accepts everybody; not just the football or basketball player, but [also] this youngster who had to be pushed in a wheelchair; who had to be taken to the toilet; [a sense of community that sees] his sense of humour [despite] his disability [and] pain ... He was the one giving support to the others at times ... I can talk about [integration] from an educational, philosophic point of view. I can [also] talk about it from a religious point of view and the two move hand in hand. (Porter, 1990)

A similar view is expressed by Dr. Albert Murray, district superintendent of school districts 28 and 29 in New Brunswick, which have been using an integration approach for students with disabilities since 1985 (Porter, 1986):

Children with special needs must not be viewed just from the perspective of their disability. They must not be simply assessed, assigned a category, and given the most specialized treatment possible. Rather, they must be viewed holistically as belonging to a valued and supportive community, which, for young people, is the peer group found in the classroom. The need is to adjust the classroom organization, instructional strategies, and curriculum to meet the challenges of the wide range of learners. This is good educational practice [that] assists all students in realizing their highest potential as individuals and as members of society. Such an approach permits schools to do what they were intended to do, [enabling] students to learn and belong, and ... teachers to facilitate the process. (Murray, 1989)

Other examples of innovation grew out of situations in which the traditional system was firmly entrenched and the only avenue leading to integration was to start an alternative program or school. The Saturday-Get-Together, Summer-Get-Together and Thousand Cranes School are among alter-