the group can settle behaviour without being seen as a punitive, but remember kids need to be accounted for at all times.

Children with higher needs may require direct demonstration, gestural, physical (hand on shoulder to lead) prompts combined with a verbal expectation. Use competent peer(s) to role-model expected behaviour/skill.

Negative behaviours are more apt to occur during idle times, transitional times, while "waiting" -- so 1) have a pack sack with hobby-type items in it ie: lap toys/games/crafts/fiddle objects etc., or for example 2) a second (volley) ball (one in play/one to hold or use at sideline).

Limit "tempting" situations, which may lead to trouble ie: objects posing some danger in the environment, or roughhousing which will inevitably escalate behaviour; try to tell/show children what they can do.

Re-direct to acceptable behaviours; child who grabs at someone's neck--substitute for a hand-shake; intervene with intention to shape the behaviour.

Keep kids occupied! Break down tasks ONE step at a time ie: see one to completion before requesting another.

Build self-esteem, develop new skills (however modest) and acknowledge competencies - children with special needs are best in competition with themselves, as an individual, ie: in attaining personal aspirations, instead of competing with their able-bodied/minded peers at ie: distance swimming.

PRAISE ALL POSITIVE BEHAVIOURS

C. COMMUNICATION

Establish the child's communication system(s) and attempt to use it and encourage their peers to use it - communication is reciprocal ie: turn-taking.

Establish the child's likes and dislikes - use as a point of conversation and relating on their level.

Maintain eye-contact and request it of the child, as reminder, use a gentle touch to the chin.

Respond to their vocalizations and attempt to interpret feelings, ie: "Do you feel cold?", "Are you angry?" etc. Always acknowledge communication attempts.

Do not talk down to kids, or more loudly than is typical.

Identify what is to immediately happen next - preparation builds their comfort level and brings a sense of security. Remember that sudden transitions without preparation can be difficult for some children.

Be CLEAR, DIRECT, and SPECIFIC and use environmental cues to promote understanding.

Ask appropriate questions - not just YES/NO, but "What do you want?" "Tell me about....", "Tell me more!" etc. Attempt to expand if the camper has limited conversation ie.

"I want spoon"--"This is a fork. What do you want?"

Maintain a sense of humour, but sarcasm and metaphorical use of language is confusing. Appropriate interaction might be "Give me a High Five!" where the physical cue accompanies a desired or exciting behaviour.

Leanne Styles - B.A.A., Early Childhood Education

FIRST VOICES...

THE BLACK CANOE

Bill Reid and the Spirit of Haida Gwaii

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

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

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

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

Not counting stowaways, there are 13 passengers in the canoe. Robert Bringhurst writes in the book *The Black Canoe*, (Douglas & McIntyre, Vancouver, 1991).



"A lifeboat it may be, but is the living womb as well, the fertile mouth of thought and being. The creatures of Haida myth are re-emerging from it now, before our eyes. And the silent speaker, wearing

the hide of a God, is riding in that canoe down to the floor of the sea, for a moment at least, to take up the weight of the world. They are arriving, not departing. Perhaps, in fact, they are returning to Haida Gwaii. They are also going nowhere, as all of us always are, because all the worlds are one, and there is nothing but his moment and this planet to explore."

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

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

Jack P. and Marsha F.

REFLECTIONS ON MAORI EDUCATION IN AOTEAROA

by MARSHA FOREST & JACK PEARPOINT

NEW ZEALAND, MARCH, 1992

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

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

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

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

We were taken to visit several Maori immersion Kohanga Reo (day care centres-called language nests) and primary schools.

The children, teachers, parents and elders greeted us, prayed for us, sang to us, spoke to us and hugged us with a deep spiritual warmth that cannot be captured in mere words. The strength, the power, the harmony of chanting and singing voices ring in our ears and hearts.

We shared the struggle of Aboriginal Canadians and their parallel battle to preserve the essence of their culture - their languages. We spoke of controversy surrounding immersion education and of the preservation of language being the key to cultural survival as a people. We wholeheartedly supported the leadership we witnessed. We promised to write our impressions - about the pride and strength dawning in sparkling eyes as Maori children renewed their cultural heritage - recalling the wisdom and strength that guided them across the Pacific to Aotearoa one thousand years ago. The schools were resplendent with vibrant colours, swirls of art, renewed pride, the dignity of wisdom, coherency of values and strength for the future. We saw, we felt, we drank in the enriched soul that is building the Maori future.

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

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

mother of eleven, grandmother to 32 (and counting), lover of life - feeding our bodies and our souls to the moment of takeoff. Noti, Te Ripowai's sister, making us promise to bring our "tramping" gear next time, and she will take us to the bush, and around their magical lake for five days of walking wonderment. We all shed tears as we bade farewell. We will return.

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

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

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

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

At Uncle Whitu's home, Maori proverbs hung on the wall. One said, "Wishing never filled a game bag." Wishing did not and is not creating the new generation of Maori youth who will change the face of Aotearoa - and indeed the world. It is hard work and courage, day after day, year after year to make the miracle happen.

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

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

Hi mai ki ahau

He aha te mea nui tenei ao

He tangata! He tangata! He tangata!

Translation:

Ask me

What is important in this world?

It is people! It is people! It is people!

THE MARAE

AN INTRODUCTION

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

"That we may rise tall in oratory.

That we may weep for our dead.

That we may pray to God.

That we may have our feasts.

That we may have our guests.

That we may have our meetings.

That we may have our reunions.

That we may sing.

That we may dance and then know the richness of Life and the proud heritage which is truly ours."

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

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

Daniel Stovers

At times, each of our camps has been just such a place.

INCLUSIONS BILLBOARD

THE INTERNATIONAL YEAR OF THE FAMILY 1994



On December 8, 1989, the United Nations General Assembly proclaimed 1994 as the International Year of the Family based on the principle that "families constitute the basic unit of society and therefore warrant special attention and care." The theme, as established by the United Nations, is "Family: resources and responsibilities in a changing world."

In November, 1992, the Canada Committee for the International Year of the Family 1994 was formed as an independent and non-profit organization. The mandate of the Canada Committee is to plan, stimulate and encourage the participation of both the public and private sectors in meaningful programs and activities at the national, regional and local levels. To help highlight the importance of family throughout this special year, the Committee will seek the support and partnership of key sectors and institutions in Canada in order that celebrations be broad based and reach all Canadians.

The mission of the Committee is to emphasize the importance of the function family performs as a financial, nurturing, protecting, educating and cultural unit and how crucial it is in the development of individual members and their contribution to Canadian society.

His Excellency the Right Honourable Ramon John Hnatyshyn is the Patron of the International Year of the Family 1994.

63 Sparks Street, Suite 112, Ottawa, Ontario, K1P 5A6

(613) 230-7556

Barbara Thornber, Executive Director of The Ontario Association for Community Living is a noteworthy guest speaker at "KUMBAYAH" (see photo in your program).

Barbara has a lengthy background in camping, ranging from camp cook to Director of an Arts Camp to overseeing day and specialty camps for the Y.M.C.A. of Greater Toronto - and of course, as a camper. She is a member of the Board of Directors of Ontario Place, Toronto's waterfront showcase of fun and recreation. The Ontario Association for Community Living supports people who are identified as having a developmental handicap and works to ensure that all people have the opportunity to live in dignity in our communities.

Her session title is "Someone's Laughing, Lord..."

All kids belong and every child should have the right to experience the joy of going to camp. Everyone benefits from integrated camping. Fun, friendships and personal growth are key elements of camp life that help so many children blossom.

Children who are labelled developmentally handicapped should have the same opportunities as other kids. Find out the success stories of integrated camping in Ontario and Canada.

Other related KUMBAYAH topics: You Go Your Way and I'll Go Mine with longtime Integration Task Force Member **Dr. Vince Murphy and Kathleen Hicks-Stewart**. Also, How Accessible is Your Camp? with Anne Adballa.

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Action for Inclusion: The Learning Community

Marsha Forest, Judith Snow, Jack Pearpoint, John O'Brien, Shafik Abu Tahir, Gerri Cross

WORKSHOP II

Day to Day in the Classroom: Strategies for Integration

Gordon Porter and Team

WORKSHOP III

Working for People with Difficult Behaviour: Positive Approaches

Herb Lovett

WORKSHOP IV

Building Communities of Diversity

John McKnight with Pat Worth

WORKSHOP V

Transforming School Culture: Strategies that Work!

Richard Villa and Jackie Thousand

WORKSHOP VI

Strategies for Achieving Change in Organizations

George Flynn with Valerie Ardi and Micheline Mason

WORKSHOP VII

What Do I Do Monday Morning: Assessment, Curriculum and Instruction in Inclusive Classrooms

Mary Falvey with Rose Galati, Heather Raymond and Richard Rosenberg

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Oliver Sacks is a world renowned neurologist and writer. "The Man Who Mistook His Wife For A Hat" and "Awakenings" have been national bestsellers. The former was reviewed in a New York Time Book Review, "insightful, compassionate, moving...the lucidity and power of a gifted writer" and "Awakenings" was made into a successful movie with Robin Williams. In a recent New Yorker **Sacks** provides a very readable overview of the field of autism, (An Anthropologist on Mars, December 27, 1993). Most of the article relates a visit with **Temple Grandin**, as widely published animal scientist at The University of Colorado, who herself has a diagnosis of autism. Sacks also reports on a week this summer spent at Camp Winston in the Muskokas, a recently established camp serving children with autism and related conditions.

CONCLUSIONS...

TWO ROADS:

INCLUSION OR EXCLUSION?

The key educational question for the year 2000 will NOT be "What is inclusion, integration, or mainstreaming?" The key question will be: What kind of schools and communities do we want for ourselves and our families? Will we take the road that says "educate the best and manage the rest", or will we take the road towards a peaceful and truly democratic society that will adequately meet the needs of all its citizens - rich and poor, black, white, red and yellow, male and female, old and young.

There is no doubt that we have the skill, technology and knowledge to build any kind of society and school system we want. If we can pinpoint bomb cities, send teams into space, build robots and mini computers, surely we have the ability to serve all children in quality schools. The question is do we have the values and the political will to make the choice that will serve the many rather than the few.

We must decide. We must choose to travel one of two roads. We can't be in the middle. We have called these choices the EXCLUSION road or the INCLUSION road. The roads lead to radically different outcomes. Society is at a choice point - the road we choose has little to do with finances or law; it has

everything to do with values and leadership.

The Inclusion Road thrives on diversity and celebrates differences. It is the road which welcomes back those we have left out, kicked out or pushed out of systems, either through benign neglect or systemic and institutional abuse.



We must each choose consciously which road to travel. The road to inclusion is one of building intentional educational community in our schools. It demands hard work and commitment to the new ABC's. The ABC's are:

ACCEPTANCE
BELONGING
COMMUNITY

We know that when children feel these ABC's they will add a new "R" to the famous educational three R's:

READING
WRITING
ARITHMETIC
RELATIONSHIPS

OUTCOMES

EXCLUSION	VS	INCLUSION
Segregation, brokenness, elitism		Wholeness, harmony, Integration
group homes/institutions		Real Families
special schools, special classes		quality school where kids belong together
ghettos/gangs/violence		neighbours and friends
nursing homes/prisons		community options

The Inclusion Road is a Paradigm Movement From:

DISABILITY PARADIGM TO GIFTEDNESS PARADIGM

Isolation	community
rejection	acceptance
medical labels and stigmas	first names and citizenship
loneliness	friendship
being unwelcome	being welcome

Competitiveness/Individualism

blaming the victim

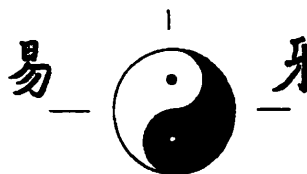
oppression and exploitation

Cooperation and collaboration

acknowledging systems failure

full rights and social justice

Problem or Opportunity



The Chinese character for the word crisis is an amalgam of two pictographs - problem and opportunity. Few would deny that education is in crisis. This crisis presents an enormous opportunity to build something new. The issue is not

to change the old, not to "move chairs on the Titanic", but to build a new ship with new seating.

The OUTCOMES of the old ways are clear. Today's education system serves one-third of its students well. But two-thirds are either

hanging on or dropping out. For students with disabilities, the post secondary school graduation picture is bleak.

The state of Colorado asked parents where their children (with disabilities) were five years after graduation. The findings were dismal and depressing. The majority of "graduates" were at home watching T.V. "What did we miss?" the Colorado educators asked. Families answered: "You missed my child's social needs...My child has no friends...Nobody calls...My son/daughter has no where to go and nobody to go with."

Colorado is moving to change this outcome. In the past five years they have moved 4000 students into regular schools from segregated institutional models. They are moving to a total inclusion model for ALL students and paying special attention to all "at risk" students by providing alternative choices at the high school level and full inclusion at the elementary grades.

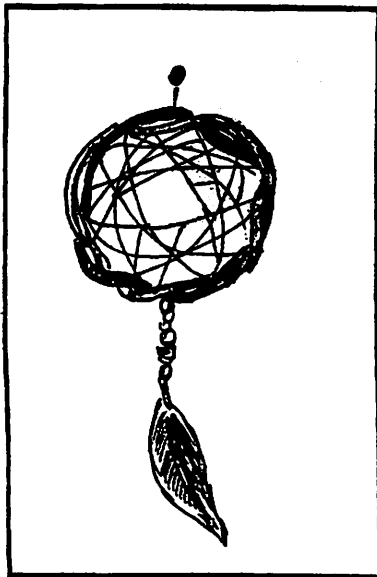
Dr. Brian McNulty, State Director of Special Education for Colorado, learned that inclusion was not a money issue as their transition took place in the worst economic downturn in the state's history. Money had to be transformed in its flow. The real challenge was how to use the existing budget differently.

Elsewhere in the USA and Canada the same challenge is being met, and experience confirms that the barriers to "inclusion" are values, not budgets. Wherever change is occurring, two factors are common. Firstly, there is visionary leadership from senior management. Secondly, there is a grassroots parent or consumer movement that demands ALL children be served by our education system.

CODA...

THE DREAM CATCHER

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



WE WOULD LIKE TO ACKNOWLEDGE THE EFFORTS OF JACQUELINE PIET, OF REACH FOR THE RAINBOW. DESPITE MANY DEADLINES AND HER OWN WEDDING PLANS, SHE WAS ABLE TO ASSIST US WITH THIS PUBLICATION. MANY THANKS AND CONGRATULATIONS!!!

THANKS TO REACH FOR THE RAINBOW
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