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The SRV JOURNAL

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Statement of Purpose:

WE BELIEVE THAT SOCIAL ROLE VALORIZATION (SRV), when well applied, has potential to help societally devalued people to gain greater access to the good things of life & to be spared at least some negative effects of social devaluation.

Toward this end, the purposes of this journal include: 1) disseminating information about SRV; 2) informing readers of the relevance of SRV in addressing the devaluation of people in society generally & in human services particularly; 3) fostering, extending, & deepening dialogue about, & understanding of, SRV; & 4) encouraging the application of SRV as well as SRV-related research.

We intend the information provided in this journal to be of use to: family, friends, advocates, direct care workers, managers, trainers, educators, researchers, & others in relationship with or serving formally or informally upon devalued people in order to provide more valued life conditions as well as more relevant & coherent service.

Interested persons & 'servers' can do this primarily by helping devalued people to attain & maintain valued social roles. Over the long run, such efforts will improve the life situations overall of vulnerable people, increasing their access to the good things of life. We sincerely hope that this journal will contribute to such efforts.

The SRV Journal is published under the auspices of the SRV Implementation Project (SRVIP). The mission of the SRVIP is to: confront social devaluation in all its forms, including the deathmaking of vulnerable people; support positive action consistent with SRV; & promote the work of the formulator of SRV, Prof. Wolf Wolfensberger of the Syracuse University Training Institute.

Editorial Policy:

INFORMED AND OPEN DISCUSSIONS OF SRV, & even constructive debates about it, help to promote its dissemination, relevance, & application. Therefore, we encourage people with a range of experience with SRV to submit items for consideration of publication. We hope that those with

much experience in teaching or implementing SRV, as well as those who are just beginning to learn about it, will contribute to the *Journal*.

We encourage readers & writers in a variety of roles & from a variety of human service backgrounds to subscribe & to contribute. We do expect that writers who submit items will have at least a basic understanding of SRV, gained for example by attendance at a multi-day SRV workshop (see this issue's training calendar), by studying relevant resources (see for example the last page of this journal), or both.

We are particularly interested in receiving submissions from family members, friends, & servers of devalued people who are trying to put the ideas of SRV into practice, even if they do not consider themselves as 'writers.' Members of our editorial boards will be available to help contributors with articles accepted for publication. The journal has an academic peer review section for those who are interested.

Information for Submissions:

WE WELCOME WELL-REASONED, CLEARLY-WRITTEN submissions. Language used in submitted items should be clear & descriptive. We encourage the use of ordinary grammar & vocabulary that a typical reader would understand. The *Publication Manual of the American Psychological Association* is one easily available general style guide. Academic authors should follow the standards of their field. We will not accept items simultaneously submitted elsewhere for publication or previously electronically posted or distributed.

Submissions are reviewed by members of the editorial board, the editorial advisory board, or both. Submissions may be made on paper, or electronically with an e-mail attachment, to the address below.

Examples of submission topics include but are not limited to: SRV as relevant to a variety of human services; descriptions & analyses of social devaluation & wounding; descriptions & analyses of the impact(s) of valued roles; illustrations of particular SRV themes; research into & development of SRV theory & its themes; critique of SRV; analysis of new developments from an SRV perspective; success stories, as well as struggles & lessons learned, in trying to implement SRV; interviews; reflection & opinion pieces; news analyses from an SRV perspective; book or movie reviews & notices from an SRV perspective.

Send Correspondence to:

Marc Tumeinski, Editor Phone: 508.752.3670
The SRV Journal Fax: 508.752.4279
74 Elm Street Email: journal@srvip.org
Worcester, MA 01609 US Website: www.srvip.org

FROM THE EDITOR

WE HAVE A NUMBER OF excellent articles and reviews in this issue, including some on topics that we do not often see examined from a Social Role Valorization perspective. Also, the theme of integration is touched on by several articles in this issue. Wolfensberger describes personal social integration and valued social and societal participation as requiring “(a) valued participation, (b) with valued people (c) in valued activities that (d) take place in valued settings” (Wolfensberger, 1998, p. 123).

It is not surprising to read of this interest in personal social integration and valued social participation. Segregation is a commonplace reaction by society to socially devalued people. The articles by Race and Lemay touch on this, as well as the letter to the editor from Williams.

Given this reality of segregation, conscious attempts to reduce or eliminate particular instances of segregation are necessary. Much of what is taught in Social Role Valorization can be helpful in such efforts. Peters’ article describes one aspect of an advocacy model, Citizen Advocacy, that in part works at building positive, mutual relationships between socially devalued people and typical citizens. Lavalley’s and Preneta’s book reviews both describe personal efforts to counter segregation. Many of the workshops listed in the training calendar (p. 69) describe segregation and SRV-based efforts to counter it.

FOR THOSE READERS IN SUPERVISORY positions within human services, or who teach about human service issues (whether at the college or uni-

versity level, in workshop format, or within an agency or program), I encourage you to use this journal as a resource for your students. Readers have told us that they have copied particular journal articles and used them in their teaching, e.g., as a discussion topic during a staff meeting, an exercise for a small group, a handout, etc. One reader is using the journal as part of a ‘learning institute.’ Another reader has made this journal a required text in a university course.

THE 4TH INTERNATIONAL SRV CONFERENCE was held in Ottawa in May of 2007. The theme of the conference was “Crafting Valued Social Roles for Socially Devalued People.” In this issue, we publish two papers from that conference: one by John Armstrong and another by David Race. We will publish additional papers in future issues. For those of you who presented a paper at this conference, consider submitting your conference paper.

Regards,
Marc Tumeinski

REFERENCE

Wolfensberger, W. (1998). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (3rd ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agency.

If you know someone who you think would be interested in reading *The SRV Journal*, please send us their name and address, and we will mail them a complimentary issue. Thank you.

LETTERS

I WOULD LIKE TO THANK Aimee Lunden for her very positive review of my book *Social Work with People with Learning Difficulties* in *The SRV Journal* (Vol. 2, No. 1). Perhaps I could make a brief response to her point about language.

It is true that language adopted by a group about itself can increase separateness and colude in forces of social devaluation and exclusion. Wolfensberger is absolutely right when he says that we should not adopt particular terms simply as a 'knee-jerk' response to the demands of a group. However, the struggle for the 'right' language is a difficult one in practice.

The term 'mental retardation' has never been in common use in Britain. The term that Britain and America did share for many years up until the 1970s was 'mental deficiency.' In America this was generally discarded in favour of 'mental retardation'; in Britain we flirted briefly with the ghastly term 'subnormality' before adopting 'mental handicap.' In 1990 the British government announced it was dropping that term and using 'learning disability' instead.

We teach our social work students that they should think about the words they use and should always be able to justify them. We urge them to think about a) the accepted meaning of the word, b) the image connotations of the word, and c) the apparent wishes of the people to whom the word refers. The latter is only one consideration, not *the* only one. However, I don't think we should ignore the views of the people themselves, and I don't think that is what Wolfensberger says.

Sometimes the people themselves are more sensitive to the image connotations of words than the rest of us, and this sensitivity is surely part of Social Role Valorization (SRV). In Britain, in rejecting certain terms and preferring others, the people themselves have stated rationales that are, at the least, interesting from an SRV standpoint. The word 'mental' has been said to risk confusion

with mental illness. The word 'handicap' has been said to have connotations of begging and reliance on charity if you turn it round to read 'cap-in-hand.' Most of us in Britain now avoid the term 'mental handicap,' not as a 'knee-jerk' response to militants in the self-advocacy movement, but because we are convinced by the rationale responsibly produced by that movement.

In Britain at present, the debate is between two terms: 'learning disability,' the term preferred by the government, and 'learning difficulty,' the term preferred by a least a large number of the people themselves. As I explain in my book, I adopt the latter term, again not as a 'knee-jerk' act of political correctness, but because I believe the rationale that has been expressed: 'disability' means you can't do something, 'difficulty' means you can do it but you need help.

Over here in Britain we find it difficult to see any merit in use of the term 'mental retardation.' The implication of slowing down of mental processes does not for us carry any more convincing rationale than the idea that learning is more difficult. To say that learning is 'disabled' is even less convincing. Perhaps 'intellectual impairment' is more accurate, but is hardly likely to catch on outside a small band of academics and professionals.

We all just have to continue struggling for appropriate language, with an open, reflective approach.

Regards,
Paul Williams
University of Reading
Reading (UK)

•••

I HAVE LOOKED THROUGH MY June 2007 edition of *The SRV Journal* and have some comments on two articles I particularly enjoyed.

“In Memoriam: R.S., a Wounded Life” is a touching account of the life of a person who would not let the tragic events of her life defeat her. The New York state mental health community of the early 1900s treated her as a person of low value and provided no real opportunity for a ‘normal’ life. She overcame conditions that would overwhelm most people to lead a long worthwhile life. I hope that this story encourages similar submissions in future journals and reminds health-care professionals of the impact that they can have on devalued people.

The article titled, “Around the Corner: A Neighborhood-Based Job Initiative for Teenagers” provided a clear, concise overview of a local grass roots effort to enhance the lives of neighborhood teenagers with perceived limited social value. It was interesting to see how a modest amount of money and a lot of initiative and creativity on the part of the local community can provide a positive impact on these young folks and the local business community. This initiative could act as a pilot program for other at-risk children. Hopefully this article will encourage readers to send in articles describing accounts of how their community is helping socially devalued folks. Perhaps even inspire them to to pursue their own initiatives.

Very truly yours,
RFT

• • •

I WANT TO TAKE THIS opportunity to thank you for producing *The SRV Journal*. I teach a course to undergraduates in a teacher preparation program. The course is mandatory for all teacher candidates. The student subscription rate makes the material accessible to undergraduates.

During the past nine years, the main text of that class has been and continues to be Wolfensberger’s Social Role Valorization monograph (Wolfensberger, 1998). In order to create a direct link to education and the concerns of the educa-

tional field, I have relied on the tools and processes of critical thinking. This has met with success, though unfortunately the link is easily shrouded by the next several years of teacher’s professional training. A common statement made by teacher candidates who are close to graduation might be, ‘Oh, I learned a lot from Neville’s course on Wolfensberger, but it does not fit in with the practice of teaching.’ The course desperately needed a tool to give foundation to critical thinking.

The SRV Journal and the call for evidenced-based education provide that tool. I have required the *Journal* as a text in the course. Early indications are that students now may have concrete examples, such as the article on Roles Based Planning (Ramsey, 2007), to apply the lessons from Social Role Valorization (SRV). Using the journal as the source of evidence to base implementation on has also given a stronger role in the course to the ten themes of SRV. I have recently suggested to students that the wounds and themes of SRV are powerful guidelines for individual lesson planning. The student teachers I work with are struggling with this as I write.

I thank *The SRV Journal* and you for adding to this critical course: practical application to SRV; connections and links to an alternate professional community; sources and resources for education and professional career work; and a foundation of empirical evidence in articles by Dr. Wolfensberger. I am sure together we are sending a strong message to a few people and places in the future.

Peace,
Thomas J. Neville, PhD
Millersville University
Millersville, PA (US)

REFERENCES

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Wolfensberger, W. (1998). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (3rd ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agency.

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I FOUND THE REVIEWS BY Cheryl MacNeil and John R. Ford of the book, *Mad in America: Bad Science, Bad Medicine, and the Enduring Mistreatment of the Mentally Ill* by Robert Whitaker, very interesting (*The SRV Journal*, 2(1), 47–52).

In John Ford's review, it was clear that he was defending the medical model of thinking. Given that he is a practicing MSW, that's not surprising. I must admit that I can understand he would have liked to see more of a balance in recognition of today's efforts in the treatment field to be more people-friendly to those with mental illness seeking help from professionals. I have had the good fortune to know many good professionals that care about people and are very supportive and helpful. I have also known others that stripped away hope from the people they worked with in the name of compliance to treatment. He states at the end of his review, "The community movement of the present time, including Fountain House-type clubhouses, employment and residential alternatives, community treatment teams and the efforts of psychiatrists to use the lowest possible dose of medication, are not mentioned." That might be true; however, it must be remembered that this book was published before 'recovery' for people with mental illness was broadly recognized by the medical field as a possibility. Even today in 2007, it is a fight to have the very clear examples of recovery accepted by some professionals. It was only after the federal government demanded that people who receive their funds had to have a recovery focus that the medical field, at least on the surface, accepted the possibility.

I could give you many examples of things happening right now in psychiatric institutions that would be very similar to those things that Whitaker spoke of happening so long ago. People are still dying because of neglect and overmedication. People are still stripped of their dignity and discriminated against because of the labels given to them by professionals. People are being re-traumatized over and over again by professionals continuing to use various forms of oppression (force, coercion, seclusion, restraints, involuntary medication, threats of involuntary commitment, etc.). The discrimination of the community at large which treats people with mental illness as illnesses rather than people. People are still kept out of neighborhoods—'not in my backyard'—because they are labeled.

I wonder how much Mr. Ford knows about the programs and services he mentions. I wonder if he knows that people are often stigmatized in employment because they have job coaches coming to their work place and therefore making them 'different.' Or that programs place a person with an advanced degree at a supermarket bagging, and getting carts? I wonder if he knows that even in the Fountain Home model, 'staff' is still 'staff,' and though not as apparent, everyone that receives that service knows it. I wonder if he would live with someone he doesn't know nor had any choice to live with, in a residential program? I wonder if he would take medication after a ten minute evaluation and without having had any informed consent from a doctor, even though it made him see double or sleep all the time, so you couldn't do anything else? When I talk to people with mental illness, the most important things in life to them are a home, a mate, family, friends, and career of their choice. Medication and treatment of any kind are but a few of the tools among many others in that tool box of recovery to assist them to get those things they want for their life.

In Cheryl MacNeil's review, she has a deeper understanding of the issues and discrimination that people with mental illness live with every-

day. I was grateful for her objective look at the facts and validations of what can happen to people when she said, "SRV theory tells us that bad things are likely to happen to persons cast into such problematic and socially devalued roles." She also understands that professionals are often truly threatened when the shift of power goes to the person for their choices in services, rather than to what professionals want to supply, when she stated, "This transfer of power to the person was vastly threatening to the professionals who had a stake in maintaining their biological deficiency model." Ms. MacNeil appears to have a better understanding of where Mr. Whitaker's thoughts are more descriptive of those attitudes of society and of professionals, however unconscious they may be, that can lead to real harm on many levels to people who have mental illness.

Cheryl MacNeil asks a lot of good questions at the end of her review which I think would form a foundation for a good future article. She asks, "What would happen if treatment came in the form of providing sanctuary, validation and empathy?"

Thank you for letting me share my thoughts,
Yvette Sangster
Psychiatric Survivor and Advocate
Georgia (US)

• • •

AS ONE WHO DEVOTES CONSIDERABLE time promoting the merits of employment, I appreciated Marc Tumeinski's article, "Around the Corner: A Neighborhood-Based Job Initiative for Teenagers" (*The SRV Journal*, 2(1), 15-20). Many important lessons may be learned from the Pleasant Street Neighborhood Network Center's (NNC's) seizing the significance of the role of employee, as well as from Marc's analysis of their approach.

Social Role Valorization (SRV) teaches that social roles may be chosen or imposed, and that our innate hunger for social roles (role avidity) can lead to a significant range of life circumstances,

for better or worse. Increasingly, inner-city youth may find themselves falling prey to the allure of roles that are destructive on individual and societal levels. All too often they're inundated with expectancies to fulfill such roles and ultimately socialized into this way of life.

Of course, these role cravings can be fed in other ways. The NNC, through their Around the Corner (AtC) Jobs Initiative, offers the rich and multifaceted role of employee. In doing so, they go far beyond the notion of work experience or 'getting job placements.' The quality of the employment is appreciated. After all, employment can be a great equalizer and unifier. Or, it can be a divider and unjust discriminator. It can fulfill one's sense of call or vocation in life. Or it can be a way to keep people down, 'in their place.' The NNC seems well aware of these distinctions. Challenging jobs are sought. There is a high degree of consciousness to the youths' heightened vulnerability to being placed in low status, low challenge, and low paying jobs. Thus the NNC avoids the pattern of inserting socially marginalized people in jobs that others don't want to do. Mentors and model workers, including employers and co-workers on the job as well as background encouragers and advocates from the NNC, facilitate the best people have to offer as employees and employers. Competency and image enhancement are the fruits. A positive outlook for the future is constructed.

One potential direction for further exploration by the NNC may be additional emphasis on job fit. To the extent possible, how might the NNC begin with youth, and *then* network and develop employment opportunities consistent with personal interests and talents, including discovery of possibilities previously unconsidered? Could this provide yet another important strand regarding neighbors learning about mutuality and commonality? No doubt about it. The quest for fitting work is challenging, and especially so with youth who are inherently undecided. And the difficulty is further compounded in terms of transportation concerns and limited duration of summer

employment. Nonetheless, it's because the youth have other unfavorable options that it's especially important they be provided a taste of employment where there's a connection with personal identity. This underlines a principle that's already clear to people at the NNC: These early impressions about what it means to be an employee can influence whether youth find the role as one primarily associated with drudgery and dread *or* discover it as one source of contribution and fulfillment—the sense of doing something that matters.

Regarding my work in supported employment, I can draw many connections. By acknowledging the power of the role of employee, and transcending the notion of merely 'placing' people or keeping them busy, it's easy to envision the liberation

of intellectually disabled people who find themselves captured by client, child, or commodity roles when they're grouped, placed, and occupied in ways that degrade their potential for engagement in a full and meaningful life. So thanks for this look at a thoughtfully provided employment service. I look forward to using and sharing this positive example.

Milton Tyree
Supported Employment Training Project
Human Development Institute
University of Kentucky
Lexington, KY (US)

A NOTE ON THE WORD 'HANDICAP'

Rather than any association with begging, early written uses of the word 'handicap' appear in the 17th century in reference to a particular kind of bartering game with an element of chance, and later in the 18th century in connection with horse racing.

The game involved two people challenging one another by each putting up a personal item which they thought the other might want. A third person acted as a neutral umpire, and determined the difference in value between the two wagered items. All three put a certain amount of 'forfeit money' in a cap. The umpire then announced the difference in value between the two items, which would be the amount the person with the lesser valued item would also have to pay, in addition to bartering his item, **if** the exchange occurred. The next step apparently was for the two barterers to put their hands in the cap holding the forfeit money. A barterer signalled acceptance of the trade by drawing his hand out with a coin in it; and rejection by drawing one's hand out empty. If the two barterers drew their hands out empty, the trade was off, but the umpire pocketed all the forfeit money (in a sense, as a penalty for the barterers not trusting the umpire's judgment). If they both drew out their hands with a coin in it, they intended to carry out the barter, and the umpire took all the forfeit money (as a reward for his good judgment). If only one drew out his hand with a coin in it, he took all the forfeit money, and no barter took place.

The 18th century usage in connection with horse racing referred to how a horse with a greater chance of winning a race than the other horse(s) had to carry a certain amount of weight during a particular race. This was determined by an umpire (the handicapper) as a way of trying to equalize a race.

The first uses of the term 'handicapped' to refer to a person with certain physical or intellectual limitations or impairments appeared in print in the early 20th century. The term itself seems to have changed from 'hand in cap' to 'hand i' cap' to 'handicap.'

[Source information primarily from the Oxford English Dictionary.]

“Wishing on a Star”: The Problems & Solutions of Relying on an ‘Inclusive Society’ to Foster & Provide a Better Life for People

John Armstrong

EDITOR’S NOTE: *This paper is based on a presentation given by the author at the Fourth International SRV Conference in Ottawa in May 2007.*

MANY PROPONENTS FOR AN IMPROVED life for devalued people rest their hope on a set of extremely optimistic assumptions of how society *should* be and become in order to facilitate such lives. It is commonly and frequently expressed in terms of ‘seeking an inclusive society’ or similar phraseology. It is interesting to reflect on how widespread these hopes are amongst supporters of devalued people. Such visions typically imply placing responsibility upon the negative judgements and attitudes of a rejecting public to account for the isolated and often miserable lives which devalued people experience. Even so-called scientific conferences frequently seize hold of such themes as ‘creating an inclusive society’ to attract attendees searching for that elusive formula that would magically change everything.

While expectations that others must change becomes ever more widespread, we seem less aware that human behaviour is deeply affected by the physical and social environment.

In New York prior to the 1990s, the subway system was notorious for assaults and murders. George Kelling, a Transit System consultant and criminologist, was appointed to tackle the problem. He had earlier developed (with his colleague

James Wilson) what they called the ‘Broken Window theory’—the tendency for people to commit crime when environments look like no one cares. That is, where physical disorder existed, you would get behavioural disorder. He set about to do just two things to the New York transit system: make people pay instead of the rampant fare evasion, and clean and maintain the stations and trains, including the removal of all graffiti. The results were astounding: a 67% decrease in serious crime (Gladwell, 2000, pp. 140–145).

What type of behavioural environment does our present culture encourage, and is it likely to produce the new age of tolerance we are told to expect?

Cultures provide order and meaning to our lives, give us reasons to live and make life worth living. When cultures do this poorly, problems arise. For example, our present Western culture has created false realities constructed around marketing and consumerism which aren’t at all in touch with what is most important for human beings. As such, many of our most essential needs for meaning, fulfilment, and identity are left languishing, drawing many people, especially the young, to meet their needs in very destructive ways.

Instead of providing security for many important and identity-giving roles, Western culture can leave many people famished and starving for roles—especially so if there are few incentives or positive relationships and models in place when one is young and trying to accumulate roles and

identity. A role-famished person will likely seek any role or roles, even if negative, in an effort to meet their legitimate needs for meaning, purpose, identity, and connection to others (Lemay, 1999). Descending into negative roles is quick and easy, whereas ascending into positive roles takes much time and effort (Wolfensberger, 1998). Some of these negative roles, such as drug addict or alcoholic, can take a lifetime to escape from.

But will our contemporary lifestyles invite the so-called ‘tolerance’ that is so frequently hoped for? Reviewing research, Roy Baumeister suggests that our cultural emphasis on acquiring high self-esteem and lessening personal restraint is a recipe for the violence that is evident everywhere. Self-absorption brings a heightened capacity for aggression. To become a less violent society, we would need *much* reduced self-esteem and significantly increased self-restraint, something the diversity specialists may not want to hear (Baumeister, 1999, p. 128).

THUS THE BEHAVIOUR OF CITIZENS is dramatically influenced by how they perceive their world. When society is peaceful, citizens are free to adopt many individual roles, like spouse, parent, worker and enthusiast; but in times of strife, group membership and group pride become uppermost. Groups strive to define themselves in distinct even if trivial ways; to claim a special and unique identity. Freud referred to this as “the narcissism of minor difference” (Freud, 1917). Such collective needs for identity give rise to “the systematic overvaluation of the [collective] self [which] results in [the] systematic devaluation of strangers and outsiders. In this way narcissistic self-regard depends upon and in turn exacerbates intolerance” (Ignatieff, 1997, pp. 51–52). One begins to realise that the conduct of people within a culture depends upon what is happening around people—for good or bad. The expectation of an ‘inclusive society’ would depend fundamentally on the prevailing values within a culture, and the level of perceived threat or calamity outside of

the culture that could serve to fuel harmony and trust, or divisions and hatred—and which could change very quickly.

When one’s collective identity is challenged (such as one’s ethnic or national identity), then minor, even artificial, distinctions become transformed into major differences as markers of power and status. Power is the vector that turns minor distinctions into major differences (Ignatieff, 1997, p. 50). Parties further tend to see themselves as united, often fuelled by nationalistic fervour, and see the Other (party) as homogenous and lacking individuality (cf. Ignatieff, 1997; Waller, 2002).

Stanley Cohen (Professor of Sociology at the London School of Economics) writes:

People highly endowed with positive illusions—notably about their own omnipo-tence—commit the most appalling atrocities. The admired qualities of high self esteem, a sense of mastery, faith in their capacity to bring about desired events and unrealistic optimism were possessed in abundance by Mussolini, Pol Pot, Ceausescu, Idi Amin and Mobuto (Cohen, 2001, p. 58).

Of course these dynamics magnify and exacerbate the process of social devaluation that Social Role Valorisation (Wolfensberger, 1998; Race, 1999; Osburn, 2006) seeks to counteract.

But in a modernistic society how much can we expect? Could our expectations for an ‘inclusive society’ be too exaggerated? Could our “expectations be extravagant in the precise dictionary sense of the word — ‘going beyond the limits of reason or moderation’?” (Boorstin, 1961, p. 15). It is not uncommon for agencies small and large to claim this wish *as their vision*.

Inclusion rhetoric, too, plays into the drive for high self-esteem to celebrate and extoll freedom from restraint under the rubric of diversity—where artistic expression (especially at workshops

and conferences) is a common and frequently played-out metaphor. Yet ordinary observation ought to tell us that people come together through what they have in common, not through what they don't.

As mentioned above, social context plays a massive role in mediating human behaviour, yet as observers of other people's behaviour, we tend to underestimate its importance. Observers are likely to exaggerate the importance of a personal disposition to explain why people do the things they do, rather than to appreciate the part social context plays in influencing behaviour. This has been referred to as the *Fundamental Attribution Error*.

This is the "tendency of people to over-emphasize dispositional or personality based explanations for behaviours observed in others while under-emphasizing the nature and power of situational influences on the same behaviour" (Nisbett & Ross, 1991).

According to this framework, we as family, human service workers or citizens excuse our own behaviour as we read the context, but tend to blame other people *themselves* for the behaviour they exhibit. No wonder it is so easy to ascribe deviancy roles to *people*, but miss the point that the cues for these roles have been set up by the physical and social *environment* often created by other parties, including ourselves. It is also these factors that influence how others behave toward devalued people: are they sick; are they dangerous; should we love them; should we get rid of them? In other words, every one of us is affected by the physical and social environment we are thrust into and behave accordingly, but likely blame each other for the behaviour; e.g. "she's up to her old tricks again," or "he's putting on his behaviours again!"

IF WE APPLY THE LESSONS of the Fundamental Attribution Error to our expectation for an 'Inclusive Society,' it suggests we place too much emphasis on people's innate capacities to devalue others, and give insufficient attention to the contextual conditions that mediate devalua-

tion—such as how we portray people to others via their roles. The contextual information observed about devalued people typically suggests that people *deserve* their condition; if they are poor or uneducated or sick or captive, they must have done something to bring it on themselves. One researcher refers to this as the 'Just World Phenomenon' (Lerner, 1980), where observers assume that people get what they deserve and deserve what they get.

Given that our perceptions of others and their behaviour can suffer these distortions, how might this affect the development of appropriate solutions for the widespread devaluation of so many people?

The capacity to see and simultaneously *not* see may be a unique human characteristic, so much so that a whole language exists to describe how easy it is to ignore and deny reality. For example, 'turning a blind eye,' 'burying your head in the sand,' 'living a lie,' 'don't make waves,' 'there's nothing I can do about it,' 'I don't want to know/hear/see anymore,' 'wearing blinkers,' 'she looked the other way,' 'surely it can't be that bad,' to name just a few. This helps explain why most people are clearly not conscious of or concerned by their own capacity to devalue others. Problems are predictable whenever we place the problem of devaluation exclusively upon the actions of *other* people, when in fact the problem is in all of us.

While context sets the scene for our behaviour, including devaluation, we also know that we all come with inbuilt capacities. We know, for instance, that certain orientations to our environment are virtually hard-wired. Very young children universally distinguish who is beautiful from who is average, and exhibit anxiety when confronted with strangers, even though they can be taught to defeat this tendency. We naturally favour our own race, colour, ethnicity, nationality, language, religion, and our own cultural perspectives on beauty and perfection. Inbuilt capacities like unconscious devaluation are hard enough to defeat under ideal conditions, let alone when living in cultures that invite and support numerous daily expressions of it.

For example, many studies and anecdotal experiences show how reluctant people are to intervene in helping other people—especially when other people are around. Whether it is the infamous examples of Jamie Bulger (the two-year old pulled away from his mother by two ten-year olds in a crowded shopping centre, seen being kicked, pushed, and thrown into the air before being killed on a railway track), or Kitty Genovese (assaulted and raped for 45 minutes within the hearing of 38 people, who did nothing, as she screamed trying to reach her apartment), too many people stand aside as unresponsive and passive witnesses. Even in human services, it is too common to discover that people have not responded to observed neglect and even direct harm, even over extensive periods—and we wonder how this can be. The context formidably shapes this response, and the conscience of the observer will also be eroded: externalities affect and damage internalities.

Ervin Staub (2003) notes:

Remaining passive bystanders in the face of others' suffering can create callousness. It is nearly impossible to see great suffering, to do nothing, and continue to feel caring and empathy. To protect themselves from guilt and empathic suffering, individuals and groups that remain passive need to distance themselves from victims. As a result, their passivity may reduce the likelihood of later action by them (p. 367).

With modernism promoting and inviting self esteem and lowered restraint (cf. Wolfensberger, 2005, pp. 20-26), might individualism go on to promote detachment and a lack of identification with others, as illustrated above? The attraction to Social Role Valorization (SRV) for some was the discovery of this potential in us, and the need to address this tendency with high consciousness and resistance to the lure of denial. We may have been transformed by a PASSING (Wolfensberger & Thomas, 2007) workshop experience that

brought us face to face with our own devaluations for the very first time. Yet so quickly we can take the heat off ourselves and start talking about creating an 'inclusive society,' and never realise the profound contradiction in these two positions. How is that?

Several possibilities might be considered:

- In recent history, most problems have been approached from a legal rights perspective, though the many rights being claimed are not necessarily legal or even rights. The history of 'inclusion' has mostly been contested from a rights perspective, i.e. 'my/our right to be included.' As such, 'inclusion' is strongly connected to ideology rather than to empiricism; it defines what *should* take place, not what *does* take place nor *how* it could take place.
- Relatedly, western culture since the US Constitution, ratified in 1788, has elevated the importance of individual rights over collective, just as it has affected so many identities beyond those probably envisaged by the constitutional founders. But since then, more and more isolated identities and classes have appealed to the concept of universal rights. 'Inclusion' thus attracts as another pseudo-universal ideal.
- Modernism defines an ideal that appeals to modernistic mind-sets that seek comfort, acceptance, and freedom to indulge any desire. One can seek whatever one wants. In this context, demanding things from other people is clearly allowable—even if only granted under precise conditions.
- Human nature is neither well understood nor assessed by modernistic culture. People and institutions frequently underestimate the potency of human nature and overestimate their capacity to defeat its tendencies.
- A materialistic mind-set disconnected from cosmic sources of hopefulness may still need to put its hope in certain ideals, especially when doing so fits in with

widely held (although non-cosmic) beliefs, as discussed above. Humans seem to *need* to believe in something better, irrespective of the likelihood of the hope succeeding.

- Inclusion thus represents another expectation of perfection—in this case the perfection of whole societies. It is therefore essentially a ‘religious’ pursuit, because at the societal level it has little to do with empirical reality—but we *believe* that it does.

Humans have always formed groups. We identify with people like ourselves, our interests and backgrounds, our intrinsic identities. We deepen the significance of these identities whenever they are challenged or brought into question. In most societies, including our own, there are whole conventions about when certain parties become and remain exclusive. Very young children may use the bathroom facilities of either gender, but once sufficiently independent are expected to *exclusively* use the facilities of their own gender.

But in other contexts, demarcations are not so rigid. Ethnically-based clubs (an Italian club for example) might not just allow but even invite membership from non-Italians as well as Italians, but still insist on the right to project ‘Italianness’ within their club. If you don’t like this policy, then join another club!

Thus, many formal and informal structures within society are naturally exclusive in the sense that they define the nature of membership (e.g., Kiwanis, Women’s Netball Association), and the purpose of their cause (e.g., Amnesty International). Their identity naturally indicates not only what they are, but, by implication, what they are *not*. The call for an ‘inclusive society’ fails to recognise such long-held societal structures and conventions.

Some devalued classes of people form collectivities, or less formally identify themselves as part of a larger collective of people, for example, as the class of people with Cerebral Palsy. But what is unusual is, if and when a member insists that the members of *their* collectivity be embraced within

another collectivity, while emphasising the identity of their former collectivity. This is somewhat like promoting oneself as a Catholic, joining a Protestant church, and then insisting you be given full recognition and rights while remaining a Catholic. That is, you (and your self-declared label) must be ‘included,’ irrespective of the identity of the group one is adamant about ‘joining.’

A recent example in Australia was a young woman who insisted on being able to bowl within a men’s lawn-bowls league. She hardly could become a biological man, but insisted on the ‘right’ to play within whatever league she wanted. Her appeal on the grounds of discrimination actually won—and the men’s league had to ‘include’ her. The more someone accentuates even a small feature of their identity and then enlarges it—gender, sexuality, ethnicity, having some unique feature, being a ‘self advocate,’ etc.—the more difficulty others have in relating to the person. Yet, when they occupy a valued role, their ‘difference’ is immediately absorbed and accepted, because it is their larger role people can identify with.

Of course the ethic of ‘choice’ is at work here. Whatever I choose or want, I have a right to obtain. Such is the nature of radical individualism. But it doesn’t build community. Rather, it tends to divide people: there is my ‘right’ to have whatever I choose and there is your obligation to meet it! This is hardly an attractive proposition for most communities.

For sure, there are circumstances where people are pre-judged about their suitability to belong or be eligible for certain rights and privileges. Much like women being able to vote, there are times where it makes sense to appeal for access to rights generally available to others. Sometimes this effort to receive the same rights as other people can take many generations. In 2006, there were riots in New Delhi because students who were ‘Untouchables’ were given access to university medical courses for the first time. Or how long did William Wilberforce have to fight to outlaw the slave trade by the English?

THERE IS MUCH EMOTIONALITY ASSOCIATED with inclusion. Fantasy is like that—it appeals to the emotions. Do you remember Jiminy Cricket? When he sang “When you wish upon a star”—as a child I thought it sounded lovely—“makes no difference who you are!” It could be an inclusion anthem, but I discovered as I grew up that it was true only in Fantasyland. There is that part of us that would so love it to be real. It is so nice to go to these ‘imaginary places’ as a form of respite from the ugliness and frustration of distasteful human behaviour. But to dwell there, especially as a form of problem-solving, will result in serious errors and misjudgements. There is a tussle between our perception of how things really are and how we wish they could be. Some writers refer to this as the *tension between the idyllic and moral imagination*:

The moral imagination holds up an ideal that is attainable—but only through hard work; the idyllic imagination holds up an ideal that can never be attained in reality, but can easily be attained in fantasy and feeling. It follows mood, rather than conscience, and rejects conventional morality in favour of a natural morality that will it believes emerge spontaneously in the absence of cultural restraints (Kirkpatrick, 1992, p. 208).

Some people say, “But, you have to have a hope.” Yes, but what type of hope can it be if it can never come true? Otherwise, seeking an inclusive society is like hoping the Nigerian Internet Hoax will answer all our financial problems.

The last thing leaders in the lives of devalued people need is delusion. Devalued people live in exceedingly heightened vulnerability and marginality—and in an increasingly materialistic and hedonistic society it is only likely to grow worse, not better. Mandating that *everyone else* become ‘inclusive’ will not change this.

But what can we put our hope in? If an inclusive society is an unattainable ideal, as I have argued,

what is a *reasonable* hope, an optimistic ideal? Under what conditions might socially devalued people experience a better life? What would be needed if they were to be seen more favourably and treated accordingly?

Recently, an experiment involving the world famous musician Joshua Bell was conducted in the Washington Metro’s l’Enfant Plaza. On Friday morning, January 12, 2007, in the middle of morning peak hour, one of the world’s greatest players played one of the world’s most perfect instruments and some of the world’s most beautiful music—but was completely ignored by 1,097 people. In his 43 minutes of continuous playing, 27 people paused to give him a total of \$32. He normally makes a \$1,000 a minute and people don’t ignore him! Dressed in jeans, a long sleeved T-shirt and a baseball cap, he was responded to as a *busker*, and even his virtuosity was not enough to defeat the expectations of harried passers by. *Maybe, had he been referred to as “a man, who is a busker” it would have made a difference?*

He had in fact been negatively role-cast (relative to his role as a virtuoso) and had therefore received the *appropriate* response. Yet the hundreds of emails to the Washington Post this article provoked were mainly concerned with how to change the commuters—the Fundamental Attribution Error again, the same mistake ‘inclusionists’ regularly make in blaming the behaviour on the people rather than on the context they are in. Notice how the language of much inclusion training talks about ‘making communities inclusive.’ Again, it is everyone else who has to change. You rarely see a workshop entitled “helping people to be more acceptable to others,” although really, that is what SRV is about.

One of the strengths of a valued role is that it is wholly compelling, and it is this strength that regulates the behaviour of others. It is the role and role context—setting, others present, activities, personal appearance, language, other symbols—that mediates everyone’s behaviour (Wolfensberger, 1998). If the role context conforms to long-

held popular stereotypes, then the role messages will be irresistible to the observer. In this case, positive role messages and expectations about (devalued) people would be conveyed so powerfully and repeatedly as to defeat pre-existing mind-sets. Wishing people to perceive differently while doing nothing about the social context people are presented in simply cannot work. Even 'good' people are drawn to conform to what they perceive and affirm.

Thus, valued roles provide a chance for observers to be at their best. It seems that only a very few internally-driven people are able to withstand the enticement to devalue, neglect and abuse people *when conditions invite it*. Even some citizen advocates (cf. O'Brien & Wolfensberger, 1979) I know have responded to the protégé's terrible living conditions as though it accurately reflected the protégé's actual identity. Inclusion theory believes whole populations should behave correctly irrespective of what the social conditions dictate. I have not yet found a single instance in history of such behaviour.

SRV uses what we know about how devalued people are perceived, and thoughtfully and meticulously utilises that knowledge to attract observers to see and treat people better; even to the extent that people may experience a better life. But it takes hard work and an unrelenting determination to discard anything in our vision of human nature (including our own personal proclivities) that is not true.

A USEFUL WAY TO CAPTURE this vision is that of 'The Good Life'—those experiences people universally seek: to have many positive roles, to have a real home, to have a positive image and reputation, to grow and learn, to have meaningful activity and to contribute to others, etc. (Wolfensberger *et al*, 1996). What we know is that one gets access to these things only after obtaining valued social roles. The more roles one has and the more valued are those roles, the more one's chances are of experiencing 'The Good Life' (Wolfensberger, 1998, pp. 44–45).

But we know that SRV has limits too; let's not overextend its possibilities. Even very valued social roles won't protect you at present in Iraq; quite the contrary, as Prince Harry and the UK government well know.

Michael Ignatieff (1997) notes:

Each individual in the Ethiopian camps was a son, a daughter, a father, a mother, a tribesman, a citizen, a believer, a neighbour. But none of these social relations will sustain an appeal for help in a time of distress. Famine, like genocide, destroys the capillary system of social relations that sustains each individual's system of entitlements. In so doing, genocide and famine create a new human subject—the pure victim stripped of social identity, and thus bereft of the specific moral audience that would in normal times be there to hear his cry. The family, the tribe, the faith, the nation no longer exist as a moral audience for these people. If they are to be saved at all, they must put their faith in that most fearful of dependency relations: the charity of strangers (pp. 19–20).

When there are no roles, there are no relationships to protect you. All relationships occur in the context of a role. When people lose their roles or have few, they lose the potential for having and maintaining relationships. In our Western world, we have many devalued people whose well-being depends upon the relationship of paid strangers. Some are loving people and some are not—a fearful dependency.

The expectation of creating an 'Inclusive Society' allows us to focus on the dismissive actions of other parties while painting a utopian picture of the world as *we* might wish it. We can assume the noble high ground (as most groups do) railing against the recalcitrant actions of others. When will *they* get it right? What an attractive and persuasive line of reasoning!

The 'Good Life' is an idealistic yet realistic construct that utilises the role implications for mediating people's perceptions and resultant actions, for better or worse. Using it well increases the chances that as people occupy valued roles relevant to the context they are in, they will be well received and treated in a manner consistent with the positiveness of the role(s) they are seen in.

Wishing that other people were better than what they are will not change that.

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JOHN ARMSTRONG works as a consultant & Senior SRV Trainer in Australia & New Zealand, & is a corresponding member of the North American SRV Development, Training & Safeguarding Council. <http://www.socialrolevalorization.com/>

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Social Approaches to Valued Roles ~ Adam's World Tour

David Race

EDITOR'S NOTE: *This paper is based on a presentation given by the author at the Fourth International SRV Conference in Ottawa in May 2007. I asked parents from several of the countries mentioned in the article to read it and then to write brief reflections as to what the article made them think about in the life of their own child. Quotes from these written reflections are interspersed throughout the article in pull-out boxes, to clearly mark them off from the author's own writing.*

Introduction

THIS PAPER WILL HIGHLIGHT KEY ISSUES emerging from a book, in press at the time of the conference, entitled *Intellectual Disability—Social Approaches* (Race, 2007).¹ The book is an impressionistic comparison of services in seven countries, all of which have been influenced significantly by normalization (Wolfensberger, 1972) and/or Social Role Valorization (Osburn, 2006; Race, 1999b; Wolfensberger, 1998). These are the author's own country of England, then six countries visited during a study leave period from October 2005 to February 2006, namely Sweden, Norway, Canada, the USA, Australia, and New Zealand. The paper, like the book, will look at services across the lifespan of people with intellectual disabilities through the device of speculating what sort of provision and valued roles would be available to the author's son, Adam, a young man with Down's syndrome,

were he at the various ages in the respective countries—hence the subtitle.

Given that the paper is a summary and broad overview of the issues arising from the book, especially drawing on its concluding chapter, there is even more need to highlight the phrase, used often on the study tour, that the findings are an 'impressionist painting—not a photograph.' Those impressions, however, are based not only on reading, visiting, and discussions with people with intellectual disabilities, parents and families, and those involved with services at a professional and academic level, but also on over thirty years in the intellectual disability field, including twenty two of them as Adam's father.

The paper is in two parts. The **first** deals with issues that emerged as applicable across all the countries, which have been grouped under a heading of the 'world context.' The **second** goes through the lifespan, summarising answers to the question, appearing at various points in the individual book chapters in boxes headed 'Adam's World Tour,' where the question is asked, 'what would be happening to Adam at this point in his life?' This section is headed 'Adam's World Chances.'

Issues That Go Beyond Countries—The World Context

THE COMMON DENOMINATOR FOR SELECTION of the seven countries, as noted above, was that their services had been in-

fluenced to a significant extent by normalization/SRV ideas. Of such countries worldwide, only Denmark had been omitted, for no other reason than time and logistics, from the author's study tour, and thus from the book. The seven countries that were covered had other things in common, of course, and the first chapter of the book explores an amount of basic statistical data on such things as population density, national wealth, and other indices of 'quality of life.' Space does not permit a summary of these, apart from the perhaps obvious comment that they are all 'westernised, industrialised' countries, and therefore in the top bracket of world economies in terms of national resources.

More conceptual elements of those countries, which then have their effect on intellectual disability services, are summarised in the headings below, and it was observed in more detail in the book how variation between the impacts of all these elements created some of the key variation between countries in service terms. All, however, had an impact to some degree

The Neo-Liberal Agenda & the Decline of Welfare States

IN EVERY CHAPTER OF THE book, the effects on services of the worldwide phenomena of the neo-liberal agenda and its offshoot, managerialism (Raper, 2000; DiNitto & Cummins, 2004), emerged. These effects seemed to be realised more strongly in the non-Scandinavian countries, where they have created (or perpetuated in the case of the US) either a real or a 'quasi' market (Le Grand & Bartlett, 1993) of welfare. Even in Norway and Sweden, however, though the managerialism element seems less, with professional dominance and legal requirements more powerful than economic determinants, when it comes to resources given to welfare and how services are governed, moves towards a market-based approach have been noticed by commentators (Harrison & Calltorp, 2000; Waerness, 2005).

The picture hinted at by the relative welfare spending figures in the opening chapter of the

book, therefore, seemed to be supported by the detail of the countries' services, with pressure being felt far more from the global forces towards market-based welfare than those defending a universalist welfare state. Even some of the moves towards individualised funding, welcome from many perspectives as offering greater choice for service recipients and families, can be seen as a reflection of global moves towards consumerism. Certainly dressed in the language of 'choice and control' that goes with consumerism, the downside to such initiatives is that where no funding is allocated at all, or very little, then being able to spend the funding as one wishes has very little meaning.

The elements are, of course, all interconnected, and so the managerialism that follows from the neo-liberal agenda then has its effects on, and is affected by, the way in which services are organised at national and local levels.

Managerialism, Funding, & the Organisation of National & Local Welfare

BEYOND THE SIMPLE 'LEVEL OF RESOURCES,' so beloved of service systems as reasons for inaction or cuts, the detail of government funding, and the variation between the countries in terms of the level of government from which both funding and advice comes, appeared to have a significant effect on services. The relative power of State, Territory, and Provincial governments in Australia, Canada, and the US, especially the latter two, make one's specific geographical location far more important in those countries. The Commonwealth States and Territories Disability Agreement (Australian Healthcare Associates, 2005) in Australia adds a further dimension to this, with the split between the funding of certain services by central (Commonwealth) government, and other services by States' and Territories' governments, creating both opportunities and grave threats to people in that country. This is because the two sources can offer two chances of funding, but also a gap between which parents can fall. The autonomy of States in the US, and Provinces and Territories in Canada,

also means that national initiatives appear to have less immediate effect than regional government policies, though the (optional) use of national funding streams in the US is important in States' service provision. The key point here appears to be who controls how the majority of the funding is spent, and in both the US and Canada, this is clearly below central government level. Having a national policy which must be applied locally, as in New Zealand, Sweden, and Norway, then presents different issues. If the national policy is also backed up by law, as in Scandinavia, as well as being administered and provided by local government, then consistency across the country is much more likely. New Zealand's agency-based approach, however, where both the commissioning and provision of services are theoretically independent of government, means that the variation is not geographical in the sense of local government having a significant impact, but more between the agencies. In this regard, the dominant power of IHC (the organisation originating, as in many other countries, from parents' groups [IHC, 2006]) produces an important slant to the picture. All those three countries, however, together with England, do at least have a national set of policies that can act as a benchmark for services, though New Zealand's and England's is rather less specific than the Scandinavian's. In addition, the application of de facto rationing criteria at national level, as in the 'Fair Access to Care Services' policy in England (Department of Health, 2003), means that central government still has a signifi-

cant impact on who gets services at all, which in turn relates to national finances beyond the specific intellectual disability field. The further complication, in England, of a centrally controlled National Health Service, but a partially centrally controlled (through finance) Local Authority, both being commissioners of services, and also having a part to play but not a monopoly in provision, only adds to the variation in influence of governments at national and local level.

The Power of the Knowledge Economy

ON A MORE PRACTICAL LEVEL, the 'knowledge economy' that dominates all industrialised economies, with its increasing need for technological and social, as well as basic, literacy, can be seen as a major influence keeping people with intellectual disabilities in a dependent position in all the countries, as in much of the industrialised world. Struggling to read and write, even to talk, has not played well in industrialised societies for at least the last century. Not being able to use a computer or mobile telephone, to remember

Living in Canada, I was reminded of how fortunate our family has been to live in a country with the government covering health care insurance for its citizens. By day two of the life of our third child, Rachel, we would have been faced with financial pressures in affording the medical interventions required to keep her alive. By three months of age, Rachel was diagnosed with 'severe Cerebral Palsy,' and would require ongoing medical technology throughout her life.

~ Kathy Senneker, Canada

passwords and pin numbers, or to have a 'good telephone manner'—all more likely for people with intellectual disabilities—not only affects their chances of employment, but also simply the everyday process of living in modern society.

Postmodernism & its Effects on Societal Institutions & Values

AN AWKWARD VALUES BEDFELLOW TO the 'knowledge economy' (Giddens, 1990) is what has been called postmodernism. This philosophical posi-

tion, essentially rejecting the claim that there is such a thing as objective knowledge (Butler, 2002), still sits uneasily with a world, and a service world, strongly based on assumptions that scientific and technological knowledge can deal with all human problems (Landes, 2003). Neither view, of course, holds absolute sway, and though postmodernism can counter some of the positivist assertions regarding intellectual disability that were at the root of the original eugenic movements in all the countries, it does not seem to have prevented de facto eugenics through genetic screening and selective abortion from being the dominant picture in all the countries, as we shall see later. Indeed, the 'knowledge' on which such practices are based has become to a great extent 'accepted wisdom' in many countries, namely that it is a 'tragedy' to have a child such as Adam, and that he (and of course more importantly in this individualist age, we his parents) would be better off were he not born. On the other hand, however, the development of the 'knowledge economy' and much greater worldwide communication has meant that such a version of reality can be challenged, by stories about real people's lives reaching a wider audience.

Postmodernism has also had the effect of lowering respect for, and raising doubts about, societal institutions such as health and education systems, which the book reveals as previously standing firm even when the more obvious flaws of the physical institutions in the different countries were exposed, especially by normalization. There now appears to be much more of a free-for-all, which of course fits in with the neo-liberal agenda, and also applies to values positions. The role of Christianity was seen to have played a key role in all the early services in the various countries, but given that the place of religion, as another societal institution, has also been subject to the effects of postmodernism, on top of its previous pounding from scientific modernism, the values deriving from Judeo-Christianity have also taken their place in the postmodern soup (Lyon, 2000).

All of which leads to the view that the dilution of a more agreed position on values relating to services, though that position had definite good and bad news about it, has led to the influence on services of any coherent values-based approach, such as normalization/SRV, being similarly diluted. It also means that the increased emphasis in postmodernism on image over substance enables many service systems, and even government strategies, to present themselves as adhering to a particular values position, without the need to let that values position outweigh the requirements of the market. Genuinely values-led and radical services then have to stand alongside the 'loss leaders' of the welfare market, and find their own 'niche,' without being the major challenge to the status quo that they once were. Again this appeared to be less true in Scandinavia, where the greater specificity of laws and the lack of a welfare market ensure consistency, sometimes at the expense of creativity, which of course is always the neo-liberal argument against state provision.

Intellectual Disability as the Cinderella of Welfare, Even of Disability Overall

THE VARIATION WE HAVE NOTED above in the power of the different levels of government means that the political ideology at each level, and its relation to welfare, becomes more or less important. In the Scandinavian countries, the long reign of socialist governments has clearly contributed to the maintenance of their welfare states, and the overall societal values of citizenship of those countries seem to generate an assumption that government policies and laws are there for the good of the people of the country. Whether this is true in reality, it certainly appears to be the case that prescriptive laws on services are accepted and acted on as the guides and standards by which services must operate, and to which the local government bodies are held accountable. The political ideology of the New Labour government in England, however, even though different from its long-running Conservative predecessor (not as much

as some socialists would like), does not seem to have brought about a significant change in how services are organised or financed. This may be because the moves of Thatcherism to dismantle the welfare state, based on the neo-liberal ideology also displayed by governments in the US, Australia, and earlier in New Zealand, did not quite succeed, but left the totally confusing mixture of a quasi-market in welfare that still exists in England. The market-driven ideology, of course, does not like government intervention, least of all in formal laws, and it is no surprise that in the non-Scandinavian countries there are very few specific laws that determine practice in intellectual disability. If we add in the power of States and Provinces in Australia, Canada, and the US to make their own laws, then the impact of statute law on intellectual disability services in all the non-Scandinavian countries is extremely variable, both within and between the countries. All have some form of anti-discrimination legislation, and this has been an important protection for people with intellectual disabilities, as well as leading to some important case law judgements, especially in the US, though again regional and local variation in judicial powers and types of action means generalisation is impossible.

Overall, therefore, whilst the political ideology of governments could be said to have had a significant impact on services in general, on intellectual disability services specifically, the influence of political ideology is probably much less significant, with the use of laws somewhat scarce. There are obvious contrasts between the more socialist-oriented Scandinavians, the very mixed bag that is New Labour in England, the various coalitions in New Zealand that followed from electoral reform, and then the neo-liberal regimes at national level in Australia and the US, recently joined by Canada, who already had such regimes at the Provincial level, as did the US. Despite the contrasts, intellectual disability still seems to remain the 'Cinderella' as far as services are concerned, when we look at what people actually receive.

This appeared to be most powerfully affected by services' desire and ability to carry out policy. The nature and clarity of what policies mean, and the resources to put them into effect, can, on the one hand, create a 'culture' of services in accord with policy, but on the other, a culture of resistance to change, preservation of jobs and existing forms of service, which makes the impact of policies virtually nil. In Norway and Sweden, the impression in this regard was that, given the long history of welfare states in those two countries; the power of national policies and laws; the degree of qualification of staff; and the national monitoring of standards; most services respond to policies with a sense of professionalism and commitment to a commonly agreed set of values. The 'culture' of services in both countries therefore appeared to me to be one which held good across the country as a whole, with a level of service delivery consistently in accord with the notions of normalization/SRV, though probably more the former than the latter, especially in Sweden. This does not, of course, mean they are beyond criticism, and conformity to standards has some effects that would be considered less than satisfactory in certain parts of the other countries, for example the segregated 'training schools' for severely disabled children in Sweden, or the limited open employment possibilities in both countries. Overall, however, the interaction of the various forces above seems to have produced, to date, a fairly consistent level of service across these two countries, with only threats to the overall welfare state likely to upset that balance.

All the other countries, however, show a much greater tension between the various elements, combined with an inconsistency across the different parts of the countries that makes it almost impossible to give a single response to the questions of services' desire and ability to carry out policy, or of their 'culture.' Tensions between individual services' and service agencies' desires to carry out particular policies, and the funding constraints that flow from national and international trends

in ideology and market forces, illustrate how variable services are on the ground in the individual countries. In England and New Zealand, what appear to be positive national strategies (Department of Health, 2001; Minister for Disability Issues, 2001) can be, and are being, undone or hindered both by the funding constraints of 'prudent' governments, but also by the different value positions of the different agencies and professional groupings competing for those funds. Developing a 'culture' in agencies to respond to the fairly radical value positions of England's Valuing People or the New Zealand Disability Strategy (though the latter, being for all disability groups, has in some cases also meant that intellectual disability loses out) is inevitably at odds with the constraints of a welfare market, though such a market does provide 'niches' for some really excellent and creative things to develop. Overall, however, services' culture seems to resemble more and more that of business organisations, with pressure on their values positions from the basic organisational values of survival and expansion. Hence the constant repetition of the phrase, in Australia, Canada, and the US in particular, but also England and New Zealand, that 'it depends where you live.' There are many examples in all those countries of services and agencies whose 'culture' is all about supporting people with intellectual disabilities to find valued lives in their communities, but there are equally many, if not more, where this culture is tinged by, or even taken over by, cultures of organisational loyalty and promotion, bureaucratic box-ticking, or professional corner-defending. This has its effect on the final issue, the effect of normalization/SRV.

Normalization & SRV as One Set of Ideas Among Many—Even in the Countries Chosen

ONE OF THE INTERESTING THINGS about working in intellectual disability for thirty years, but not entering the field through a professional route, is that one can observe the changing power of the different professional 'camps' over that period.

In England, from an academic perspective, intellectual disability has remained a very small pool beyond which even the largest fish are not often allowed to venture. Dominated up to the 1960s by psychiatrists, who still remain in some positions of authority, the 1970s and 1980s saw the rise of the psychologists, who to date retain that dominance, especially the behaviourists. The normalization movement in England did not include many academics, one of the reasons, perhaps, that it faced an academic backlash in the late 1980s, and since its decline as a force in England, that position has been maintained (Race, 2002). In fact, though a number of research units in the 1970s did have some effect, changes in practice in English services over the latter two decades of the twentieth century seem to have been far more influenced by PASS (Wolfensberger & Glenn, 1975) and PASSING (Wolfensberger & Thomas, 2007) workshops than by academic publication (Race, 1999a). So the 'shapers of values and experts' in England have, it is argued, been found within the service world itself.

A question asked frequently on the study tour was 'who would fill a conference of practitioners/parents?' and 'who would fill a conference of academics?' The author's answer to these questions, for England, would be 'nobody' for the second question, and a couple of names, either from practice or practice 'consultants,' for the first, all of whom would have had some connection with the normalization/SRV movement, even though some might now deny those origins. The answer received in the different countries was similar in many respects, though most people added a rider; that the situation would have been very different twenty years ago. This latter point perhaps shows the effect of postmodernism, in that the very notion of an 'expert' has been significantly challenged, and it also leads to the much more frequent other response to the questions—namely that if the conference was headed up by people with intellectual disabilities, regardless of individuals, then a good turn out would be likely from

the practitioners and parents. Variation between countries on this followed familiar lines. Certain academics in Sweden and Norway, especially members of their own network, the Nordic Network for Disability Research, would generate a strong conference attendance, but for most of the other countries, the global forces acting on academia tended to produce the response that, like Disneyland, it was more important to go to events than what you heard or did there, and as for their proceedings, or much else in academic output, having any effect on services, the illusion was rather greater than the reality (a fact to be borne with in hopes for the book). So the very forces that have produced a supermarket of services have produced a supermarket of experts, and they seem to stick with their own kind.

Given what also appeared to be the case, that specialised professional training in intellectual disability, especially at degree level, outside of England was somewhat rare, then what informs services in terms of the input from 'experts' during professional training is usually only as part of a more generic professional programme. The English maintenance of a specialist nursing qualification in intellectual disability, part of the continuing divide between the National Health Service and Local Authorities, was met with amusement and ridicule in many countries, though the more thoughtful discussants did reflect on the problems in their countries in dealing with the health needs of people. Otherwise, the influences of ideas, of shapers of values and experts in the different countries, seemed to be strongly connected to the particular agency or sort of services observed or discussed, with the inevitable bias, given the author's networks, towards SRV and normalization. The experience, described in the book, of a local PATH session (Pearpoint et al, 1993) for Adam, led by a worldwide expert, but his being totally unknown to all of the service people present, would seem to be the reality of the place of ideas in intellectual disability services. What of the reality of life for Adam?

Adam's World Chances—What Are They? What Would Be Different in the Countries Visited?

AS NOTED ABOVE, THIS SECTION brings together the summary of Adam's chances to be placed in different roles through the lifespan. It begins, simply, with the role of a living human being.

The Role of Living Person

IN THE ONLY DIRECT QUOTATION from the book in this paper, which gives something of the style of the 'Adam's World Tour' boxes, the following is the assessment that opened the final chapter.

Adam would probably have a greater chance of being born in Sweden and Norway than elsewhere, if we as parents knew nothing about Down's syndrome and my wife was not over 35. Regardless of our position and age, screening and pressure for abortion of disabled children is significant in all the different countries, and all bar those two seem to present a high chance of Adam being 'screened out' unless we were very determined that we would have a child regardless. (Race, 2007, pp. 221–222)

In all the countries, as discussed above, the 'accepted wisdom' that giving birth to a disabled child constituted a 'tragedy' was behind the impression summed up by the above quotation. Even in Scandinavia, the offer of tests for Down's syndrome was common, and the reason for the assessment of Adam's chances being greater stems from the apparent practice of the request for tests needing to come from the mother, rather than being routine, as seems to be far more often the case in the other countries. This continuing fundamental devaluation of disabled people, despite the impact of normalization/SRV, was highlighted by John O'Brien in his Foreword, and one reason, perhaps, why he described it as a 'sober' book.

The Role of a New Family Member

IF ADAM WERE BORN, THE amount of attention he and his parents would probably receive in the early years of his life appeared to be fairly similar in all countries, though for poor parents in the US this might be questionable. Equally, if his intellectual disability were less obvious than Down's syndrome, then whether he got classified as such would probably depend a lot, in all countries except the Scandinavian ones, on parental financial and social status. The extent of services received, if he were so classified, would also vary with such statuses, as well as varying with the family's precise geographic location in the country concerned. In all countries, however, some services would be provided at this early age, especially 'respite,' if he had severe disabilities. Whether the assistance was in the family home would be more variable, though most countries seem to have some good 'shared care' schemes in certain locations. Reasons for the strong likelihood of some sort of support in the early years seem to revolve around the greater similarity of care for all children in the early years, and the focus of even limited welfare resources towards children. Once the education rat race approaches, however, a feature of the neo-liberal positions noted above, much more variation appears.

The Role of a Child at School

PRE-SCHOOL EDUCATION OPTIONS, AND THEN school education itself, would probably be very different for Adam in the different countries, and in different parts of those countries, especially the inclusive nature of that education. In most other countries than, again, Scandinavia, especially the US and Canada, parental ability to press for

things (and to pay) would have a considerable impact on the degree of inclusion that might be achieved for Adam, as would the nature of the family's immediate community. The classification of need for people with less obvious intellectual disabilities appears to be highly variable, and for both this and any resultant services Adam's exact geographic location, in the USA, Canada, Australia, and England, would again be a significant factor. The likelihood of access to mainstream schools without parental pressure (i.e., if parents took what they were offered) also appears to be very variable within the non-Scandinavian countries, though for different reasons, some to do with regional government policies, some local school board decisions. In Sweden and Norway the chances of inclusion regardless of parental influence are good, though people with severe disabilities in Sweden will normally go to separate schools. Also, if Adam were on the autistic spectrum there would be many more difficulties in all the countries. Given that there usually is parental pressure, and also because there are more supports for parental advocacy, mainstream inclusion in Canada, the US, Australia, and New Zealand, though variable, still appears more likely than England, but to be more often in 'units' once secondary school age has been reached.

Adam would be likely, if he were in mainstream schooling, to undertake a curriculum related to employment in his teenage years at school. This would hold good for all countries other than England, where he would be likely to go up to 16 years of age with much more emphasis on the academic syllabus and national examinations. He would probably do some work related things in the segregated special schools in England, and there appeared to be fewer such schools in most

Having attended two training sessions in Social Role Valorization, I can honestly say that it has contributed significantly to helping me personally shape a positive vision of my son's future and in guiding me in the steps along that pathway.

~ Nancy McNamara, Canada

of the other countries. In those other countries, more young people stay on at school to 19–21 years old, with a move to sheltered work or day services following school (or nothing, still a significant probability, especially in Australia and the US). In England, on the other hand, the route out of school is largely to college, with a few people going straight to adult day services.

The Role of Employee & the Role of Day Service User

THESE TWO ROLES ARE TAKEN together, in both the book and this paper, largely because examples of open employment, in the full sense of that word, were fairly rare in all the countries. Services that provided meaningful daytime occupation, of a work-like nature, appeared to be more prevalent in Sweden, Norway, Australia, and New Zealand, with Australia achieving some level of payment and conditions close to open employment in some of its sheltered workshops. Despite some highly radical examples in the US and Canada, however, and a slightly higher level of real employment, Adam would still be more likely to be in a sheltered workshop in both of those countries. In all countries except the Scandinavian pair, too, other roles for a day service user, of a largely non-valued nature, abounded. ‘Organised leisure,’ less favourably described as ‘Mall therapy,’ ‘Bus Therapy’ or other even less favourable (or printable) epithets were, however, equally often described by agencies in positive terms, often using normalization/SRV language. Equally, in all countries outside Scandinavia, the funding mechanisms, described as the ‘lottery’ in Australia, mean that a significant number of people, especially those considered not ‘at risk,’ are left with their parents or families to organise and pay for whatever support people receive during the day.

If he were more disabled, or had ‘problems of behaviour,’ then there would also be a chance in the non-Scandinavian countries of Adam being in an institution during the daytime, which leads on to the possibilities for where Adam might live as an adult.

The Role of Someone in a Place of Their Own—‘Home’

FOR ADAM TO GET A place of his own, and with whom he chose to live, again appeared much more likely in Sweden and Norway. Though the other countries have some excellent residential services, and some world renowned community-based projects, they also have significant issues of funding for, and access to, those services. They also appear to have many more institutional living situations, whether formally defined as such (as in ‘over 16 people’ in the US) or as they would be defined by SRV (segregated and/or congregated places with groups of people living together who have not chosen to be with the others). Adam would probably have a greater choice of who he lived with and where he lived if he were in the relatively few radical projects in all the non-Scandinavian countries, but there would be a far higher probability, if he were the competent person with Down’s syndrome that he is, that he would still be living in the family home.

The fact that he has, in fact, moved out, has a job and a valued role in the ‘unorganised leisure’ of village life, is outlined in the final chapter of the book, as are the odds of that happening, both in his own country and elsewhere. A key element of this, which leads on to the final role to be considered in Adam’s world tour, is the role of parents.

The Role of Parents

GIVEN THEIR PART IN THE development of radical services, not least those influenced by normalization/SRV, which occur in all the historical sections of the individual chapters on each country, it comes as no surprise that the role of parents is still concluded to be highly significant. This is not just in terms of parent-led services, and in fact there were issues, in many of the non-Scandinavian countries, of parent-led organizations taking on many of the attributes of the large service ‘empires,’ with Wolfensberger’s (1973) prophetic paper on the evolution of voluntary organizations being demonstrated on many occasions. For individual

parents, however, the need was clear for them to be much more active in the US than any other country, but still strongly so in England, Canada, Australia, and New Zealand, if anything beyond a very basic level of service (or anything at all) was to be achieved. If parents were not active, for whatever reason, they would probably get a far closer approximation to a life for their sons and daughters that accorded with SRV (or normalization in Sweden) if they lived in the Scandinavian countries.

On the other hand, for active parents, committed to SRV ideas, then there would seem to be some chances in all the other countries of achieving an even closer fit to the 'good things of life,' (Wolfensberger, Thomas, & Caruso, 1996). For all of the non-Scandinavian group as well, however, especially the US, Canada, England, and Australia, it would be a significant advantage if parents had money, as without some parental or family payment the chances of people being offered what they, and, using the device of the book, Adam, might think was a 'good life' appear to be much less in those countries.

As for Adam getting what he has got—namely a job; a day service that has meaning for him (though less valued by others); a house of his own shared with someone he wants to be with, independent of his parents, but still near enough for them to be of support; and in a village where he has a number of valued roles—then a great many rolls of a great many dice need to come up with sixes. Still more for him to add what he would probably regard as the greatest prize that he hasn't got, namely a

I believe it will take a concerted effort and careful, deliberate planning over the next several years to build a strong network of unpaid support around him, to build him a job role, and to eventually have him live in a home of his own. I, too, believe that the biggest challenge for Ryan will be to develop at least one, close, personal (non-paid) relationship, but I will remain optimistic.

~ Nancy McNamara, Canada

really close personal relationship. The low odds, of course, of Adam achieving even as much as he has done would hold good in all countries, but they might be a little less stacked in Norway and Sweden. There, the book concludes, a higher number of people get close to more 'ordinary lives.' In the other countries there are shining examples of people who get even closer than Adam to the 'good life,' but, like the Disneyland parade, they shine because of their rarity, and distract from the cardboard façade of the rest of Main Street.

Conclusion—People, Not Services, Have Valued Roles & Lead Ordinary Lives

THIS PAPER, AS HAS BEEN noted, gives an overview of what the writer of its Foreword called a 'sober' rather than a 'triumphant' book. Its conclusions, reflecting those of the book, are a mixture of a sober, if not quite depressed, view of the author's society, its recent history, and their effect on people like Adam, and yet also, to borrow another phrase from John O'Brien, a degree of 'quiet hope.'

The former view starts with a quotation from an English historian, Professor Geoffrey Hosking, addressing the Royal Historical Society in 2004 as part of a seminar entitled 'Can we construct a history of trust?' Hosking pondered on what he saw as a phenomenon of Western cultures; the replacement of faith in political and social judgments by mere quantification of money. He went on to talk about this in the English context, with reference to the earlier trust in public institutions being partly a reflection of deference within the class system, exposed as dubious by greater information and education of the 'lower classes' in the

twentieth century, especially its latter half. Instead of an informed public holding public institutions to account, however, the ‘emperor’s new clothes’ phenomenon then generated a ‘blame and shame’ culture, especially of politicians, educators, lawyers, clergy, and even royalty, and a belief that everything can be reduced to cash compensation. This then created a ‘vicious circle’ with the public institutions responding to the culture, reinforcing its perceptions of their motivations. “The more we place our trust in institutions whose *raison d’être* is monetary operations, the more we reshape our social lives according to the standards set by those operations” (Hosking, 2004:5).

Apart from the similarity to the SRV notion of ‘role circularity’ in Hosking’s argument, the point in quoting him was to give academic support to the author’s intense feelings regarding the change in his society in the thirty years since becoming involved in intellectual disability, and thus in the society into which Adam has been, to a greater or lesser extent, ‘included.’ That the change in the culture in the same period has been led, from a media perspective, by an Australian, and by a government committed to an aping of the US in

a great many aspects of life, only makes the feeling more visceral. The world in which all four of the author’s sons are ‘included’ seems a far scarier place than when he went, as a naïve researcher, to Reading University in 1973, to encounter intellectual disability for the first time. The visits to the

six countries did little to make fears for the next generation any the less, though the Scandinavian experience was a reminder that some countries were still holding out against the globalizing tide, if with increasing difficulty.

On the other hand, what was also present, especially on the return home and then again at the end of writing the England chapter a year later, was a different emotion. This was a sense of being part of a community, in which Adam had many valued roles. This, after all the broader academic and political discussions, gets at the heart of the deeper personal matters that the book revealed, and to the author’s personal opinions, with which both the paper and the book close.

Institutions, be they the vast snake-pits of the first half of the twentieth century suffered by people with intellectual disabilities, or the monarchy that still rules over half the countries visited, exist because they serve societal purposes, often lost in the mists of time and no longer logical, but still there. Ordinary lives, at the really local level, with all their variation, exist and are developed because they are about people making the best of who

and what they are, and how they interact with each other. What societies can provide in terms of services for people with intellectual disabilities has a limit, which is that however ‘values led’ they may be, they are an artificial replacement for a family and a community. Therein lies both the hopes

Given the nature of people and services—even in the most progressive countries—there is no guarantee that individuals will be offered a quality service. Even the very best services will not get it exactly right—to get it right, the person must be in your heart. The need for parental involvement is strong and necessary. Without it, the options made available are left to chance. The truth is this: it is always about parents and their love, ideals, energy, faith, and allies. These are things that one might expect parents to have but wouldn’t expect from service systems—each has its role and the danger and the disappointment comes from mixing up the expectations for each role.

~ Emily Murgo-Nisenbaum, United States

and fears of the book. The increasing alienation of societies, especially in urban areas, where a large proportion of the populations of the countries of the book live, and the reduction of so many human interactions to a commodity to be bought and sold, tends to push families and communities into their bunkers, afraid to 'risk' communication on an open basis, preferring the arm's length 'business basis.' 'Objective professional distance' could be said to be an art of both the social worker and the prostitute, though with more illusion of caring from the latter, and the more 'businesslike' the transaction is, the less exposure to vulnerability, possibly at the heart of real relationship, there will be.

The fact that, in the great majority of good things seen or heard about, there would be a committed person, or group of people, or small community, often including parents and family members, demonstrates that there is an underlying human characteristic not yet ground down by the commodification of human experiences. Where services, in the organized sense, have allied themselves to this characteristic, they have, in most cases, both set themselves up against the tide of the 'social approaches' of most countries, but also increased the hope that Adam's experiences and valued roles need not be as hard to find on his world tour as they appeared to be.

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ENDNOTE

1. *Intellectual Disability—Social Approaches* by David Race will be available from Open University Press (McGraw-Hill Education); <http://www.mcgraw-hill.co.uk/openupusa/>

DR. DAVID RACE is a Senior Lecturer at the University of Salford in the UK & a corresponding member of the North American SRV Development, Training & Safeguarding Council.

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The Massachusetts Alliance for Personal Action & the Syracuse University Training Institute are pleased to announce the presentation of the seven day workshop

How to Function Morally, Coherently, & Adaptively in a Disfunctional (Human Service) World

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WORKSHOP DESCRIPTION. Dr. Wolf Wolfensberger developed this workshop to equip people with the combination of worldview, preparation, & support they will need to survive with their moral ideals & their integrity intact, & hopefully also with some effectiveness, in human services today. Anyone involved in the field of human services (whether through work, volunteer or family connections) has seen firsthand many of the problems of today's services. Our world contains powerful dynamics of disfunctionality, which manifest themselves in pervasive tendencies of service efforts to disorder & even violence. Organized agency services especially do not work well over the long run, & often end up doing the opposite of the noble purposes they started with or still claim. This bodes ill for people dependent on such services.

Although most people are not, or do not want to be, aware of these dynamics, it is imperative that those who do want to function with greater personal moral coherency be aware of them. Once one is aware of these dynamics, one is in a position to respond to them much more adaptively. An array of adaptive strategies for living with these realities will be taught. This workshop will attempt to orient participants to decisions they need to make, offer strategies to assist them in such decision-making, & clarify the likely consequences of their decisions.

WORKSHOP TEACHERS. This workshop is authored by Dr. Wolfensberger of the Syracuse University Training Institute, New York. He has trained, & continues to mentor, each of the teachers of this workshop. At present, it is hoped that Dr. Wolfensberger will be able to be present at the workshop in May 2008.

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How SRV-Based Image Issues Can Inform Considerations of Advocate Identity & Recruitment in Citizen Advocacy

Mitchel Peters

Background: The Concept of Citizen Advocacy, its Historical Association with Social Role Valorization, & its Concomitant Orientation to Image Issues

COMMONLY MANY PEOPLE WHO PROMOTE and implement Social Role Valorization (Osburn, 2006; Race, 1999; Wolfensberger, 1998) are at least familiar with the concept of Citizen Advocacy (CA), if not actually involved in a Citizen Advocacy program or the larger CA movement. Citizen Advocacy is a personal advocacy scheme that promotes and protects the interests of people whose well-being is at risk, by establishing and supporting one-to-one (or near one-to-one) unpaid relationship commitments between such persons and suitable other members of the community. CA has a clear set of fundamental, defining principles and safeguards. The Citizen Advocacy office matches the person in need of advocacy ('protégé') and a person with relevant competencies ('citizen advocate'), and provides support to the citizen advocate who represents the interests of the protégé as if those interests were the advocate's own. Because the citizen advocate does not receive payment or other forms of compensation for the advocacy engagement, a significant conflict of interest is removed, thereby enabling independence of representation of the protégé's interests. The roles assumed by advocates vary with each relationship, and include those of spokesperson, protector, mentor, assistant, and friend.

As the facilitator of such relationships, the Citizen Advocacy office itself needs to be independent in its administration and funding vis-à-vis service-providing agencies, whose clients may (presently or potentially) be protégés in need of advocacy, and against which citizen advocates may have to advocate. Historically, Citizen Advocacy offices have tended to recruit advocates primarily for people with an intellectual impairment.

The connection between Social Role Valorization (SRV) and Citizen Advocacy is hardly surprising, given that CA was conceptualized by the same person who developed SRV; namely, Wolfensberger. He conceptualized CA in the late 1960s, culminating in the opening of the first Citizen Advocacy office in 1970. Thus, since its inception, Citizen Advocacy has been influenced by the theory of normalization (Wolfensberger, 1972) firstly, and then SRV.

One point of confluence for SRV and CA has been in relation to imagery. Almost certainly, Citizen Advocacy was the first advocacy scheme to be oriented to, and mindful of, image issues. In the evaluation tool for Citizen Advocacy programs, *CAPE: Standards for Citizen Advocacy Program Evaluation*, the principle of **Positive Interpretations of Handicapped People** emphasises that "the advocacy office should be a model in the interpretation of handicapped people" (O'Brien & Wolfensberger, 1979). In all aspects of program operation, from its office location to funding

sources and fundraising methods, the Citizen Advocacy office is expected to strive to avoid negative images, and to promote positive yet honest images, of protégés of the program and other people with impairments.

It follows, then, that image issues permeate the work of the Citizen Advocacy office. This article, however, only focuses on SRV-derived implications that warrant consideration in relation to the social image of advocates recruited. It should also be noted that an assumption in the ensuing discussion is that the class of people for whom advocates are recruited are those with impairments.

Implications of the Social Image of People Recruited as Advocates

THE FIRST TWO OF THE so-called four core functions of the Citizen Advocacy office are to identify potential advocates and protégés, and then establish suitable one-to-one matches between them (Wolfensberger & Peters, 2002/2003). Obviously, the advocate recruitment and selection process must be undertaken with a high level of discernment regarding the identity and attributes of the potential advocate. Some definitions of Citizen Advocacy (e.g., O'Brien, 1987) refer to an advocate as someone with a valued identity, suggesting that a positive social image is a relevant resource for a person assuming an advocacy role.

The social image of the advocate—particularly as a result of the advocate's personal impression (appearance and behaviour) as well as circumstances—can yield at least three implications, as discussed below.

1. *Image transfer through social juxtaposition.* By definition, people who are devalued in and by their culture will have low social value and a negative image in the eyes of most typical members of the culture. They will have image needs—i.e., the need for a positive image—irrespective of the reasons underlying their devaluation, and irrespective of whatever other needs they may also have (e.g., for security, positive relationships, or competencies).

According to SRV theory, social juxtapositions result in the transfer of images between those parties (perceived to be) associated with each other (e.g., Wolfensberger, 1998, pp. 64–65).

The dynamics of negative perception and image transfer dictate that the Citizen Advocacy office orient its concern to the social image of the prospective advocate, given the reality that the person to whom the advocate will be matched (the protégé) is not apt to be positively perceived within the larger society. The importance of recruiting a person with a positive image, to act as an advocate for someone who is image-jeopardized, is underlined by the concept of the 'conservatism corollary' of SRV (e.g., Wolfensberger, 1998, pp. 124–127). The conservatism corollary is based on the assumption that a party that is devalued or otherwise at risk of being hurt is much more likely to be detrimentally affected by additional (even minor) devaluing dynamics. This heightened vulnerability—in this context, the risk of further image degradation of the protégé, given the cultural predisposition to view the person in a negative light—suggests that an advocate whose personal image is poor will exacerbate the image burden of the protégé. On the other hand, the conservatism corollary ascribes particular importance to the positive impact of compensatory measures for an 'at-risk' party, which means that in the advocate-protégé image scenario, the valued image of the advocate can significantly enhance or counterbalance the protégé's image.

An additional consideration is that if an advocate is believed to be representative of the local Citizen Advocacy program, then the advocate's image may have a spillover result—thus affecting the image of others associated with the program, including other protégés and people with disabilities, and conceivably the Citizen Advocacy office itself.

Lamentably, my experience with, and observation of, the Citizen Advocacy movement in Australia and the United States would suggest that not all Citizen Advocacy offices are solicitous about, or even conscious of, these image transfer

issues. A possible explanation for this inattention is that some CA offices fail to appreciate what I would call the ‘butterfly effect’ of imagery (in allusion to a scientific theory referred to by that colloquial term): that even apparently minor image issues with no obvious or direct impact can ultimately have significant consequences. One reason that the conveyance of images can have a delayed impact is because it initially involves the often unconscious communication of messages about the observed party, before those messages affect how the observer party perceives, judges, and responds to the former. Thus, a Citizen Advocacy office that lacks a sophisticated understanding of imagery may not grasp the longer-term repercussions of an advocate’s image on the image of the protégé and even others.

Another reason for inattention to the social image of the advocate, resulting in the recruitment of an advocate with a poor image, could be due to a CA office’s reasoning that such an image-impaired person should still be provided with the opportunity to advocate for someone (Thomas, 2000/2001). But regardless of whatever (non-image) benefits that may be derived by the protégé from a match in which the advocate’s image is negative, an inescapable reality is that the image of *both* parties will suffer further from such an association.

2. *Imitation and modeling.* SRV theory informs us of the power of imitation and role modeling, and especially so for devalued people who typically have limited access to valued models (e.g., Wolfensberger, 1998, pp. 120–121). The implications of the social image of the advocate, in terms of serving as a role model for the protégé, should be obvious. But the dynamics of imitation and modeling assume greater significance when considering the possibility that the protégé may well deeply identify with the advocate—given that the former may not have experienced many personal, positive, freely-given relationships—and thus be inclined to imitate the advocate in ways that will impact on the image and competency of the protégé: i.e., if the advocate is a positive role model

whom the protégé identifies with, then the protégé will likely imitate valued ways of acting, and vice versa.

3. *Responsiveness of others to the advocate and the advocacy goal(s).* The social image of the advocate will be a key factor in influencing the nature of the response of relevant others, e.g., in the advocate’s efforts to represent the protégé.

Credibility is an important resource, particularly when the advocate is required to assume a spokesperson or similar role in representing the protégé vis-à-vis third parties. Especially in early contact between the advocate and relevant third parties, the image that is projected by the advocate can affect the first impressions of, and credibility attributed to, the advocate by those parties. And given the power of first impressions, they may also be the last!

Generally speaking, then, an advocate’s positive image is likely to predispose relevant third parties to respond in ways that further the desired advocacy goal(s) for the protégé. Conversely, an advocate with a devalued image is apt to register poorly on the credibility meter, which in turn can militate against the advocate’s efforts to elicit from those parties the kinds of responses that are consistent with the protégé’s interests.

Caveats & Qualifications About Advocate Image Issues, Especially in Light of any Reservations About Recruiting an Advocate

IF A CITIZEN ADVOCACY OFFICE has image-related reservations about a potential advocate, those concerns should be analysed systematically, in an effort to resolve the question as to whether or not to proceed with the recruitment of that person as an advocate.

Unfortunately, some CA offices in Australia and the US tend to ignore all image issues, and yet other offices may assign a disproportionate or misplaced emphasis on certain such issues, including those pertaining to the image of the advocate—much in the same way as human services, and even the wider community, pay undue

or exclusive attention to one channel of imagery, namely, language about certain groups in society. But it must be understood that the primary mission of Citizen Advocacy is not to address image issues concerning people with impairments or who are otherwise devalued; to invoke the terminology of the SRV construct of model coherency: image defence and enhancement is not CA program *content*, although image considerations have relevance to program *process*.

Examined below, largely through an SRV lens, are points that seek to nuance deliberations about the potentially problematic image of an advocate-candidate.

1. *The significance of the advocate's image relative to specific protégé needs and the corresponding advocacy role(s).* Given that the advocacy role(s) of individual advocates will differ according to the specific needs of each protégé, the social image of the advocate may be of greater significance to certain advocacy roles than others.

For instance, as previously mentioned, a positive image can be a crucial asset when the advocate is in a spokesperson role that necessitates vigorously advocating 'against' certain parties—such as the protégé's service providers who may display a topdown mindset and a propensity to be dismissive of advocates as 'unreliable amateurs.'

Another example of how the image of an advocate can be a vital element in the attainment of an advocacy objective is that involving the social integration of the protégé. If one important role of the advocate is to act as a catalyst for the acceptance and inclusion of the protégé in the valued community, but the advocate's poorly perceived image (due to, say, appearance and/or lifestyle) has led to him/her being shunned by others, then that advocate is hardly likely to have the community connections to transact the integration of the protégé.

But there may be other instances in which the image of the advocate is of relatively peripheral rather than central concern, given the needs of, and the attendant advocacy role(s) for, the protégé. Certain non-spokesmanship roles that do not

have a 'public' dimension to them—such as those of practical assistant and confidante—might serve as examples.

Nonetheless, two qualifications to the foregoing are warranted. **Firstly**, what has been suggested—and should accordingly be noted—is that the nature of certain advocacy roles may render the issue of the advocate's image to be less relevant, but not **irrelevant**. **Secondly**, a related point is that regardless of the initial advocacy role(s) for which an advocate is recruited, in a long-term relationship with the protégé (as most Citizen Advocacy matches are intended to be), it can be expected that at least some of the needs of the protégé will evolve, requiring different advocacy responses and roles, which in turn may confer greater or lesser importance to the advocate's social image.

2. *The distinction between the potentially image-affecting characteristic(s) of the advocate and the overall image of the advocate.* SRV reminds us that most people have some negatively valued characteristics, but the possession of such characteristics will not necessarily thrust people into a devalued role; and indeed, other factors can mitigate that possibility (e.g., Wolfensberger, 1998). Derivatively, in the context of advocate image issues, it can be argued that an image-related devalued characteristic of an advocate does not routinely translate into an overall devalued image of that person. A Citizen Advocacy office needs to be cognizant of the following kinds of variables when evaluating the merits of recruiting an advocate who has potentially image-imperilling characteristics.

a. *The number of (negative) potentially image-affecting characteristics of the prospective advocate, and the degree of (negative) value ascribed to them.* The number of negatively perceived characteristics of the potential advocate, and the degree of negative value attributed to them, will play a pivotal role in the formation of the social image of that person. For example, if the prospective advocate is someone who has experienced long-term unemployment, that information alone is unlikely to jeopardize the person's image—despite the fact

that economic unproductiveness is not valued in most societies—because of the increasing social acceptance of the unpalatable reality that unemployment is (more or less) an inherent feature of the market economy. However, if the advocate-candidate is unemployed, dresses shabbily, and speaks with a speech impediment, then these socially undesirable characteristics will cumulatively yield a decisively negative image of the person.

As well, because of their perceived degree of negative value, certain characteristics are apt to have a more severe image impact than others. For instance, someone who is known to have a criminal conviction will have a considerably more serious image burden than another person whose image tarnish is due to the adoption of a glaring counterculture lifestyle.

b. The 'visibility' of the (negative) potentially image-affecting characteristic of the prospective advocate. The extent to which a negatively valued characteristic of the potential advocate will affect the overall image of the person will also depend on how visible or otherwise obvious the characteristic is to others. For example, a person with epilepsy—whose condition is not widely known and is mostly controlled with medication—is not likely to be encumbered with an image problem, unlike another who is suspected of having a mental disorder because the person's appearance and behaviour suggests that something is 'wrong' with him/her.

c. The compensating positive attributes and social roles of the prospective advocate. Despite having an image-related negatively valued characteristic, a potential advocate's positive attributes and roles can have a countervailing influence on his/her image, on the whole. For example, a person who is a member of a devalued ethnic minority group in a particular society may be articulate and exude an air of confidence and competence. Therefore, the personal impression he/she creates can offset or eclipse the pervasive negative images associated with people of that racial background. Indeed, it is likely that a person with such attributes would

hold—or have access to—a number of valued social roles.

Conclusion

IN ANY GIVEN CITIZEN ADVOCACY match, the image of the advocate will affect more than just the image of the protégé. In light of the importance and implications of advocate image issues, a Citizen Advocacy office must resist the temptation to think in monochromatic terms, but engage in reasoned analysis of whether-or-not-to-recruit questions arising from the image of a person who is potentially an advocate. To that end, Social Role Valorization—given its association with, and relevance to, Citizen Advocacy—can provide insight and guidance to the CA office.

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MITCHEL PETERS is a founding member & former co-ordinator of Citizen Advocacy Eastern Suburbs in Perth, Western Australia, & current Editor of the journal, the Citizen Advocacy Forum, whose resumption of publication is expected soon.

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Implementing Social Role Valorization Across a Large Human Service Organization: Lessons & Learning

Darcy Elks & Elizabeth Neville

Introduction

OVER THE PAST SIX YEARS, we have worked extensively in partnership with a large human service organization to develop and implement a comprehensive training and development system to encourage responsive, high quality human services rooted in Social Role Valorization (Osburn, 2006; Race, 1999; Wolfensberger, 1998). We have tried to provoke a renewed focus on the role of services and service workers in helping people to experience full and rich lives by having valued social roles.

We have been in somewhat of a unique situation of being able to work over a sustained period of time with one agency, and apply concerted planning, resources, time, and focused attention to this task. We began this project with many goals and expectations, and as so often happens, found unexpected difficulties in some areas and surprising growth in others. It seems that the lessons learned from our efforts can support the work of others who are working to use Social Role Valorization (SRV) within formal human service organizations.

Keystone Human Services (KHS) is a large multi-state non-profit organization which was founded in 1972. With over 2500 employees across eight operating agencies in four states, Keystone is one of the larger provider agencies. At its inception, Keystone looked quite different than it does now. The organization was founded very much out of a commitment to social change and

personal human service. Its founder, Dennis Felty, was one of a small group of people who worked at the Harrisburg (Pennsylvania, US) State Hospital at the time, and became convinced that the people living there could live a very different life if afforded the right supports. A small group of citizens began meeting and discussing possibilities for people to leave the institution. In their discussions and exploration, they discovered new ideas which were being used to find alternative ways for people with disabilities to live more fully, one of which was normalization.

THE PRINCIPLES OF NORMALIZATION (Wolfensberger, 1972) were powerful philosophical, ideological, and practical driving forces behind the development of the services. The founders speak fondly of the early days of the organization, when many decisions were made by asking employees to use their Program Analysis of Service Systems (PASS) (Wolfensberger & Glenn, 1975) manuals to guide them in decision making. Over the next 30 years, rapid growth and development in the size of the organization, the variety of services provided, and the many geographical locations have caused KHS to look quite different from that early organization. As the organization grew, the leadership was concerned about slippage in the original vision and values that had shaped KHS. Dennis Felty, who has continued on as the President of Keystone, decided to start an inter-

nal training institute. He wanted the focus of the Keystone Institute (KI) to be that of preserving the enduring values and vision of the organization, strengthening the commitment of the work force to the people served, and communicating and teaching the core organizational principles and values to those who join the organization. Staff at the KI, under the leadership of Dr. Janet Kelley, decided that one of the best ways to go about achieving what Dennis Felty wanted was to develop a critical mass of people within KHS who will be able to do the aforementioned things.

To build critical mass, the key organizational efforts of the KI have included three major thrusts of action:

I. Provision of Extensive Training in Social Role Valorization & Related Topics

THE FIRST THRUST IS PROVIDING an extensive, regular formal training schedule. We have developed and provided an annual schedule for six years with an array of educational opportunities that include:

1) Core Social Role Valorization events, such as SRV and PASSING (Wolfensberger & Thomas, 2007), which are offered at regular, periodic intervals. SRV is offered in a variety of formats that are carefully designed to advance people's understanding from a beginner to an advanced grasp of the SRV material. For example, we offer an introductory SRV module which is presented as part of staff orientation in all of the agencies in KHS, a one-day presentation, a three-day presentation, and the four-day leadership presentation developed by the Syracuse University Training Institute.¹

2) Events that cover more advanced topics, e.g., "Model Coherency," "Threats to the Sanctity of Life of Devalued People," etc., are routinely offered to participants who wish to further their knowledge; and

3) Workshops that primarily focus on the implementation of Social Role Valorization concepts, e.g., "Supporting People to Have a Meaningful Day," "What Is a Home," and others.

All the agencies are expected to encourage staff in different positions to attend the workshops that will strengthen their work. The number of people who have, and have not, attended the workshops is tracked, and the Executive Director of the Keystone Institute meets annually with the different agency directors and training coordinators to help them to establish an overall staff development plan. This plan includes targeting who will be attending what workshops throughout the coming year. This thrust of actions is intended to 'spread the word' to as many people as possible, but also to 'cast the net' for potential leaders. It is largely through these workshops that KI staff are able to identify those people who are keenly interested in further developing their SRV knowledge and competency.

There is a relatively high level of participation in Keystone Institute events. On average, 75% of the top agency leadership staff have attended a three-day introductory SRV workshop, 55% of the management and supervisory staff, and 22% of the regular work force. The Keystone Institute provided over 9000 participant hours of training in 2006. Each agency funds the Keystone Institute costs as a percentage of their annual operating budget, so agencies want to make the most of these resources by fully participating in available educational events.

II. Development & Support of New Leaders

IN ORDER FOR SOCIAL ROLE VALORIZATION to be used to assist the people we serve to have better lives, we knew we needed to identify new leaders, support them, and provide them with mentoring and coaching. The following are questions that we have grappled with and worked diligently to address: How do we find and call forth leadership? How do we nurture their development? How do we assist and support them to lead? Some of our answers to these questions are described below by the leadership programs we have put in place.

III. Implementation of What Has Been Taught

A THIRD FOCUS OF OUR efforts has been to assist

interested parties to use the ideas that are taught in our workshops. We help with implementation in a number of ways, e.g., by making resources (books, articles, consultation, knowledgeable people) available to people and organizations, providing consultation and follow-along as needed, and generally assisting individual services and programs to increase the responsiveness and quality of their services. Often, people who are part of the leadership group will assist in the consultations. Consultations are provided on a number of levels: to the agency, service or program teams, or to individuals. An example of this type of consultation at the agency level would include helping agencies to develop hiring processes which communicate positively and clearly about the people served and the role of the service worker in the lives of the people they serve. At the program level, we have, for example, been asked to assist specific services to develop processes to encourage, track, and focus on valued roles for the people who are served. On the individual level, we have been asked to help support teams plan for the future for a specific person that they serve.

Results

IN ASSESSING THE IMPACT OF all our efforts within the above three areas, several ideas emerge as those which have been most successful.

Finding & Fortifying Leaders

EARLY IN OUR WORK, WE identified a group of interested and experienced employees within Keystone who would form our first Educator Development Group (EDG). This group met consistently over a period of three years, reviewing each theme of SRV with an eye to teaching and using the ideas in that theme, completing and working on a Personal Development Plan, developing and leading informal study groups, and developing presentation and facilitation skills. Several years later, another group of participants was identified and invited to be part of the second EDG. These individuals were asked to be part of the

group because they had attended numerous KI events, shown enthusiasm for the ideas, voiced a willingness to learn more, possessed competencies that are important for leaders to have, and, most importantly, were passionate about assisting the people KHS serves to have a better life. These participants completed the Educator Development Curriculum and joined with the first group to become the SRV Leadership Group for the organization. As the third group of potential SRV educators begins their development, the Leadership Group continues to work within their agencies to be a resource for SRV, to provide teaching and education, and to use the ideas in their work. Throughout this process of finding and fortifying leaders we have used mentoring. The KI staff, other knowledgeable people from outside the KI, and the members of the leadership group all act as mentors to others. This has proven to be a wonderful way to fortify leaders.

We have defined leadership broadly, to include both formal and informal leaders with the organization. We are working to develop both leaders who can teach and leaders who can implement what is taught by the KI. We do not expect that every 'leader' will be able to do everything, but rather work with each person to assist him/her to identify personal strengths, interests, gifts, and desired roles, and then we assist each person to develop a plan which will provide the opportunities to develop the competencies needed to fill the role(s) which the person desires. The SRV leadership group is diverse and includes people who have various roles in the organization, e.g., direct support employees, executive directors, and those who work in clinical positions. As well, participants in the leadership group include people who work with children, adults, and families in a variety of services, e.g., mental health, developmental disabilities, foster care, family-based support, and preschool services.

The SRV Leadership Group has developed into an important structure within Keystone in a number of ways. These leaders serve as resources for the

agencies and programs they work in by teaching SRV concepts in any number of ways, provoking and facilitating implementation, and being a Social Role Valorization resource to those around them. As well, the SRV leaders have become important sources of strength for each other and others struggling to use the ideas in what can be difficult circumstances.

Identifying Fertile Ground for the Use of SRV Concepts

TRYING TO TEACH, USE AND APPLY the ideas broadly across a huge service system is a daunting task. Early efforts to systematize and impose requirements for agency participation were, perhaps predictably, ineffective. Part of the reason for this is that different parts of the organization were more receptive, had deeper commitments to using SRV ideas in their work, were in differing stages of development, had greater leadership depth, and more flexibility in making change. In other areas, we encountered resistance and lack of focus in efforts to train the workforce and then support the use of the ideas in the actual services. Over time, we focused our efforts on finding parts of the organization and groups of people who are receptive, and working on a small scale within those areas. This strategy has been much more successful, and we have found largely enthusiastic and positive responses from most participants over the past few years.

Creating Spaces & Places for Discussion, Planning, & Learning Beyond the Workshops

OUR TRAINING SCHEDULE HAS INCLUDED several three-day Introductory SRV courses provided several times each year, and most service areas within the organization require or at least encourage their staff to attend. Because of this, most of our courses are filled to capacity, with waiting lists. This means that we have a large number of staff attending formal training events. As we looked at this, we realized that for many of these attendees, there is a real need to follow-up, to provoke their

thinking, to give them opportunities to talk about what they have learned and how they will use it. Without this, people often leave the workshop quite inspired and ready to make change, but their passion and energy is not maintained, and even their knowledge of the ideas seemed to fade soon after attending. As well, efforts to make change are often not supported by coworkers, supervisors, and some families, which cause the workshop attendees to become discouraged and disillusioned.

Therefore, we decided to provide forums for people to discuss and think about the ideas that are taught in the workshops in informal ways. We wanted to give people across the organization that had been to the formal workshop and were keen to use the ideas within their programs the opportunity to network with others trying to use the ideas, to build alliances, and to share strategies that have worked. The first and perhaps most successful method for this was the development of the SRV Study Groups. These are two-hour sessions focused on topics developed and facilitated by members of the SRV Leadership Group. The sessions are open to all 'SRV Graduates,' and have been interesting, lively, intimate learning events which blend our most seasoned, impassioned workers with new and emerging staff who responded positively to the ideas in the workshop. The titles have included such interesting fare as, "When Is It a Wretched Compromise and When Is It Simply Wrong?" and "Inclusion: It's More Than Just Showing Up."

A web-based bulletin board has provided another forum for discussion, and this has had some value and some success. Establishing topic areas such as teaching tips and strategies, current service practices and commentary, positive examples of people moving into valued social roles and the results, questions and discussion, follow-up from PASSING workshops, and others formed the structure for this effort. At times, the board has been used extensively and successfully. However, we have found that it requires a great deal of monitoring and care to keep it active.

Lessons & Learning

THE FOLLOWING ARE LESSONS WE have discerned from our efforts to date.

Our Ambitious Agenda May Have Been Too Ambitious

OUR INITIAL THOUGHTS AND PLANNING sessions included many plans and procedures to be instituted and applied broadly across the organization. These included the following:

- The development of consistent, specific training requirements in SRV and PASSING for each position in the organization.
- The development of an SRV Mastery Program, where each employee must maintain a particular 'level' of educational attainment through completion of a core curriculum and annual continuing education.
- The development of an annual 'web-based' refresher course/exam to be completed annually by each 'SRV Graduate.'
- The development of a 'credentialing,' or SRV mastery program, for management and leadership.
- Work in partnership with human resources (HR) departments to design work processes that reflect the organizational focus on Social Role Valorization. For example, we have encouraged the development of HR processes which clearly lay out the expectation that service workers need to learn about Social Role Valorization and implement it in the lives of the people served by KHS. As well, we have asked HR departments to look at key HR processes such as job announcements, interviews, position descriptions, staff evaluation, the matching processes between service workers and the person they will serve, to see if these processes are consistent with SRV so that positive mindsets are created.
- To impact on the agency culture to such an extent that staff (both supervisors and direct support workers) will consciously

think about and evaluate the match between what they are doing in their work and what should be done for the people served from an SRV perspective.

- To encourage professional clinical staff to learn more about SRV and its use in clinical services.

THESE AMBITIOUS PLANS HAVE PROVED to be exceedingly difficult to implement consistently across such a large group of related organizations. Even quite extensive efforts have often resulted in enormous commitments of time and energy to track, train, and monitor across a workforce of 2500, and across multiple agencies, with little sustained progress and long-term impact on the lives of people served. Across agencies, and even within individual agencies, we discovered a range of receptivity to Social Role Valorization and related ideas. Organizational history, culture, and leadership seem to drive the depth of receptivity to the ideas, as well as the commitment to use the ideas to help the people served to have access to the good life (cf. Wolfensberger, Thomas, & Caruso, 1996). Hence, our focus over the years has changed. Rather than think in terms of making a topdown impact agency-wide, we scaled down and looked for those fertile areas where we could make the most progress—where we thought the most fruit would come forth.

For example, we have worked with several agencies within KHS who have identified SRV leaders (drawn from the Leadership Group) to lead the efforts for change, and this has proven to be very successful. Another example of this strategy has been to develop connections with other major initiatives within the organization that have sought us out to assist them to weave SRV into their efforts. One of the most successful examples of this is in the KHS-wide quality enhancement processes. Concepts such as individualization, effectiveness, the developmental model, and the culturally valued analogue have been identified as major areas around which service quality will be assessed

at KHS. Since these ideas are drawn from SRV, we have worked to help staff understand them within the context of their organizational cultures and across a whole range of services. Consultation with individual services, and departments as diverse as community relations and information technology, have proven to be helpful and useful.

Do Not Judge Who You Think Will/Will Not Be Receptive to the Ideas

OFTEN WE HAVE HEARD THAT direct support staff do not really benefit from attending an SRV presentation, yet we have found, and perhaps not surprisingly, that it seems that the efforts which have been the most fruitful have been those which have taken place closest to the people served. This has included working with agency staff who know the people they serve well and care deeply about their welfare. In many instances, these people have been found in some unexpected places.

Some of the most positive responses to the ideas have been found in some of the least likely places: in the oldest service models, where larger groups of people are served together, and where systemic change may be the hardest to effect. Perhaps because people working in these settings can see most clearly the changes that need to happen. SRV has provided a strong foundation for their work, and has inspired them to work with effective tools and a positive ideology towards individual change.

The 'Silk Flower' Effect is Difficult to Overcome

SILK FLOWERS ARE OFTEN BEAUTIFUL, indeed much more beautiful than plastic flowers, but they are simply not the real thing. This effect can clearly be seen in services such as KHS, where there has been exposure to the ideas of normalization and SRV throughout the history of the organization. Predictably in such a situation, the easiest things to do, such as having beautiful physical places for people to live, a stated focus on assisting people to become part of their communities, etc. are very present in the organization. Yet many of the

things that are needed to help people truly have full and good lives have yet to be addressed in the ways they need to be. For example, many people served by KHS do participate in some ways in their communities, but many fewer people really have valued social roles in their communities. So in a way they have silk flowers—nice activities, perhaps better than what is done in some other human service organizations, but still not the real thing—not a rich full, meaningful life with many valued social roles. We have found that in an environment where the more surface things to do are done well; it is difficult to help people see that there is much more that can be done.

People (staff, families, and even some of the people served) tend to think that services are the best that they can be and that indeed KHS 'has arrived' so to speak. We have heard "but we are so much better than the other agencies." We have worked diligently to give credit where credit is due, but also to assist people to see beyond the veneer and challenge themselves to think about what could be better.

High Value in Being Able to Offer Core Events in a Sequenced Way to Build Competency

AS MENTIONED ABOVE, the KI works hard to offer a sequence of core events that aim at assisting participants to develop competency. This has proven to be very effective. We generally encourage people to get a foundation in SRV theory and then move on to the 'implementation workshops.' This allows for building of people's understanding over time. As well, after each educational event, participants are encouraged to take the ideas they were exposed to and relate them to their work. Often they come to the next event with lots of questions and are prepared to learn more and deepen the knowledge they already have gained.

Flexibility in Our Approach to Education is Necessary

WHILE WE DO HAVE A set schedule (a template of sorts) of educational events that are offered each

year, we also have learned that it is important to be flexible in our educational efforts and offerings. As we work with agencies, listen to the struggles, as well as the hopes, we develop learning opportunities that will be responsive to the needs of the staff that are supporting the people served by KHS. The model coherency process has been very instrumental in our efforts to design these opportunities. For example, we have seen from our work with KHS agencies and talking with staff the confusion that exists around the direct support staff role, so we have developed specific opportunities for people to get together and learn about the role. Another example is the retreat series that the KI offers. This series is intended to assist people to come together and reflect on topics such as the gifts that people bring to their work, the connection between organizational and personal values, the role of community and culture in services, and the foundation upon which people's desire to serve is based.

An Individualized Approach to Leadership Development Serves Everyone Well

WE HAVE DESCRIBED THE PROCESS we have in place for identifying and fortifying leaders. This is a very individualized process. For example, each person meets with a mentor who assists him/her to reflect on experiences, personal gifts, talents, competencies, hopes, aspirations, etc., and then each person writes a Personal Development Plan. This plan takes into account all of the above, and the recommended learning experiences, challenges, etc. are very individualized. The mentoring process is also much tailored to each individual, and happens in both formal and informal ways. This approach has attracted some people who otherwise might not have gotten involved (e.g., people who have lots of experience and consider themselves to be experts, and young people who are anxious for big challenges and impatient with lots of bureaucracy).

Conclusion

WE ARE SURE THAT THERE is other learning that we have either overlooked in this paper or have not yet noticed, but we humbly present these to you in the hope that they will provoke thought and conversation, which will in turn lead to increased fruitfulness in the teaching and implementation of SRV for all of us.

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ENDNOTE

1. The Training Institute for Human Service Planning, Leadership & Change Agency (Syracuse University) was

founded by Dr. Wolf Wolfensberger. For more information about its work and training schedule, contact the Training Institute at: 800 South Wilbur Avenue, Suite 3B1, Syracuse, NY 13204 USA; 315.473.2978.

DARCY ELKS is an international consultant & a correspondent of the North American SRV Council. ELIZABETH NEUVILLE is Executive Director of the Keystone Institute located in Pennsylvania (US).

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A PLAN FOR A STATEWIDE RESIDENTIAL SERVICES PROGRAM

formulated by a lowly bureaucrat according to principles taught by Dr. Wolf Wolfensberger

Julia Costner

“EXECUTIVE SUMMARY”

I hereby submit this summary, sirs,
of a plan you will find quintessential.
A schema for homes, and places to live:
the means to meet needs existential.

As you ponder this plan, let your visions expand
to see its ideals transcendental.
This is the design of a rational mind,
so, please approach it as though reverential.

For it has grandeur of scope, and lofty hope;
and these things are not inconsequential.
You'll see lines of defense! Regions galore!
Its implications are just exponential!

It is most carefully crafted, filled with deep thoughts,
unfolding in phases sequential.
It is model coherent and safeguards redundant.
And, what truly must be providential:

there's an enriching array of continua too,
all coordinated and non-institutional!
My pleasure has been to create this plan,
and I offer it most deferential.

But heed this, sirs, in your executive roles
(and please keep this deeply confidential),
You can endorse it with glee, yet remain worry-free:
the plan is perfect, but not implementable.

REVIEWS MORE

LEADERSHIP AND CHANGE IN HUMAN SERVICES: SELECTED READINGS FROM WOLF WOLFENBERGER. By DAVID G. RACE, Compiler & Editor. Routledge, New York, 222 pages, 2003.

Reviewed by John O'Brien

READERS OF THIS JOURNAL DON'T need to be convinced of the importance of Wolf Wolfensberger's thought. Imagine a counterfactual history in which he goes on as the comprehensive bibliography in this book shows us that he began his publishing career. In this version of history, he passes fifty plus years becoming a more and more distinguished psychologist, continuing to correlate various test scores with differing levels of achievement and activity and to elaborate his hypotheses about schizophrenia and IQ. There would be no Citizen Advocacy (Wolfensberger & Zauha, 1973; O'Brien & Wolfensberger, 1979). Even more local associations would provision the service empire rather than claiming the freedom to criticize it and confront it with innovations. There would have been significantly fewer attempts to pursue the audacious (and perhaps ultimately doomed) goal of implementing a comprehensive, locally governed, community scale response to the real needs of people with mental retardation. Many more places would be encumbered with smaller specialized institutions and big hostels.

Our understanding of social integration would be so thin that we might think that we have arrived, rather than gauging how very much farther we have to go. We might not understand so clearly how much developmental growth is possible, given high expectations and intense and relevant programming. No one could point to examples of deviancy image juxtaposition, much less understand the interpretation of devalued people as a critically important matter for action. Four generations would have no leaders with tales of sacri-

ficing sleep in order to learn to decode the myriad ways that our human services reproduce societal devaluation, contradict in practice our lofty mission statements, and participate in wounding those we claim to help. Many fewer people would appreciate the importance of life sharing. The field would slumber complacently without disturbance from Wolfensberger's amplification of the cries of those crushed by the commodification imposed by a decadent political economy, or his witness to the many vulnerable people made dead by a soulless culture. Many fewer people would have heard a clear call to the risky, costly, hard work of personally committed advocacy and leadership and even fewer would have answered it.

IN MANY WAYS I AM an unsuitable reviewer for this book. I have been a student of Wolfensberger's for more than half of my life, since Burton Blatt's invitation took me to a lecture he presented as part of the decision process that would soon bring him to Syracuse University. For some years in the 1970s and early 1980s I was able to give him some help with his teaching. I have been a comrade of David Race since the days of bringing PASS (Wolfensberger & Glenn, 1975) to Britain. This history no doubt clouds my judgment in many ways. But my greatest limit as a reviewer is this. I have heard the man himself teach about each of this book's topics. As I re-read the words, I hear Wolf's voice, and the echoes from many of the presentations to which Race several times refers in order to indicate that the hill of published pages on an important idea is only a shadow of the conceptual mountain taught in Wolfensberger's workshops or held in his fabled archives. This makes me a poor judge of David Race's intention: to present a coherent and comprehensible account of Wolfensberger's ideas as they stand, unaccompanied as it were, in his writing. I think Race has succeeded wonderfully, and Wolfensberger attests his own satisfaction in

the book's Foreword. However, a far better and more interesting judgment would come from a careful reader wholly reliant on the words in this book, and I would be happy to read what such a person thought.

MY JUDGMENT IS UNEQUIVOCAL. READERS of this review who do not own this book must stump up the hefty asking price and get at least one. Every reader who owns a copy should find at least one partner and study the book with them. Any reader of this journal who has the opportunity to assign reading to students shortchanges them by not requiring and studying this book. Here is why:

It is the product of collaboration between David Race, Wolf Wolfensberger, and Susan Thomas, and represents Wolfensberger's writing between 1965 and 2002 (apart from the theological material collected in Gaventa and Coulter, 2001) in a way that all three of them find satisfactory (no small achievement in itself).

It is organized thematically and extracts sections from 33 different writings; about 10% of the total cited in the bibliography, many from sources likely to be difficult to find. The extracts express what Wolfensberger has written under seven headings: the role of ideology in human services; the wounding consequences of social devaluation; normalization as Wolfensberger developed and taught it; the move to Social Role Valorization (Wolfensberger, 1998); advocacy; the limitations and dangers of human services; the threats that societal decadence and coming apocalyptic catastrophe pose to socially devalued people; and the gifts of devalued people that are disclosed by life-sharing.

David Race has acted on the reader's behalf like a master jeweler cutting and setting precious stones. He has a profound respect for the material he has the chance to present, he has a fine sense of the whole structure of Wolfensberger's thought, he has selected clear expositions of each key idea from the many versions available, he has cut each selection with exquisite care (the ellipses indicating his edits sometimes appear more than

once within a paragraph), and he sets each extract, each theme, and the whole body of thought in well crafted, informative context statements.

Not only does the compilation of extracts well reflect Wolfensberger's ideas, it also illustrates some of the range of his voice. Extract #19, *A brief reflection on where we stand and where we are going in human services*, captures not only the seeds of his far-reaching critique of the human services but also a sense of his prophetic voice. Extract #6, *A contribution to the history of normalization*, not only provides an account of the growth in conceptual clarity and public influence of the idea that many people would most associate with him, it also allows glimpses of his humor. Extract #17, *What advocates have said*, not only summarizes the costs and rewards of committed Citizen Advocacy, it also contains a reflection on the importance of tears that is moving in itself.

Having so many carefully articulated dimensions of Wolfensberger's thought in one 222-page text allows each chapter to serve as context for the others. One understands his ideas about Social Role Valorization better for being able to read them in terms of his appreciation of the gifts which personal knowledge of devalued people brings and his urgent sense of the causes and consequences of the dissolution of society.

Wolfensberger has a fair chance to be Wolfensberger. Race wants to cut away the distractions that keep students away from what Wolfensberger actually thinks. But this interest does not dilute Wolfensberger's messages or his means of expression. No one will read the extracts in Chapter 5 on the possibilities and limitations of human services, and in Chapter 6 on the threats to vulnerable people, without recognizing that Wolfensberger takes a carefully argued moral stand that cuts against the grain of many reader's ways of understanding the world. And the reader will encounter some words and usages that run well ahead of—if not afool of—the lexicographers.

WOLFENBERGER, THOMAS AND RACE HAVE done

their work admirably. Thanks to them we have powerful ideas and a clear exposition of them. Race hopes that widening circles of readers will be moved to moral choice by studying Wolfensberger's writings. I hope so too. The question that remains: what must the rest of us do in order to encourage more people to engage with these ideas in the depth they deserve?

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JOHN O'BRIEN has had extensive involvement in planning, providing, & evaluating human services over the past 30 years. He is co-founder of Responsive Systems Associates, a consulting network established in 1978. Contact: johnwobrien@gmail.com.

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EDITOR'S NOTE: *Following John O'Brien's suggestion, we asked another reviewer to read Race's book. That review follows.*

LEADERSHIP AND CHANGE IN HUMAN SERVICES: SELECTED READINGS FROM WOLF WOLFENBERGER. By DAVID G. RACE, Compiler & Editor. Routledge, New York, 222 pages, 2003.

Reviewed by Linda S. Higgs

DAVID RACE IS A LECTURER in the School of Community, Health Sciences, and Social Care at the University of Salford (UK). Dr. Race chose thirty-three extracts from the writings of Dr. Wolf Wolfensberger, divided them into seven topical areas, as chapters, and provided editing and editorial comments to tie the works together.

The chapters are:

1. The analysis of devaluation and wounding,
2. Normalization,
3. Social Role Valorization,
4. Advocacy,
5. Possibilities, limitations, and ethical issues raised by human services,
6. Threats to vulnerable people, and
7. Relationships with, and lessons from, vulnerable people.

These areas will, of course, all sound familiar to those who have read any of Wolfensberger's writings or attended his workshops.

FOR THOSE WHO HAVE READ or studied Wolfensberger's ideas, this book is a good resource to have on hand because it provides a condensed version of several of his works for recollection, and takes up only a small space on a crowded book shelf. Possibly of greater importance, the Appendix contains a full bibliography of Wolfensberger's publications as of October 2002.

I believe this book's greatest value could be to individuals who have limited, or no, knowledge of Wolfensberger's careful study of human service systems and his thinking on the subject. This compilation and editing of a number of his writings makes an easily understandable place to start!

MY OWN FIRST EXPOSURE TO the work of Wolfensberger came in the late 1980s when I attended the first PASS (Wolfensberger & Glenn, 1975) workshop conducted in West Virginia, led by John O'Brien. My own daughter was only two at the time. I will never forget that 'aha' feeling I had while learning the concepts of normalization (Wolfensberger, 1972). I struggled a bit with unfamiliar terms, but the ideas resonated with me because even at my daughter's young age, I recognized many of the issues being discussed, and I realized that my feelings of what she and my family would be 'up against' were quite valid.

FOR THIS REASON ALONE, I wholeheartedly recommend this book to parents and other family members who live with or care about someone who is reliant on human service programs to meet some or all of their needs. Not everyone will have the good fortune to attend a workshop or otherwise study with Wolfensberger. However, this book can help a reader to at least begin to understand the limitations, pitfalls, and dangers associated with being a 'service recipient.' As a family member, if you read no other chapter in the book, Chapter 3 on Social Role Valorization (Wolfensberger, 1998) provides a good starting point for understanding the importance of working to help a loved one develop and maintain **at least one** valued role in their community. And, if you do read the book, you will begin to understand why this will **not** be accomplished on your loved one's behalf by whatever human service agency is being paid to provide support.

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LINDA HIGGS is a Program Specialist for the West Virginia Developmental Disabilities Council (US) & has long experience with PASS & PASSING.

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RACHEL'S STORY. By KATHY SENNEKER. Brockville, ON: The Brockville & District Association for Community Involvement, 33 pages, 2007. Available for \$15 CDN plus GST, S&H from BDACI, 2495 Parkedale Ave, Unit #4, Brockville, Ontario K6V 3H2 CANADA. 613.345.4092.

Reviewed by Christine Lavallee

THOSE INTERESTED IN HELPING SOCIETY realize the gifts which impaired people can bring to every community (Wolfensberger, 1988), when allowed and helped to, will find *Rachel's Story* an inspiration in their work. Written by Rachel's mother, Kathy Senneker, *Rachel's Story* helped me to deepen my understanding of the meaning and importance of valued social roles in the lives of all people. This concept took me three four-day Social Role Valorization workshops to begin to understand at all, yet the book is only 33 pages long!

In *Rachel's Story*, Kathy shares not only the details of her daughter's life from birth to death, but her thoughts and feelings at each step in the journey as well. As a teacher, I read with particular interest the positive role of student in Rachel's life and the other valued roles that were made possible because of the efforts and even sacrifices made to include her in a regular classroom (Wolfensberger,

1998, pp. 122–124). Kathy acknowledges up front her indebtedness to Keith McPhee, the principal of St. Francis Xavier School, who made all this possible. She tells the story of her first meeting with Keith at which she explained the extent of Rachel’s impairments, and how she was ‘hit with a lightning bolt’ when he replied, “Kathy, let’s think about what Rachel can do for St. Francis Xavier School.” This, I thought, was a potent example of role-modeling of the power of expectations. But that was truly just the beginning.

During my three years teaching in the public schools, I saw very few examples of good personal social integration (cf. Sherwin, 2001). I tried to apply the pedagogic tools I learned through Social Role Valorization (Wolfensberger, 1998, pp. 70–73, 108–111, 120–121) in the classroom, but I encountered many obstacles in the way, including well-meaning special education teachers and administrators. Had I worked in Rachel’s school, I feel I would have learned a lot about the importance of role-modeling and the power of expectations, even as Kathy admits she herself did. I hope anyone involved in special education, and regular classroom teachers as well, will read this book. *Rachel’s Story* should be read by everyone interested in upholding the principle of the intrinsic dignity of the human person.

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CHRISTINE LAVALLEE is a high school teacher in Hudson, MA (US), as well as a learner & presenter of SRV.

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NO ONE’S PERFECT. By HIROTADA OTOTAKE. Translated by Gerry Harcourt. Japan, Kodansha International, 226 pages, \$19.95, 1998.

Reviewed by Ed Preneta

NO ONE’S PERFECT IS HIROTADA “Oto” Ototake’s autobiography. Born in 1976 with tetra-amelia, a congenital disability leaving him with almost no arms and legs, Oto became a co-presenter of a prime-time TV news program, a sportscaster, and member of the Tokyo 2016 Olympics Advisory Panel. *No One’s Perfect* sold over 4 million copies in Japan.

The book is Social Role Valorization-relevant. Oto and his parents did not know Social Role Valorization (SRV) theory per se; nevertheless, with the help of his parents, Oto gained valued social roles and realized the benefits of living a culturally normative life (Wolfensberger, Thomas & Caruso, 1996). The book is translated from Japanese into English by a highly regarded and experienced non-Japanese translator. There is no indication that the translator read the Japanese translation of Wolfensberger’s SRV monograph (Wolfensberger, 1995; cf. Wolfensberger, 1998), yet the book is an affirmation that SRV is built upon universally applicable strategies that vary from culture to culture.

Readers are encouraged to ignore conventional book reviewers such as the Sachem Public Library, Holbrook, New York, which recommends *No One’s Perfect* as one of many books under the heading ‘Bio-Adversity’ for “motivation and inspiration ... about individuals who have overcome physical

challenges and carried on to lead successful, productive lives.” While some readers may feel this way, the real point of the book is Oto’s perspective: We need people with disabilities, not that we should make them (that is, don’t deny prevention of disabilities) but accept and incorporate disability that occurs. It is a natural.

NO ONE’S PERFECT WILL HAVE different meaning for different readers. It’s an easy read. Kids will find it an enjoyable autobiography. For adults with disabilities, the book is about authentic leadership—Oto demonstrated a passion for his purpose, practiced his values consistently, and lead with his heart as well as with his head. The book is loaded with lessons for parents, professionals, and people with disabilities on how to establish valued social roles. Acceptance, meaningful inclusion, presence, and participation are expected in the normal order of events. Routine and usual is emphasized over special.

No One’s Perfect should be read especially by parents. Oto’s parents are role models. They quietly took risks and were reckless in a culture that traditionally shields people with disabilities from public view. In them, Oto took inspiration and discovered how he came by his own ‘reckless nature.’

OTO’S MOM DID NOT SEE her son after delivery. Fearing the shock Oto’s mom would have, Oto’s dad prohibited her from seeing her son for three weeks. She was not told that her son had a disability until just before seeing Oto. When the moment arrived, and hospital staff and Oto’s dad held their breath, the first words that burst from her lips were “He’s adorable.” That first impression and expression of joy were profoundly important for both Oto and his parents. It set the stage and tone for their family life and Oto’s growth and learning. His dad named him Hirotada, which is a combination of Japanese characters that represent a king who can move about freely and has plenty of get up and go.

In their neighborhood, Oto’s parents took him out and about with them so that neighbors could get acquainted with him. As a result, neighbors soon stopped comparing him to children who did not have disabilities. His short arms and legs plus a wheelchair made him “a winner in the popularity department.” He was always the center of a circle of friends. With his friends, he learned about the importance of interdependence to get something done. Through his dad’s influence, Oto became image-conscious.

As his self confidence grew, Oto’s parents became convinced that Oto did not need special education. They explored private schools but ultimately enrolled Oto in public school. His teacher set high expectations with few adaptations. With fewer special arrangements, Oto became just another kid in the class. He played, and fought, with classmates. Kids invented rule changes in games to include Oto. He went on school field trips without thinking about wheelchair accessibility. Where physical obstacles were encountered, teachers and students created ways to overcome these obstacles.

A series of operations left painful-looking scars “like the slash of a sword” across one side of his back. Faced with enduring yet another operation, Oto’s dad said, “You know, you’ll be having the operation on your right arm during winter vacation, Hiro. Then you’ll have the same scar on the other side, too. It’ll make a V. V for Victory.” For Oto, “instead of being hard to bear, that scar began to seem more like a medal.” When Oto passed the test to get into a high school considerably distant from home, Oto’s parents moved the family to be closer to the school. When Oto signed up to play basketball, Oto’s dad reflected, “I just don’t understand how our son’s mind operates.” He joined things because he wanted to. He realized there are some things only people with disabilities can do and that he should be doing them.

THERE IS A TENDENCY FOR parents to be overprotective. Not the Ototakes, though. Oto says he

“grew up a bit dense, unable to recognize his own disability until he’s over twenty.” As a result, he grew up “free and easy... without a lot of turmoil and self-doubt.” Oto adapted participation in Japanese society through culturally normative quantities of contacts, interactions, and relationships with ordinary citizens, in normative activities in valued physical and social settings (Wolfensberger, 1998, pp. 122–124).

ULTIMATELY, THIS BOOK ISN’T JUST about the author who overcame obstacles. It is also about “living in a caring way.” Reflecting upon this, Oto says, “In today’s competitive society where one is always expected to excel, we’re losing sight of what’s obvious—when you see someone having trouble, you lend a hand. We’ve been hearing for a long time now about the breakdown of communities whose members used to help one another. It could be that the people who come to the rescue, the people who can rebuild a more fully human society, will be people with disabilities.”

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ED PRENETA is the director of the Connecticut Council on Developmental Disabilities (US) & a long-term supporter of SRV & related training in Connecticut.

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RETHINKING PALLIATIVE CARE: A SOCIAL ROLE VALORISATION APPROACH. By PAUL SINCLAIR. The Policy Press, U. of Bristol, UK, 246 pages, 2007.

Reviewed by Harry van Bommel

IT IS NOT OFTEN ONE can say it has been a real treat reading a book on dying, death, and loss. Paul Sinclair’s book, *Rethinking Palliative Care: A Social Role Valorisation Approach*, was a treat for me because it finally analyzed palliative care using the detailed framework of Social Role Valorization principles (Osburn, 2006; Race, 1999; Wolfensberger, 1998). Although the book is highly critical, justifiably so, of the hospice palliative care movement in Australia, the UK, and the US, Sinclair does more than just highlight faults. He goes further to provide real examples of what can be done differently to enhance this movement.

Sinclair begins with the argument “that palliative care does not deliver on its aims of valuing people who are dying and making death and dying a natural part of life” (p. 1). He proves his assertion through a rigorous academic analysis of current and historical data. His assertion will be considered ‘fighting words’ within the palliative care movement that often feels it is above reproach because its intentions are so clearly good. Sinclair points out that he is not critical of individuals within the movement but that, systemically and unconsciously, most of us are blind to the deadly effects of our beliefs and behaviours.

Sinclair has a Ph.D. from the Palliative Care Unit in the School of Public Health, Faculty of Health Sciences, at La Trobe University in Melbourne, Australia. He has worked with people who have an intellectual disability (during which time he learned about Social Role Valorization principles) and people with chronic or terminal

illnesses. He is a social worker, palliative care instructor, and writer in the fields of palliative care as well as Social Role Valorization (SRV).

Sinclair wrote this book because he felt that palliative care philosophy and programs were not sufficiently examined to understand how good intentions can often lead to institutionalization of people who are dying, rather than providing them the home care they so often request and deserve. He was heartened by the fact that within the intellectual disability field, over 30 years of SRV training and advocacy have led to most institutions closing, with positive results for most people. Although imperfect, having people live in their own homes with sufficient supports has led to often surprising (for people outside SRV training) results.

SINCLAIR DIVIDES HIS BOOK INTO three parts: (1) the palliative care paradigm; (2) palliative care and social devaluation; and (3) reconceptualising palliative care and death.

For those new to the field of palliative care, palliative care is a philosophy of care that tries to meet people's physical, emotional, and spiritual needs, using modern medicine to deal with pain and symptom management, and a religious ethos to underscore its emotional and spiritual supports. Its modern roots lie in England at St. Christopher's Hospice started by Dr. Cicely Saunders in the mid-1960s. She was originally a nurse and was horrified by the treatment afforded dying patients. She became a social worker and later a physician in order to make systemic changes to how people lived before they died. She proved to the world that people need not suffer needless pain or debilitating symptoms. Her model was an institutional one with a community outreach, based upon a strong Christian faith that you take people as they are and treat them well.

In his book, Sinclair argues strongly that this view is insufficient to combat the social devaluation that exists for most dying people, and especially those who are already devalued for other

reasons, such as if they are old, poor, chronically ill, without family, or without gratitude for the care they receive.

Palliative care is at the bottom of the health care hierarchy. People who are dying are not valued as patients or as a population deserving of a lot of health care dollars. As Sinclair writes: "For palliative care, seeking credibility, authority and status including recognition within the medical mainstream, the institutional model is the established means to achieve these ends" (p. 47).

Part 2 highlights how SRV applies to palliative care. Unlike the deinstitutionalization of people with intellectual disabilities, Sinclair believes that the palliative care movement can move toward a model of excellent care at home because most people already live at home. They are not living in hospitals but rather will likely end up there, unless the movement begins to value home care more than it does at present.

After defining SRV for readers new to the concept and providing them with examples of its success, he goes on to explain its particular relevance to palliative care. The key to understanding the results sought after is to understand that "it is vastly more important to stop harm being done to devalued people than it is to try to achieve any sort of generalized positive benefit for people in general" (p. 104). In other words, only when we recognize the unconscious and conscious devaluation we impose on other people, and which may be imposed upon us, can we truly provide the supports that people request before they die.

USING THE CULTURALLY VALUED ANALOGUE (Wolfensberger & Thomas, 2007, pp. 30–31) and Wolfensberger's ten core themes of SRV (Wolfensberger, 1998, pp. 103–127), Sinclair highlights their applicability to palliative care. He then presents the four key principles of SRV that provide objectives of the kind of approaches one should take in developing palliative care systems. The four are: (1) identification of unconscious devaluation from imported models; (2) social integration; (3)

defense of valued roles; and (4) competency and image enhancement.

ONE QUOTE SUMMARIZES THE INCONSISTENCIES of the movement that wants to institutionalize people who are dying: “One’s ordinary life is worthy of imitation on a grand scale, [i.e., making the institution homey] but not worthy of preservation” (p. 129).

SINCLAIR OFFERS THE FOLLOWING MODEL, consistent with SRV values, that would provide people with the palliative care services they request:

1. No institutional care—if it can be done in an institution (hospital, long-term care facility, hospice), it can be done better at home. You can bring a hospital to a home, he argues, but you cannot bring a home to a hospital or hospice.

2. Dispersed services, so that no one agency concentrates all the care provisions needed in home care.

3. Separation of case management (often by people other than nurses or by a team with a nurse and social worker/spiritual leader) from direct care.

He concludes his book with a new conceptualization of dying, death, and loss. He compares the typical model of seeing everyone as equal and good at the end of life with his ‘three faces of death.’ The first face is a natural death; a non-discriminatory, without-malice dying. The second face speaks to the vulnerability that comes from being treated or cared for by others who unconsciously devalue some of their patients. If someone is poor or ungrateful or addicted to drugs or alcohol, their lives are at jeopardy by mostly unconscious behaviours of their carers. The third face relates to the conscious harm inflicted on patients by others, whether through actual killing or withholding of necessary treatments or through purposeful neglect. This last face, Sinclair refers to as having evil, conscious deathmaking results (Wolfensberger, 2005).

In this conceptualization, Sinclair hopes to bring conscious thoughtfulness to the palliative care movement, so that people can identify their own beliefs and behaviours that are harmful or deadly to their patients.

Sinclair provides us with an enormous task—to bring SRV concepts and principles to the day-to-day practices within the palliative care movement. The movement will not be receptive to this task, just as the leaders within the intellectual disability movement were not eager to accept it. It would mean: (1) accepting they have done harm; (2) changing their models and, perhaps, losing what little credibility they have within the health care system; (3) giving up control, hard-fought for resources, and their small to large ‘empires;’ and (4) learning something new, outside their field, that only highlights their errors.

I AGREE THAT THE HOSPICE palliative care movement, of which I have been a part from a patient and family perspective for nearly 30 years, is failing. Its intentions are admirable but its unconscious assumptions are harming people, as are its acceptance of an institutional model in many parts of the world. Typically, where poverty prevents institutional care, SRV principles have a better chance of filling the philosophic void of how to provide excellent home care.

Sinclair’s conclusion is correct: “palliative care does not deliver on its aims of valuing people who are dying and making death and dying a natural part of life” (p. 1). It does not have as far to go as the deinstitutionalization of people with intellectual disabilities, but it also does not have a strong and large community voice to demand the changes necessary. Sinclair’s book is unlikely to be read by many in the field, even though everyone should read it—and more than once. The ‘pill’ is too hard to swallow by a movement that already feels under-appreciated and under-funded.

People within the SRV movement, however, do have valued voices within their communities.

They have an understanding of what is necessary, what is possible, and how it can be accomplished. If they have the energy to recruit new members and energy to their ranks, they can accomplish for palliative care what they are achieving in their own work and families. The readers of this *Journal* and participants within communities who understand SRV principles are the real audience for this book. I will promote it within the palliative care movement; but it will be you who actually make the changes happen with your own communities around the globe.

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HARRY VAN BOMMEL is the author of 30 books, including 10 in the field of palliative care. More information on his work can be found at <http://www.legacies.ca>

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EDITOR'S NOTE: *The following article is a summary and review of an official PASSING evaluation report. Note that this review was written by the director of the agency evaluated.*

RESULTS OF THE QUANTITATIVE ASSESSMENT OF THE QUALITY OF A HUMAN SERVICE PROGRAM: THE PRESCOTT-RUSSELL CHILDREN'S AID SOCIETY. By JOE OSBURN, GUY CARUSO, & DEBI REIDY. Indianapolis, IN: Indiana Safeguards Initiative, 148 pages plus appendices, 1997.

Reviewed by Raymond Lemay

Introduction

THE 1996 EVALUATION OF THE Prescott-Russell Children's Aid Society (PRCAS) was an invited official PASSING assessment that was conducted by a team of 14 experienced PASSING evaluators from June 11, 1996 to June 17, 1996, a total of six days. This PASSING (Wolfensberger & Thomas, 1983) assessment was part of the Evaluating Child Welfare Outcomes project (Lemay, Byrne, & Ghazal, 2006) that was then implementing an ongoing performance evaluation system in the Prescott-Russell Children's Aid Society, including the Looking After Children assessment approach (Lemay & Ghazal, 2007).

PASSING (Wolfensberger & Thomas, 2007) is a quantitative program evaluation tool that assesses the extent to which an organization is applying Social Role Valorization (Lemay, 1995; Osburn, 2006; Race, 1999; Wolfensberger, 1998). It attempts to measure the quality of service provision through a cross-sectional sampling of life as it is mediated by the assessed organization: environmental issues, activities, groupings, relationships, and various other features, in terms of how all these affect the image and competency of the people being served. Social Role Valorization (SRV) as a theory, and PASSING as an assessment tool, are particularly focused on organizations that provide services to individuals and groups of people who are (or are at risk of being) socially devalued.

The Prescott-Russell Children's Aid Society is a legally mandated child protection agency serving a relatively large rural area of Eastern Ontario, Canada. The population of the community (approximately 75,000) is about 75% French speaking. The PASSING assessment team was divided into two units, with one team assessing the family services component and the other the children's residential services component of the organization. In the course of this assessment, evaluators met with agency clients in their homes, agency staff, managers, board members, and foster parents, and with the representatives of partner agencies. The team estimated that it spent over 1,000 hours conducting this evaluation over a six-day period, and this amount is not counting time spent in preparation and in report writing at the end of the process.

AS THE TEAM DESCRIBED THE client groups served by PRCAS, it was quite clear that the individuals served had lived through a fair amount of adversity and were at continued risk of social isolation, rejection, abuse, and neglect. The point made by the assessment, however, was that this not only applied to the children who were the main focus of PRCAS's service endeavor, but included their natural families.

These families were often isolated or rejected from their extended families, friends, and/or neighbors. They often had poor skills in coping with an increasingly complex world leading to poor decisions and maladaptive responses of which violence was one. A number of the families had experienced serious and multiple life crises, such as suicide or major illness of a member, the presence of a child with a disability, or had faced financial crises which threatened to break up the family. Many parents came from a wounded past, and had experienced abuse and deprivation themselves. They found themselves passing

on the same bad experiences to their own children. (p. 15)

The report, however, also made the point that not all families fit the above description. Thus parents and families were viewed as a particular client group. The second client group was the children who were receiving residential services. These children had all experienced devaluation and wounding:

... displaced from their homes, placed in other homes, moved around a great deal, and separated from their parents and siblings. Routinely, there was much discontinuity in the children's relationships with families, foster families, service workers, and sometimes teachers and students in school ... The children were forced to 'grow up fast' and fend for themselves. In a way, they were cheated out of their childhood by the combined effects of poverty, inadequate parenting, and the need to take on unusual responsibility. (pp. 16–17)

One, of course, should add to the above list the all too often common and very wounding experiences of abuse and/or neglect. In developing the overall view of the client groups served by PRCAS, the evaluation team came up with four broad categories that would encompass the identity, i.e., the defining characteristics, of the children being served. These were called "four existential domains" (p. 20). These categories included characteristics that fell into the domain of **self-perception** where children often expressed "feelings of being treated differently, unfairly, and not as equals in foster care settings. They felt 'thrown away' and rootless, noncherished, rejected, stigmatized, unloved/not worthy, and not belonging" (p. 20). There was also a question of **perception by others** which included low expectations and certain stereotypical perceptions. The domain of **past experiences**: of course, all these children had

known a fair amount of adversity. And finally, **future effects** where these children, because of low expectations, were not viewed as likely candidates for success in adulthood.

WHEN CHARTING THE NEEDS OF such children, the authors of the report indicate that “first, they needed the opportunity to engage in a process of healing ... Second, they needed to have a stable home-life ... Third, each child needed to be known as a unique individual and specifically as a child ... Finally, and above all, each of these children needed to be loved” (p. 17).

There was some discussion of the stigma associated with being a PRCAS service recipient and being known as “CAS Kids” (p. 17). This was brought up particularly in relationship to the in-school protection program. For this group of children and youth, particular needs were identified:

First, they needed opportunities to be in valued roles within the school community, and to thus gain a sense of achievement and accomplishment ... They needed ‘tools’ to live in their (often violent and strife-filled) environment, and not only to survive, but to rise above their environment ... They also needed knowledge about sexuality, the consequences of drug and alcohol use, as well as the general academic knowledge needed by all the other children in their school. More importantly, they needed a ‘personal compass,’ a set of internalized values which could guide their actions over the course of their lives. They needed people who could serve as role models and as mentors ... Finally, they needed hope that it was possible to have a positive future, and that they might actually be eligible for success as an adult. (p. 18)

The authors, on page 20, reviewed a fair number of fundamental needs. “First and foremost, the children needed to be loved and cherished, by their parents, and if not them, then by others

fulfilling that role. They needed to have structure in their lives that included routines and positive forms of discipline. Because they were children, they especially needed to have fun, enjoyment, and joy” (p. 20).

Interestingly, the team came up with a certain number of needs that were common to all the families being served by PRCAS.

First, they needed to belong in the community and to be known as a family ... All the families needed to be approached by others, and particularly by PRCAS, with a blend of sternness and compassion. When it was necessary to impose sanctions or enforce social norms, they needed it to happen without further devaluation, and with respect. Because poverty was a common condition for many of the families, and because it contributed to disruption and discontinuity, economic stability was an important need. They also needed some very concrete assistance with ‘how to be a family’ ... Families also needed communication and information; assistance in mobilizing support and social networks, both professional and non-professional. (p. 16)

THE AUTHORS THEN GO ON to provide a desiderata that could be applied to the adults who should surround such children (staff, foster parents, volunteers, biological parents, etc.). This list, given on page 21 of the report, is as follows:

- Be well integrated (i.e., ‘together’) and grounded; and really like, and possibly be prepared to love, the child.
- Be insightful and possess good instincts about vulnerability.
- Know who the child is (factually and existentially, as depicted above).
- Be flexible, open to new information, enduring and persistent, and have faith that anything is possible and that difficulties can be overcome.

- Be committed to children.
- Project trust.
- Be a caring adult, happy with oneself and one's life.
- Have and practice a code of positive values, e.g., do no harm, be moral, have ethical standards, a work ethic, respect others, be kind.
- Have an interest in the entirety of the child's life (e.g., health, education, spiritual).
- Be an adult with hope.
- Possess wisdom (worldly) and have and practice common sense.
- Be a positive model and example whom the child could identify with.
- Possess valued social roles and have a valued identity.

The Purview & Culturally Valued Analogue (CVA) of the Organization

THE EVALUATION TEAM DETERMINED THAT the purview of PRCAS was "an orientation to supporting/mediating a good family life" (p. 26) (Wolfensberger, Thomas, & Caruso, 1996). According to the team, the culturally valued analogue (Wolfensberger & Thomas, 2007, p. 30) that was at the heart of the organization was 'a good family life.' The authors of the report provide some detail as to what they consider 'a good family life.'

First, a good family life involves for its members a sense of stability and the assurance of a commitment to one another ... Part of this stability is unconditional love ... Good family life also offers guidance, supervision, teaching and, where appropriate, discipline to members who need it ... Celebrations, gatherings, and personal affection—hugs, teasing, etc. (p. 27). There is also the connection to the world outside the family ... Finally, a 'good family life' rests on the confidence that there is capacity and resources to handle difficulties which might arise. (p. 28)

The team also proposed that when a family is in trouble, a certain number of defenses in play typically come to the fore to provide a family with support. First and foremost, the members of the family itself are the basis of the support. The *first line of defense* for members of the family in difficulty is the family itself. The *second line of defense* is the extended family. And, the *third line of defense* comes from the surrounding community,

such as when a neighbor family takes in an additional child, or when family friends, priests, ministers, and others find or offer assistance, support, advice, or intervention ... Ideally, troubled families would themselves be able to call upon these natural lines of defense and would be able to manage, coordinate, and accept the support they need. Some families indeed do just that. However, many troubled families do not have the wherewithal to arrange/provide these types of culturally valued resources on their own. (pp. 28–29)

This leads, of course, to the *fourth line of defense* which is the state, and this is expressed through organizations such as PRCAS. Thus, the team recommended that it was best to view

PRCAS (as) an agency which mediated services to children and families. That is, the agency's primary function was to arrange, oversee, monitor, and provide support to those who actually carried out the service, namely that of directly providing a 'good family life.' Those who actually carried out the service would be, preferably, the natural family itself, but it also might be extended family, foster families, members of the local community, etc. Thus, while the culturally valued analogue of the service mediated by PRCAS was a good family life, the relevant service-mediating role for PRCAS was to support a good family life on behalf of its

clients. In carrying out that role, its workers (i.e., staff) could draw upon a number of different valued analogues in the culture as valued role models, e.g., a minister, priest, or rabbi; a concerned neighbor; a family member or relative; the local community; etc. (p. 29).

THUS, VERY INTERESTINGLY, THE PASSING assessment suggested to PRCAS the need to come up with a more positive and supporting role vis-à-vis the families it served. Indeed, PRCAS's non-residential family services scored relatively lower than the children services team (48% versus 66%), both in the acceptable range of PASSING scores, however, showing a clear difference of performance.

The report from the assessment team indicated that one of the reasons this occurred was because the organization and its staff were "coping with competing mandates" (p. 32). The organization was focused on children as its clients rather than on families. Moreover, the organization was enacting the principle of *prudence*, which meant that children were sometimes placed in care instead of taking the chance that the child might eventually be abused. Moreover, the organization spent a great deal of its resources supporting children in residential services but did not have the same capacity to provide the same kinds of supports to natural families with their own children.

The team "doubted whether it was actually possible to combine within a single program the dual functions of child protection (agent of social control, responsible to enforce the law) and family support (capacity-building, helping families to grow and develop)" (p. 33). The writers of the report went on to recommend that family support functions be kept as separate as possible from child protection functions. The team recommended in terms of family support services that

PRCAS is advised to encourage the development, mobilization, and implementation of a community-based support system

through: extended family, family friends, neighbors, community centers, churches, schools, libraries, parks, social and civic organizations, workplace or employment organizations, volunteer activities, and community education activities. This new or revitalized PRCAS initiative would be well within the scope of its Child & Family Services Act mandate, although that mandate would need considerable (and probably somewhat formalized) reinterpretation by PRCAS, since it would be fulfilled in different ways than it had been in the past.

Paralleling this effort would need to be another equally intensive one: to reinterpret both the image of PRCAS in its service region and to greatly enhance its repertoire of competencies to support families well. This is because the PRCAS protection function had for so long taken precedence over an emphasis on family support, and had been, and was indeed widely perceived—even within the agency itself—to have been more consistent with existing PRCAS organizational philosophy, culture, staff identities (at least a number of them), and primary activities.

As PRCAS continued to emphasize its protection function, the team would recommend that the program adopt a stance toward the families it served as people with the capacity to learn and grow, as compared to its current stance of skepticism about their potential. (pp. 35–36)

Conclusion

ALL IN ALL, THE PASSING team had many good things to say about the services that they assessed. However, it indicated that one of the major challenges facing PRCAS was in the enactment of pedagogic and support roles towards dysfunctional families. The team suggested that the organization should make an all-out effort to change its practices and its image.

Interestingly, this suggestion seems to be in line with the general orientation of the new amalgamated¹ agency, i.e., Prescott-Russell Services to Children and Adults (SEAPR), which has been attempting to soften its protection approach, all the while engaging the community in a variety of community-based family support initiatives. The evaluation team was a little skeptical about the possibility of actually accomplishing such a transformation but nonetheless recommended that the organization should push in that direction.

All together, a very interesting report that promotes a fair number of actions and directions and orientations that seem to be in keeping with the general thrust of SEAPR's mission, general service approach, and philosophy.

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ENDNOTE

1. On January 1st 2001, the Prescott-Russell Children's Aid Society amalgamated with a children's mental health center, a child development service, & a community living agency that serves adults with developmental disabilities.

RAYMOND LEMAY is the Executive Director of Prescott-Russell Services to Children & Adults & is the former editor of *SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux*.

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ITEMS TO BE REVIEWED

IN EACH ISSUE OF *The SRV Journal*, we publish reviews of items relevant to Social Role Valorization (SRV) theory, training, research or implementation. These include reviews of books, movies, articles, etc. We encourage our readers to look for and review such items for this journal. We will be happy to send you our guidelines for writing reviews, or they are available on our website (http://www.srvip.org/journal_submissions.php). We are open to reviews of any items you think would be relevant for people interested in SRV. We also have specific items we are seeking reviews of. These items include:

QUALITY OF LIFE FOR PEOPLE WITH INTELLECTUAL AND OTHER DEVELOPMENTAL DISABILITIES. By SCHALOCK, R., GARDNER, J., & BRADLEY, V. Washington, DC: AAIDD, 200 pages, 2007.

OLDER ADULTS WITH DEVELOPMENTAL DISABILITIES. By CLAIRE LAVIN & KENNEH DOKA. NY: Baywood Publishing Company, 151 pages, 1999.

SAFE AND SECURE. By AL ETMANSKI, JACK COLLINS, & VICKIE CAMMACK. Planned Lifetime Advocacy Network, Burnaby, B.C., Canada, 149 pages, 1997.

WOMEN ON THE ROW: REVELATIONS FROM BOTH SIDES OF THE BARS. By KATHLEEN O'SHEA. Ithaca, NY: Firebrand Books, 156 pages, 2000.

ONE PERSON AT A TIME: CITIZEN ADVOCACY FOR PEOPLE WITH DISABILITIES. By ADAM HILDEBRAND. Brookline Books, Newton, 251 pages, 2004.

THE SHAME OF THE NATION. By JONATHAN KOZOL. Three Rivers Press, 432 pages, 2006.

SHOWER. By YANG ZHANG (Director). Rated PG-13, 92 minutes, 1999.

TAYLOR'S CAMPAIGN. By RICHARD COHEN (Director). 75 minutes, 1998.

WAITING FOR RONALD. By ELLEN GERSTEIN (Director). 2003.

THE FREEDOM WRITERS DIARY. By THE FREEDOM WRITERS WITH ERIN GRUWELL. Main Street Books, 304 pages, 1999 **OR** FREEDOM WRITERS. By RICHARD LAGRAVENESE (Director). 123 minutes, 2007.

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William Lloyd Garrison & the SRV Movement: Learning From an Historical Parallel

Marc Tumeinski

Introduction

RECRUITMENT OF NEW AND YOUNG PEOPLE to the Social Role Valorization (Wolfensberger, 1998; Race, 1999; Osburn, 2006) movement is a common topic among its teachers and practitioners.¹ Someone commented once that we would do well to learn from historical movements and how they dealt with the issue of recruitment. This suggestion ties in with a common theme in workshops taught by Dr. W. Wolfensberger, the founder of Social Role Valorization (SRV); namely, to look for and learn from universals.

One such historical episode is the US slavery abolition movement of the 19th century, which is the topic of the book *All on Fire: William Lloyd Garrison and the Abolition of Slavery* by Henry Mayer (1998, New York: St. Martins Press).² In this paper, I will offer some of my thoughts on that book, in the hope that others in the SRV movement will also reflect on and learn from some of the lessons which the abolition movement can offer us, particularly in terms of recruitment. **First**, I will briefly tell Garrison's story. **Second**, I will describe some of the ways that the context of the abolition movement differs from the SRV movement. **Third**, I will offer some possible lessons for recruitment into the SRV movement.

Important Pieces of Garrison's Story

WILLIAM LLOYD GARRISON (1805-1879) WAS probably the most well-known abolitionist in the

United States. He began calling for the immediate abolition of slavery in 1829 (at 24 years of age!), and lived long enough to see slavery legally and constitutionally abolished in the US in 1863. Unlike many of the early American abolitionists, who advocated for gradual abolition with the simultaneous colonization of freed slaves outside the US, Garrison in a prophetic voice agitated for immediate abolition and full citizenship for slaves. With historical hindsight, it is clear that many of the accomplishments of the US abolition movement, including its growth and its success at recruiting new members, were due to Garrison himself; some of them were also due to the organization of the national abolition society which he helped create. I will discuss both these sources of success.

One of Garrison's primary characteristics and strengths was that he spoke on the issue of slavery, and on many other issues, at the level of his principles and of his morality. He advocated for what he believed to be right and what ought to be. Garrison was clear on his own world view, and he could state it clearly to others in spoken words and in writing. This ability grabbed people's attention, both positively as well as negatively. For example, during his lifetime Garrison was lauded as a prophet by some, while also being attacked by others, in the press and sometimes even physically. The praise came mostly from the American North, while the attacks came from both the

slave-owning Southern US states and slave-trading Northern states.

An interesting aspect of his approach was that Garrison did not politick. He spoke to the typical person and called for personal change in relation to the issue of slavery. Of course, a person who came to believe in immediate abolition might then act on their belief in a variety of ways, perhaps including political, but for Garrison, the key was personal transformation.

Garrison was a prolific writer. His primary medium in writing was newspaper, although he also put together a number of books and pamphlets of his own writings. He published a series of newspapers, of which the longest-running was his weekly paper *The Liberator*, which he published and edited for 35 years. Most of the paper was his own writing and included news, book reviews, articles, editorials, and poetry. The common practice of the times for agitator newspapers such as *The Liberator* was to print not only material supportive of your cause, but to print material from your critics and then rebut them, often point by point. Garrison did this very well.

The Liberator was never a commercial success. At its height, it had 3000 paying subscribers, which was a drop in the bucket given the population of the US. Yet his newspaper was highly influential in shaping the national discussion around slavery and abolition. One of the reasons for this was that *The Liberator* was often read first by its paying subscriber and then was handed around for others to read, so that a single issue of the paper would likely be read by many people. Garrison knew this. In fact, he targeted delivery of his paper to particular groups of people that he knew would pass on the information in his paper. For example, he looked for subscribers among the clergy and other newspaper editors; he would even send them free copies. He targeted clergy because he believed they would talk about his position on abolition to their congregation, thereby reaching a larger audience. He targeted newspaper editors because he knew that at least some of them would reprint some of

his material in their papers. Even if either party did so in order to rebut his points, at least his message would be getting out. He trusted in the truth and power of his words to stand on their own.

Garrison spoke where and whenever he could, to audiences of all sizes. He was well-known as a dynamic and charismatic speaker. His words are still stirring today, even with the historical distance from the issue of black slavery in America. Just read some of Garrison's own words:

The prejudices of the north are stronger than those of the south; they bristle, like so many bayonets, around the slaves. (1829)

Suppose that ... the slaves should suddenly become white. Would you shut your eyes upon their sufferings and calmly talk of Constitutional limitations? No, your voice would peal in the ears of the taskmasters like deep thunder. (1829)

I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation ... That standard is now unfurled; and long may it float, unhurt by the spoliation of time or the missiles of a desperate foe—yea, till every chain be broken, and every bondman set free! Let southern oppressors tremble—let their secret abettors tremble—let their northern apologists tremble—let all the enemies of the persecuted blacks tremble. (1831)

I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth; and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! No! Tell the man whose house is on fire to give a moderate alarm! Tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen;—but urge me not to use moderation in a cause like the present. I am in earnest—I will not

equivocate—I will not excuse—I will not retreat a single inch—and I will be heard.
(1831)

Garrison helped found the New England abolition society, then a national abolition society, and eventually forged connections with the British abolition movement, thereby giving the US movement an international scope and lending credibility to it. In his international work, he met with such well-known English abolitionists as George Thompson and William Wilberforce. Thompson himself did much public speaking in the US on the topic of abolition.

The Abolition Movement

THE NATIONAL MOVEMENT HAD A centralized steering committee, of which Garrison was a member, and numerous local chapters. Eventually, at its height, over 200 local chapters were active, mostly in the Northern US states, with over 300,000 members. If you lived in the North, you had a good chance of a local chapter being located near you. So while the movement had a central voice represented by the steering committee, lots of local chapters acted with a degree of relative autonomy on a day-to-day level. This was a grass-roots movement.

The national organization split in 1840, primarily over some members' disagreement with a few of Garrison's more radical stances on such issues as pacifism and women's equality. While there were then two national abolition organizations, the one founded by Garrison largely retained the greatest moral authority and influence.

The national society started by Garrison and others had some very competent practical organizers, who were good at setting up local chapters, arranging speaking opportunities, renting halls, printing tickets, getting newspaper coverage, organizing trainloads of supporters to attend events, and so on. Some of these efficient organizers were also active abolitionists and speakers in their own right. Some later became well-known

in the women's rights movement, such as Abby Kelley Foster and Susan B. Anthony.

Both the New England and the national societies trained their speakers, whom they called 'agents.' They essentially ran training camps which lasted several weeks, at which they taught agents about giving speeches, organizing, setting up local chapters, and so on. What is also very interesting is that at these camps, the abolition societies deliberately tried to build a sense of community among the agents. Such creation of communality was one of the movement's stated goals.

Both the local and national societies used various means to keep in touch with their members, such as through: annual recreational events; regular meetings (on the local level, these occurred monthly or even weekly); Garrison's newspaper and other publications; and personal visits by Garrison and other society agents.³

Women and blacks had valued roles in the movement, which was largely unheard of at that time. Such roles included being committee members, teachers, speakers, agents, and printers.

Society members had many opportunities for taking direct abolition actions. Non-society members would have had these same opportunities as well of course, but the abolition societies expressly invited and encouraged their members to engage in such activities, particularly in a communal fashion. Such actions included helping a slave escape the South, teaching in a school for blacks, or protecting an escaped slave who came to a Northern city to speak about his or her life. Such protection often meant physically surrounding that person the entire time they were in the city so that slavery sympathizers could not forcibly return them to the South and slavery, as sadly did occur.

The abolition movement recruited members and agents from specifically targeted churches and colleges. Many Quakers joined the movement, but it was not just recruitment of certain sects, such as the Quakers, but of particular church congregations in particular cities. Among colleges, Oberlin

in Ohio was one where the movement successfully recruited.

Personal Characteristics of Garrison & Other Abolitionists

TO RETURN TO GARRISON, HE and many others in the abolition movement had many of the skills and talents of change agents.⁴ Garrison was a hard worker, putting in long days and nights composing and printing his newspaper *The Liberator*. This was no easy task but required many hours of physical labor, good coordination and eyesight, and the ability to work under time pressure. He and other agents traveled long distances to attend meetings and to give speeches at a time when long-distance travel was much more arduous than today.

Garrison welcomed abolitionists into his personal life, his home, and his family life. He practiced hospitality, a trait mentioned several times during various presentations given at the 2003 Third International SRV Conference as important to recruitment. He joined in the lives of people in the movement, attending their weddings and other family events for example. Garrison also had many personal relationships with blacks and freed slaves.

Differences Between the SRV & Abolition Movements

NATURALLY, THE ABOLITION MOVEMENT AND the SRV movement are different in important ways. For example, slavery in the US during Garrison's lifetime was a national issue. Pro or con, slavery was in the consciousness of the nation even without Garrison's voice, although he did help raise the discussion to a moral level and brought clarity to the issue. The plight of socially devalued people is not similarly in the mind of people today; as is taught in SRV, much unconsciousness exists about the social devaluation of certain groups of people (Wolfensberger, 1998, pp. 103–104).

Another example of a difference is that the SRV movement is much more of a teaching culture

than was the abolition movement. Clearly, some people influenced by SRV are trying to implement its ideas. However, the dissemination of the theory of SRV at this point has been more organized than has dissemination about SRV implementation efforts. Despite these and other differences however, we can learn much from the historical example of the abolition movement, including about recruiting new and young people.

Lessons for the SRV Movement

I WILL SHARE SOME TENTATIVE lessons I have drawn from reading this book about US abolition history, and I hope others will expand on and add to these. Some of these lessons are not new of course, but hopefully will still be thought-provoking.

- Teach from the highest or most fundamental level which is relevant to the issue at stake. Be clear where we are teaching from. Avoid teaching down, or making the teaching relativistic in the hope of making it more palatable to audiences. Clear strong teaching will attract people.
- Write and publish in different venues. Agitator newspapers are not prominent today as in Garrison's time, but other venues could include: print and electronic media; newsletters; journals; newspapers; books; magazines; web sites; web logs; letters to the editor; even forwarded e-mails; and so on. Target written materials to specific people, as Garrison did to editors and clergy for example. For SRV, such 'targeted audiences' could include people like executive directors, professors, teachers, clergy, reporters, board members, clinical people, trainers, and members of school committees, parent groups, human rights committees, human rights watchdog groups, advocacy organizations, and so on. We should specifically target people high in organizational hierarchies as well.⁵
- Speak where and when we can. Our teaching does not have to be a four-day SRV

workshop or nothing, as Wolfensberger has repeatedly pointed out.⁶ As long as we remain clear on what we are teaching and what we can accomplish, and as long as we do not let other formats drive out in-depth, leadership-level SRV workshops which qualify participants to attend the follow up to SRV—PASSING (Wolfensberger & Thomas, 2007)—some could and should try teaching about social devaluation and SRV in a variety of ways, formats, locations, and so on. Obviously some people are already doing this.

- Garrison targeted specific colleges and churches. What are our equivalents? What specific colleges or college programs, agencies, organizations, movements, and so on, can we purposefully recruit from?
- Do not neglect the power of local action. Our efforts should not entirely be focused on big, organized, professional or agency-based action. Voluntary efforts do work, bear fruit and survive. For example, in North America, the Massachusetts Alliance for Personal Action in the US and the Southern Ontario Training Group in Canada have been sponsoring and conducting SRV, PASSING, and related workshops for years now with little or no institutional support and lots of local voluntary efforts. Similar efforts have been made in other parts of the US and Canada, and in other countries as well (i.e., Australia, New Zealand, Great Britain, etc.). Local action can include making phone calls, copies, coffee or flyers. It can consist of recruiting participants, finding workshop locations, or conducting follow-up activities, like calling participants after a workshop is over or leading a study group on specific SRV issues. Such local efforts are also able to take advantage of personal influence.
- Conduct training camps for trainers of SRV and PASSING (cf. Tumeinski, 2006).

Teach the necessary training and leadership skills, but also work to build a sense of community among trainers and other workshop supporters. This can be done in a variety of ways, such as sharing meals, having recreational time together, and so on. Again, some local action groups as described above have had success with such training camps.

- Create and/or find valued roles for some socially devalued people within the movement, such as speaker, group leader, committee or board member, recruiter, registrar, and so on. I say this with a note of caution, because from an SRV perspective, such valued roles probably have limited impact on helping devalued people have access to the good things of life (Wolfensberger, Thomas, & Caruso, 1996) outside the SRV movement, and can turn into an excuse for not finding other truly social valued roles. However, such efforts can have other benefits, such as accessing the gifts of devalued people, and adding authenticity to the teaching.
- Create multiple roles for workshop attendees. Not all participants have to become trainers to support the movement. Roles such as recruiter, faithful workshop participant, hospitaller at events, writer, or implementer of SRV ideas do play an important often unrecognized part. Roles such as team leader and presenter naturally lend themselves to being formalized and focused on, but we should also pay enough attention to (perhaps even formally) crafting other roles which are supportive of the movement, and supporting and inviting people to take them on.
- Strive to be personally hospitable to new and young people who are or could be interested in addressing social devaluation through SRV. As the ‘youth recruitment’ plenary panel session at the 2003 Third In-

ternational SRV Conference pointed out, this is an important issue for each of us to grapple with. A new SRV study group founded in 2006 in Ontario, Canada, is a good example of an effort to involve new and young people.

- Create and direct (new) people to SRV-inspired and SRV-based actions. Working with and striving to implement the ideas will generate interest in them.⁷ Such action could be taken in formal service settings, but also in informal and freely-given service to devalued people. One important element of this would be for local SRV groups to strive to be supportive of such formal and informal actions.

Conclusion

THESE WERE JUST SOME OF the highlights and lessons I learned from reading the book *All On Fire*. I encourage others in the SRV movement to read the book, as well as to study other materials on Garrison, Wilberforce, Thompson, and the abolition movement, and to study other historical parallels and universals which may be inspiring, interesting, and instructive for us (e.g., the women's rights movement, the labor movement, etc.).

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ENDNOTES

1. This topic does raise the question of to what degree there is an actual SRV movement. Although a worthwhile question, I will not address it directly in this article. For more on the topic of SRV recruitment, see "A symposium on developing new leadership" (2001) in *SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux*, 4(1+2), 70–93.
2. Thanks to Jack Yates for his recommendation to read *All on Fire*.
3. Garrison's visits are also an example of the power of personal influence, a topic raised by Wolfensberger in his plenary presentation "Issues of change agency in the teaching, dissemination and implementation of Social Role Valorization" given at the 2003 Third International SRV Conference held in Calgary, Alberta, Canada.
4. Wolfensberger described some of the skills and talents of change agents in the above-mentioned presentation.
5. This was one of the change agency implications relevant to promoting SRV which Wolfensberger mentioned in the conference plenary presentation referenced above.
6. See also Osburn, J. (2003). *New post-introductory training workshops in Social Role Valorization-based evaluation of human services: Part one & part two*. Unpublished manuscript (available from the author; josephosburn@bellsouth.net).
7. This was an underlying theme in many of the points which Wolfensberger made in the plenary presentation mentioned above.

MARC TUMEINSKI is a trainer for the SRV Implementation Project in Worcester, MA (US) & a member of the North American SRV Council.

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WORKSHOP CALENDAR

THIS CALENDAR LISTS UPCOMING SRV & PASSING workshops which we are aware of, as well as a limited number of other workshops relevant to SRV. Note that each event varies in terms of length & depth of coverage of material; please contact the person listed to make sure the workshop fits what you are looking for. Additional training calendars may be accessed online at www.srvip.org & www.socialrol-valorization.com. To notify us of SRV, PASSING & SRV-related workshops for calendars in upcoming issues of the *Journal*, please send information to: journal@srvip.org. or call 508.752.3670.

A Revised Conceptualization of Social Role Valorization (SRV), Including 10 Related Themes

February 4–7, 2008

Shrewsbury, Massachusetts, US
email register@srvip.org

February 25–28, 2008

Canberra, ACT, AUS
email Amie Cossens - ACossens@koomarri.asn.au

March 31–April 2, 2008

Oshawa, Ontario, CAN
call Jo-Anne Partridge at 905.436.2500

April 7–10, 2008

Fall River, Massachusetts, US
email register@srvip.org

June 3–6, 2008

Riverside, California, US
call Susan Thomas at 315.473.2978

June 16–19, 2008

Charleston, West Virginia, US
email Linda Higgs - lindahiggs@wvdhhr.org

An Introduction to Social Role Valorization (taught in 10 themes)

March 31–April 2, 2008

Newark, Delaware, US
email Betsy Neuville - eneuill@keystonehumanservices.org

Practicum With SRV Using the PASSING Tool

prerequisite: attendance at an SRV workshop

March 9–14, 2008

Charleston, West Virginia, US
email Linda Higgs - lindahiggs@wvdhhr.org

June 1–6, 2008

Shrewsbury, Massachusetts, US
email register@srvip.org

June 1–6, 2008

Hamilton, ON, CAN
call Donna Marcaccio at 905.525.4311

July 21–25, 2008

Tauranga, New Zealand
email Serena Matthews - standardsplus@imaginebetter.co.nz

Towards a Better Life: A Two-Day Basic Introduction to SRV

April 7–8, 2008

Auckland, New Zealand
email Serena Matthews - standardsplus@imaginebetter.co.nz

April 10–11, 2008

Wellington, New Zealand
email Serena Matthews - standardsplus@imaginebetter.co.nz

Understanding the Societal Context: What People with Impairments Are Up Against

January 11, 2008 (9 am to 4 pm)

Worcester, Massachusetts, US
email register@srvip.org

Helping People to Have a Meaningful Life During the Day

January 22–23, 2008 (9 am to 5 pm)

Harrisburg, Pennsylvania, US
email Betsy Neuville - eneuill@keystonehumanservices.org

Discovering SRV Lessons in the Book: *Waddie Welcome and the Beloved Community*

March 7, 2008 (9 am to 3 pm)

Worcester, Massachusetts, US
email register@srvip.org

How to Function Morally, Coherently & Adaptively in a Disfunctional (Human Service) World

May 4–10, 2008

Andover, Massachusetts, US
email register@srvip.org

Social Role Valorization News & Reviews

Wolf Wolfensberger

AS IN AN EARLIER ISSUE of this journal, my intent for this column is four-fold, at least across multiple journal issues if not in each one.

(a) Briefly annotate publications that have relevance to Social Role Valorization (SRV). Conceivably, some of these might be reviewed in greater depth in a later issue of this journal. Many of these annotations should be useful not only as teaching resources, but as pointers to research relevant to SRV theory.

(b) Present brief sketches of media items that illustrate an SRV issue.

(c) Present vignettes from public life that illustrate or teach something about SRV. Aside from being instructive to readers, persons who teach SRV will hopefully find many of the items in this column useful in their teaching.

(d) By all the above, I hope to illustrate and teach the art and craft of spotting, analyzing, and interpreting phenomena that have SRV relevance.

More on Earlier Normalization Literature

WE CONTINUE OUR COVERAGE—LARGELY FOR historical/archival reasons—of early literature on normalization and SRV.

*Martin, G. (1974). The future for the severely and profoundly retarded: Institutionalization, normalization, Kin Kare, foster homes. *Canadian Psychologist*, 15(3), 228–241. Reprinted in: Gibson, D. & Brown, R.I. (Eds.). (1976). *Managing the severely retarded: A sampler*. Springfield, IL: C.C. Thomas.

In Canada, Manitoba has been one of the staunchest hold-outs for institutionalization of mentally retarded people. This has been due in good part to the presence of a large, influential Catholic institution for the retarded, and to the activism of the medical superintendent, Dr. G. H. Lowther, of the Manitoba School (for the retarded)—and later Provincial Director of Programming for the Retarded—who unrelentingly promoted institutionalism in the province for more than a generation, starting in the mid-1960s. It was he who, when Wolfensberger first spoke in Manitoba in October 1965 of then startlingly innovative programs in Europe both inside institutions and outside of them, offered (to considerable applause) the public rejoinder that “it may work there, but it won’t work here.”

This article by a Manitoba writer was: (a) an attempted refutation of the “current attack” on residential institutions for the mentally retarded in the United States, and of the “increasing barrage of anti-institution literature,” and the “spreading” of this attack to Canada; (b) a refutation of at least part of the following article: Wolfensberger, W. (1971). Will there always be an institution? The impact of epidemiological trends. *Mental Retardation*, 10, 14–20; and (c) a promotion of Lowther’s concept of a “retardate family,” in a form called Kin Kare, on the grounds of the provincial institution in Manitoba.

We can note that for more than a decade now, Dr. Zana Lutfiyya at the University of Manitoba has been trying to combat this provincial inclination by conducting SRV training both as part of university courses and in freestanding training workshops.

*Gardner, J.F. & Chapman, M.S. (with invited contributors). (1990). *Program issues in developmental disabilities: A guide to effective habilitation and active treatment* (2nd ed.). Baltimore: Paul H. Brookes. Much of this book of 14 chapters is centered around standards for “intermediate care facilities for the mentally retarded” (ICF/MR), but the editors do not seem to have pointed out how risky that can be. Also, the title of the book should have made its purpose explicit. Chapter 3 by James Gardner and John O’Brien is entitled “The Principle of Normalization” (pp. 39–57). After an introduction that is rather good (with a few minor exceptions), normalization is presented according to an O’Brien scheme of “5 dimensions:” community presence, community participation, skill enhancement, image enhancement, and autonomy and empowerment. The chapter then lists 14 ICF/MR standards, and how normalization related to them. This discussion brings to bear many of the points that have long been taught in normalization and Social Role Valorization courses. The chapter then explains a number of other normalization corollaries, such as groupings, age-appropriateness, language, etc., and how these might be recruited into ICF/MR programming. Separating the discussion of the five dimensions from the rest of the normalization coverage makes the chapter quite choppy, and poorly integrated. Nonetheless, this could be an instructive chapter considering its brevity.

The Concept/Literature of Deviancy

OF THE MAKING OF BOOKS on deviancy, there is no end (to paraphrase a medieval scholar). Here are yet two more:

*Mizruchi, E.H. (1983; 1987). *Regulating society: Beguines, bohemians, and other marginals* (with a new preface). Chicago: University of Chicago Press. Its thesis is that all sorts of marginal classes, occupations, and ways of life—the monks, the Beguines, bohemians (traveling musicians and artists), apprentices, and writers and artists during the US Great Depression of the 1930s—serve multiple societal purposes. One, they enable people who do not want, or would not ‘fit into,’ more normative social niches to have a place in society; for instance, the monasteries did this for many men, and the Beguinages allowed women who neither married nor entered a convent to do something, when marriage and convent life were pretty much the only options for women.

Second, they hold the ‘surplus population’—i.e., those for whom society does not have good role niches—in abeyance; that is, in a kind of holding pattern just in case this population might be needed and therefore no longer be surplus, as might happen if a plague decimated the society. Obviously, these marginal ways of life could eventually become non-marginal and well-established, as the monastic way of life did become, and therefore the roles associated with such a way of life become valued ones.

*Kelly, D.H. (Ed.). (1989). *Deviant behavior: A text-reader in the sociology of deviance* (3rd ed.). New York: St. Martin’s Press. This is yet one more sociological text on deviancy, of which there are a great many that cover very similar territory, with riches to be mined for SRV. Among some of the useful bits in this book are the following:

Sociologists (e.g., Becker, 1963) have identified what they call a person’s “master status” (pp. 6, 61, 201–203) which is the major or main identity by which the person is known, and by which others perceive the person. A “master status” is often identified, in SRV language, as a large social role.

When we talk about societies ‘needing’ deviancy because it serves some important social purposes, sociologists refer to this as the “functionalist per-

spective” of deviancy (pp. 54–55), presumably because deviancy serves certain functions.

According to Erickson (p. 65), contemporary news is a sanitized version of the old practice of citizens gathering to witness public hangings or people being punished in the stocks, because much of what the news reports is people engaging in, and being punished for, deviant behavior.

The bottom of p. 160 and top of p. 161 point to the social stratification purpose served by identifying crime as coming from those on the bottom of society, rather than those at the top. On p. 209, the authors speak of “disvalued groups.”

In medicine, casting people into the role of garbage can take very real forms, and on p. 293, the author gives several quotes of English physicians in the recent past referring to patients as literally “rubbish.”

***Problems with the discourse on the normalization of deviancy.** Some people—including Nirje—have emphasized the normalization of life conditions of devalued people. Others have also spoken of normalization of behaviors, appearance, etc., via methods such as medical ones, persuasion, and pedagogies. Yet others use the term ‘normalization’ mostly when they talk about granting legitimacy to what had previously been considered a vice. While normalization theory pointed out that there were harmless deviancies that could be normalized by cultural value changes, this was not really the same as the normalization of vices, such as Alfred Kinsey’s efforts to legitimize incest, or ‘interspecies mating’ (read bestiality) now being advocated by Peter Singer, the normalization of drug-dealing by making street drug use legal, etc.

The Wounds of Devalued People

*Parks, S. (1986). ... Love tenderly ... In W. Brueggemann, S. Parks, & T.H. Groome, *To act justly, love tenderly, walk humbly: An agenda for ministers* (pp. 29–43). Mahway, NJ: Paulist Press. This is a story illustrating the wounds of physical and social discontinuity. A six-year old girl had

been moved from foster home to foster home. In the most recent of these, her new foster mother was tucking her into bed when the girl asked the woman to take off her wedding ring so that she could look at it. When the woman did, the girl stuck the ring into her fist, put the fist under her pillow, and said “Now you won’t leave me while I am sleeping.”

*Here is a very dramatic vignette of a wounded person testing the fidelity of a service worker. A therapist in R.D. Laing’s Therapeutic Community at Kingsley Hall in East London walked into the games room and discovered that his patient, a woman, had covered herself with feces from head to toe, as “the ultimate test of my love for her.” She had assumed he would pass the test, but instead he bolted, and said that if she had tried to pursue him, he would have hit her. Halfway out of the building, he had second thoughts. As he put it, “It’s only shit. What’s wrong with shit?” Still, he really had to push himself to go back to the games room where he found the woman sobbing from the rejection. He said to her, “Let’s go and get a nice warm bath.” He said, “You have to hand it to Mary. She is extraordinarily capable of conjuring up everyone’s favorite nightmare, and embodying it for them.” It took an hour to get her cleaned up. This was the turning point in her recovery. (From Mary Barnes & Joseph Berke [1973]. *Two accounts of a journey through madness*. Excerpt from Porter, R. (Ed.). (1991). *The Faber book of madness* (pp. 255–256). London: Faber & Faber.

*We were told by someone we trust that in early 2007, there was a ‘retirement living’ center for the elderly where residents paid \$4000 per month to live there—and yet spent four hours **each** day waiting for their meals to be served, because there were not enough staff to serve all the residents, and the residents were not permitted to just remain in their own rooms/apartments until staff were ready to serve them. That is four hours each day of expensive life-wasting of virtually all resi-

dents. Again, money is not the answer to human service problems, because if even \$10,000 were the monthly fee, this might still not be enough to procure enough competent staff.

*We have been told that at least in Canada, there used to be a TV program before 1972 entitled "Tease the Idiot." Do any readers have more information on this?

Mindsets & Expectancies

*Dweck, C. (2006). *Mindset: The psychology of success*. New York: Random House. Much about SRV gets taught through the ten 'themes,' one being called 'mindsets and expectancies.' Now this entire book on mindsets has come out which explores the power of beliefs to alter personal traits and behaviors.

*Mendes, W.B. (2007). Threatened by the unexpected: Physiological responses during social interactions with expectancy-violating partners. *Journal of Personality and Social Psychology*, 92, 698–716. This study found that when people are suddenly confronted by persons about whom they hold stereotypes, but these persons do not conform to the stereotype, they become momentarily so confused that they do not think straight, and also experience mental stress. An example would be encountering a Chinese-looking person who talks in a deep-Southern drawl. Such reactions may not at all be the result of negative stereotypes, but the result of dealing with the unfamiliar.

The Influence of the Environment

SRV HAS A LOT TO say about structuring both the physical and the social environment, the latter referring to who a person or group is with, is perceived to be with, who are their models, etc. The following items speak to this issue.

*When people are in social contexts, and do not know or are unsure how they should behave, they normatively observe others around them for cues.

In SRV, this is usually dealt with under the rubric of imitation of models. However, some social scientists use a concept that they call 'social referencing.' It is possible that social referencing subsumes not only behaviors but also mental states, in which case it would be a broader construct than imitation. When one speaks in terms of imitation, one will be readily understood by everyone, while 'social referencing' sounds sociolog-ese, and people may not remember what it means.

*There is ever-increasing evidence that both the physical and social environment have extremely powerful effects on people's behavior, that even minor events or changes in these environments can have considerable impact on a person, and that much of this influence takes place **unconsciously**, and that the unconscious impacts can be bigger than the conscious ones. These tendencies are believed to have evolved genetically because they have adaptive and survival functions.

The Issue of Personal Competency

HERE IS A STORY OF a remarkable competency acquisition, but not always to good ends nor without flaws. A youth had an electrical accident at age 13 and lost both arms and one leg. However, he learned to drive a car by starting it with his remaining toes, shifting with his knees, steering with the stump of one bad arm, and signaling turns with his teeth. So far, remarkable—but once he acquired a driving license, he perpetrated a long list of traffic violations which eventually cost him his license. Undeterred, he kept driving and mowing things down, got put on probation, but still kept driving. Finally, at age 40, he got sentenced to five years in prison, plus 15 years probation on drug charges (*Syracuse Post-Standard*, 4 Aug. 2007, p. A4 & 31 Aug. 2007, p. A2).

The Power of Imagery & Image Juxtaposition

*While the importance of imagery—and especially imagery transfer—was recognized in the hu-

man service literature only about the time of the advent of the normalization theory, the English poet William Wordsworth (1770–1850) already had deep insight into it. In an unpublished piece, entitled “The Somerset Tragedy,” he commented on the “effect of unsympathetic representation of idiots upon the ways they are treated” (cited in Andrews, J. (1998). *Begging the question of idiocy: The definition and socio-cultural meaning of idiocy in early modern Britain: Part 1. History of Psychiatry, 9*, 65–95.)

***It works.** When consumers are asked which of two or more products in the same category they prefer, they say the one whose name they know better, even after they are given research data that show that the lesser-known one is better, and/or cheaper, safer, etc. This helps explain recent ads that endlessly repeat the name of the same product, such as in recent TV ads for the sleeping pill Lunesta. Humans have a hard-wired tendency to favor the known over the unknown, and a lot of this process of selecting and choosing is unconscious. This is called the ‘recognition heuristic’ or recognition principle. Advertisers have learned to capitalize on this phenomenon by promoting the name of a product more than its function or benefits. One implication: one should say the phrase ‘Social Role Valorization’ frequently wherever one goes, and put it into one’s writings, so that people will become so familiar with it that they will prefer it to ‘applied behavior management,’ ‘self-advocacy,’ ‘self-determination,’ ‘individual program planning,’ etc.

*When teaching Social Role Valorization, we show how the media will sometimes angle their visual image or the objects in them. If they want to sell a car, they will often show it angling upward. ‘Down’ has a negative connotation, and is more apt to be used in (often unconscious) attempts to devalue something. This is one more reason to speak of Down’s syndrome rather than Down syndrome.

Recent research has also shown that the angle at which suspects are filmed during police interrogations will influence jurors to whom the film is shown as evidence, and can make forced confessions appear to be voluntary. Jurors are more likely to grasp what is really happening if both the suspect and the interrogator are shown. If only the suspect is shown, then forced confessions are more likely to be deemed voluntary. Even seasoned judges can be made biased by camera angles (*Newsweek*, 19 March 2007, p. 13). All this underlines yet once again the power of imagery. Maybe we no longer have to ‘prove’ it as one had to in the 1960s and 1970s when normalization was taught, but how imagery can be manipulated, and how it works, is still newsworthy.

*Another universal human tendency is to believe that one will be negatively affected by touching something or someone that is disgusting or offensive, as well as that one can acquire good qualities by touching what one considers to be good or holy, such as a certain person, a relic, etc. An example is that people unconsciously do not like to mix toilet paper with food items in their shopping baskets.

Scientists are beginning to suspect that humans have a hard-wired tendency to consider certain things disgusting—after all, everybody finds something or other disgusting. It also looks increasingly likely that the disgust response (often expressed in facial grimaces) tends not only to generalize to things the offending stimulus gets associated with, but to generalize more easily than other kinds of stimulus generalizations.

Store displays count heavily on unconscious associations to influence shoppers. For instance, when cheeses are displayed near wine, the sale of wine goes up. On the other hand, displaying baby diapers near baby food lowers parental motivation to buy the latter because of the negative imagery of poopy diapers (*Time*, 5/2007).

*The fact that a store advertised a special sale of dried plums and toilet paper, both for 99 cents each, and next to each other on the same page (strong double juxtaposition), drew the mirth of *Consumer Reports* (6/2007, p. 63). It is a bit like putting crappy people into crappy buildings.

*Here is how seriously parties outside of human service take imagery. In 1967, the US Navy built a barracks in California composed of four L-shaped buildings that met together—unfortunately, in the shape of the swastika which had become an infamous symbol because of its association with Nazism. However, this shape was not obvious from the ground. But once aerial photos became common and widely published, thanks to satellites and the Internet, the building's shape became widely known. So in 2007, the Navy decided to spend over half a million dollars to remodel the barracks so that they no longer look like a swastika. Said a public relations officer for the Navy, "We don't want to be associated with something as symbolic and hateful as a swastika" (*Syracuse Post-Standard*, 29 Sept. 2007). Even though only visible from the air, spending a fortune on changing the shape was deemed worthwhile.

*Australian and Malaysian scientists discovered a new bat-borne virus that can strike humans, and named it Melaka virus, after the Malaysian state where it is found. Melaka state officials were incensed, calling it "an insult" to the state, apparently because they feared it would scare away tourists. "Melaka is a good state, beautiful and peaceful, and not the birthplace of disease" (Scripps Howard News Service, *Syracuse Post-Standard*, 27 July 2007, p. A2). A good example of abhorrence of a negative image transfer.

***Location, location, location.** A Catholic Worker soup kitchen (Daily Bread) in Baltimore is located in a neighborhood that has five jails. There are jails on two sides of it, strip clubs on a third, and an expressway on the fourth. Insofar as

the jail inmates eat in the jails, and the strip club patrons and performers are unlikely to need free food, their presence can hardly be cited as justifying the location, but they do add to the guests' already bad image.

*Maddox, B. (2007, June). Blinded by science: From the land of breast implants and Botox, a plastic surgeon takes up where Pythagoras left off to design the perfect face. *Discover*, 20–22. Researchers have found that around the world, human faces are judged beautiful to the degree that several of their dimensions correspond to the so-called 'golden ratio' discovered by Pythagoras, and elaborated on by the ancient Greeks. This is expressed in a 1:1.62 ratio of nose width to mouth width, nose tip to nose width, etc. Even the triangle formed by the nose and mouth forms a perfect acute 'golden triangle' in people deemed to be beautiful. One researcher has called the ideally proportioned face template 'The Golden Mask.'

*Until 1974, Chicago had an 'ugly law' municipal code that said "No person who is diseased, maimed, mutilated, or in any way deformed so as to be an unsightly or disgusting object or improper person is to be allowed in or on the public ways or other public places in this city, or shall therein or thereon expose himself to public view, under a penalty of not less than \$1 nor more than \$50 for each offense" (*First Things*, 8/2006, pp. 83–84). No wonder the Elephant Man wore a mask.

*In 2004, we ran across, for the first time, the claim that something called the World Congress and Exposition on Disabilities is "the world's leading disability event." We had never heard of it. It met for the fifth time in 10/2004 in Orlando, Florida, and we noted that Ronald MacDonald was scheduled to make an appearance there.

*In a series of issues of *Time* and *Discover* magazines (and probably elsewhere) in 2007, there were two-page ads by the Hartford (life insurance) firm

that said “We don’t know when childhood ends, but it starts again at retirement.” This is a blatant reduction of all retired people to their ‘second childhood’ deviancy role!

*Senile people are said to be prone to getting agitated toward the end of a day. Unfortunately, this phenomenon has been given the death-imaged name ‘sundowning.’

*In 2006, an Arkansas police officer mistook a 21-year-old retarded man for a wanted fugitive, and shot him dead. He was dismissed from the force, sentenced to a \$1000 fine and 90 days in jail, and to do 30 days of community service at a “school for disabled people” (*Syracuse Post-Standard*, 29 June 2007, p. A4). The latter strikes one as a ghoulish juxtaposition. Imagine all the handicapped people at the service thinking, “This is the man who shoots people like us.”

*You are a patient who shows up at a cancer clinic in Syracuse, and whom do you encounter? A Dr. Morbidini! Not a hope-inspiring juxtaposition.

*A unit of the Salvation Army in Indiana ran out of voluntary ‘bell-ringers’ before Christmas 2006. It then got a judge to agree to let parolees and convicts sentenced to community service become bell-ringers, and soon, about half of the bell-ringers were in these categories. This sends mixed image messages, and an outright negative one when the Salvation Army then locked and chained its collection kettles lest the convicts make off with them (*Syracuse Post-Standard*, 19 Dec. 2006, p. A2).

*While once traveling through Fiji on the way to Australia, I ran across a road sign that pointed out the direction to the Sunnyside Rest Home, Potter-Basket Weaving, and a Fire Walking Promoter. Being located close together was bad enough, but having it prominently displayed as well made the deviancy image juxtaposition even

worse. On the PASSING tool, this would receive a penalty on two ratings: R1151 Image Projection of Setting—Physical Proximity (for the actual location), and R145 Image Projection of Miscellaneous Aspects of a Service (for the sign).

*Here are two striking examples of what is meant by a ‘deviancy image juxtaposition’—in this case, a verbal one.

In 12/2006, the *Syracuse Post-Standard*—otherwise politically super-correct—referred to “killers, stalkers and the mentally ill,” playing into a deep-seated stereotype of mentally disordered people being criminals.

And in rural upstate New York, anywhere from one hundred to several hundred miles away from New York City, police are increasingly finding fugitives from New York City. But even when they are arrested upstate (e.g., for traffic violations), New York City does not want them back. Of course, these fugitives bring their habits with them—and so an increasing number of homicides committed in upstate locales have either perpetrators or victims, or both, from New York City. One police chief said, “We don’t want New York City’s garbage, whether it comes by barge or ... bus,” and “by barge” he was referring to earlier attempts by New York City to ship its trash to upstate locales, rather than to take care of it locally (*Syracuse Herald-American*, 16 January 2000).

*In early Christian history, it was understood that charitable services should not accept donations tainted in some way by sin. Then the idea seems to have been lost to at least some degree until the normalization principle came along and showed that funds come with images attached that can transfer to the recipients. Now, a scheme has been developed to launder vice-tainted funds given to ‘charities’ by making sure that the donor does not know where the funds go, and the recipients do not know whence they came. This is how the US National Basketball Association now works: it charges a penalty for bad behavior

to players, coaches, teams, etc., and hands on the money secretly to charities, preferably at the local level (*Syracuse Post-Standard*, 10 March 2004).

Social Integration &/or "Inclusion"

*Anderson, N., Langa, A., & Freeman, H. (1997). The development of institutional care for "idiots and imbeciles" in Scotland. *History of Psychiatry*, 8, 243–266. From this article, we learn the following historical tidbits that have relevance to integration issues.

The first Scottish residential school for retarded children was the Baldovan Asylum for the Treatment of Idiot & Imbecile Children, who were admitted up to age 13. It was set up by Sir John and Lady Jane Ogilvy (who had a mentally handicapped child that had been educated on Guggenbühl's Abendberg, in Switzerland) on their estate outside Dundee, opening its doors in January 1855. It could house up to 30 children. In order to create some integrative contacts with non-handicapped children, a small residential school for orphans and destitute children was set up under the same roof, but run completely separate by the Scottish Episcopal Church. A Scottish authority, Dr. Brodie, said, "The advantage of having such children, healthy in body and mind, to be companions for the imbecile children, during their play hours, when they have advanced to a certain stage of care, need hardly be pointed out." Unfortunately, like many such efforts today, the 'integration' arrangement at Baldovan was not well thought-through and planned out, and was not "productive of the good anticipated," and the orphan school was eventually terminated.

Later in 1855, a small school for invalid and imbecile children was opened in Edinburgh by Dr. Brodie and his wife. Similar to Baldovan, a certain proportion of "children and youths not affected with mental imperfections or peculiarity, but who were, from bodily ailments or other causes, unable to take their place at ordinary schools" were accepted. This was thought to constitute a form of integration, though obviously, the only thought

was to mix retarded and non-retarded children, even though the non-retarded were also impaired and had bodily "peculiarities." Brodie thought his "combining" of "two classes" would be of "very decided benefit to each other." This 'integration' effort also had to be given up when the school moved to smaller quarters in 1859.

*Stenner, W. (2007, March). Wenn Musik in die Hände rutscht. *Das Band*, 20–22. In a church in Cologne, Germany, an integrated group of 13 deaf, hard-of-hearing, and hearing teenagers, under both a hearing and a non-hearing conductor, developed a way of 'singing' silently by means of precisely coordinated gestures that require hours of practice for a given song. The song is actually played and sung by the congregation at the same time. Congregation members sometimes are so inspired by the gestures of the group that they try to imitate the gestures, but being unpracticed, sometimes poke each others' eyes. The group has performed at prominent events, including before the Pope during Catholic World Youth Day in 2005.

The roles of participants are enhanced by the skill of their coordination, and the fact that viewers do not know who hears and who does not, i.e., via a valued participation in a valued activity in a valued setting.

*Hall, A.C., Butterworth, J., Winsor, J., Gilmore, D., & Metzel, D. (2007). Pushing the employment agenda: Case study research of high performing states in integrated employment. *Intellectual and Developmental Disabilities*, 45, 182–198. According to this article, a major reason why the US states of New Hampshire and Washington had more success than most in placing retarded persons into integrated employment was that in the 1970s, they conducted a lot of training in normalization via the PASS evaluation tool. An administrator in Washington said, "We wanted people singing off the same sheet of music. And you needed to go through PASS training in order to have that real solid basis" (p. 188).

However, the article erroneously cited the later 1983 PASSING reference instead of the correct 1975 one for PASS.

*Within SRV, 'integration' does not mean the same as it means to many people, or what it means to most people who mouth 'inclusion' rhetoric. It means valued participation in valued roles by a (devalued) person in a culturally normative quantity of contacts, interactions, and relationships with ordinary and valued citizens, in valued (or at least normative) activities, and in valued (or at least ordinary) physical and social settings.

We want to point out here how the recent work of Ray Lemay (Lemay, R. [2006]. *Social Role Valorization insights into the social integration conundrum. Mental Retardation, 44*, 1–12) has brought out more clearly and compellingly several apparent facts about 'real integration' that do not seem to have fully sunk in even on many members of the SRV dissemination culture, to say nothing of the 'inclusion' one. These include the following.

1. While there are things that can be done to facilitate the integration of the members of an entire class, nonetheless integration only happens one person at a time.

2. Valued participation is transacted via valued **roles**. That is, the party to be integrated must hold roles that are relevant to the social setting and activity at issue (e.g., playmate, brother, customer, fellow worker or student, member of a softball team, neighbor, fellow political supporter) and that are valued by the parties with whom the integration is to be transacted.

3. It is hard to imagine how someone can be really integrated with others unless they engage in joint or **shared activities** together. If they share the same space but do not share activities, one has a parallel existence at close quarters (maybe some people would already call this 'inclusion'), but how can one call it 'integration'? The participation must be valued by the integrators; it is of little relevance to integration if **other** parties value or devalue the activity.

4. Shared activities presuppose **shared interests**. How can one interact meaningfully in all sorts of activities without sharing interest in them? A shared interest was the medium employed in an integration project in Massachusetts by an agency once headed by Deborah Reidy. If one of the interacting parties is not interested in the shared activities (perhaps not even mentally capable of having such an interest), then that party cannot be said to value the activities, and probably is, or may feel, coerced. An example might be two convicts breaking stone side-by-side in a quarry.

This explains why so many efforts to establish friendships between retarded and non-retarded children and youths have failed over time. Over the years, the non-retarded youths develop so many, and so many different, interests that the scope of shared activities in which both parties would be interested narrows so much that togetherness is no longer as enjoyable as it once may have been when they were less mature. The friends then drift apart, and when they meet, they may end up talking of 'the good old days,' and what they used to do together, rather than actually doing things together now.

Strangely enough, relatively little has been said about the role that **love** plays in interactions, participation, and integration. People like to be around others whom they love, will make all sorts of allowances for them, and will try to involve them in all sorts of interactions and activities.

There is a vast amount of literature on integration (or 'inclusion') of handicapped people that rather surprisingly says very little about any or all of the above potent mediators. For instance, a major review of social interactions between mentally retarded adolescents and their school peers by Carter and Hughes (2005) noted that such interactions occur infrequently, and yet the study had virtually nothing to say about the above mediators. Roles were covered in only a short paragraph, and hardly at all the way SRV deals with them. Instead, the study emphasized the importance of social skills (a competency) and environ-

mental contexts. Social skills undoubtedly play an important part, but given any of the other three preconditions, interactions will often take place even when a participant's social skills are not very good. Relatedly, social context factors play some role, but can hardly override the above mediators. As a result of ignoring these mediators, and emphasizing the other two factors, integration/inclusion projects tend to emphasize less relevant, or even ineffective, methods (Carter, E.W. & Hughes, C. [2005]. Increasing social interaction among adolescents with intellectual disabilities and their general education peers: Effective interventions. *Research & Practice for Persons with Severe Disabilities (TASH)*, 30, 179–193).

*Syracuse University decided to acquire a building in downtown Syracuse, about two miles from its main campus, and institute a shuttle bus between the two sites, in order to 'integrate' students into the community. The result has been similar to that of merely putting group homes into community residential neighborhoods, without any plans for social integration. The students who have to go to classes downtown feel isolated from campus life, with an additional commuting burden. One said, "The only interaction I've had with a homeless person" (*Syracuse Post-Standard*, 2 May 2007, p. A13). The problem is that attending classes downtown does not by itself create any relevant roles through which the students might 'integrate' into downtown life, except perhaps as more frequent patrons of the downtown bar life.

*In the Syracuse area, a four-year old profoundly retarded child who cannot see, hear, speak or walk, and whose condition is a progressively deteriorating one, usually resulting in death by age five, needed around-the-clock attention and medical supports, including a tracheotomy tube. Four nurses stayed at the family home six nights a week. Her mother took her daily to 'pre-kindergarten' at a public school. For kindergarten, the school wanted to put her into a special education class,

but the mother wanted her in a generic education class (*Syracuse Post-Standard*, 7 July 2007, p. B2).

This raises many questions as to what such generic placements are expected to accomplish. They certainly do not qualify to be called real 'integration' in the SRV idiom; there is physical presence with valued people, but no valued participation in valued activities with them. Such a placement cannot be expected to enhance—or even defend—the child's competencies; and while it might get the other children used to severely impaired people, the children might also be put off by all the help and commotion such a child needs and creates.

*At one time, before the days of normalization, when people spoke of 'integration,' they meant that Caucasians and Negroes (then the politically correct terms) would live with, and relate to, each other without racial antagonisms, and as if racial differences did not exist. It was widely anticipated that such integration would lead to frequent intermarriage, and that this would be a major contributor to social harmony. Then the US Supreme Court declared in 1954 that "separate cannot be equal," and mandated the end of racial segregation in the schools. However, at the same time, US housing policies congregated poor people together in subsidized housing, which created a new kind of racial ghetto. So massive cross-busing of children was launched, which eventually began to cost more than education itself. Also, the Black Power/black pride ideology arose that saw racial integration as bad. At any rate, we now have in many US schools what is called 'reverse integration,' meaning a very small number of 'white' children among the predominantly 'black' ones. While there is much talk of the victory over segregation (e.g., no more segregated toilets or lunch counters), US schools are more race-segregated today than they were even ca. 1990. On the third hand, many African-Americans and politically correct people now say that racial segregation is no longer an obstacle to good education (*Syracuse*

Post-Standard, 15 July 2004). The king is dead; long live the king!

*Marc Tumeinski sent us a clipping about a (presumably old) Latin saying: *pares cum paribus facillime congregantur*, meaning “similar persons mingle easily with one another.”

Issues of SRV Teaching & Application

*Tony Dalton and the late Ray Newnam from North Carolina taught us a most valuable lesson on how to respond to certain kinds of questions about SRV. They said that when one is asked how SRV would ‘solve’ a particular problem that is being described, one should reply that one may or may not be able to solve the problem, but that what one should do in any case is to ‘apply SRV’ to the situation. After all, we know that many problems are never solved, and one never knows which of those that are solvable ever will get solved. But what one does know is how to analyze a particular situation for its SRV implications, and that there is always something that can be done that can contribute to a party’s role-valorization.

*Our friend Joe Osburn has coined the term ‘serendipitously social role-valorizing’ (which we like very much) to refer to services that do something that is consistent with SRV more or less by accident, and without being very aware why it is a good thing. Many generic services to ordinary people might be so characterized.

*Whitman, C. (1995). Heading toward normal: Deinstitutionalization for the mentally retarded client. *Marriage & Family Review*, 21, 51–64. Essentially, this article is the author’s recounting of becoming a paid caretaker for two retarded men living in a house next door to him, after one of them had lived in the author’s own home for three years, and the remarkable progress made by the men which the author ascribed to a normalizing socialization process. Very amusingly, this article also attributes what was actually a Wolfensberger for-

mulation of normalization to the Arizona Department of Economic Security as of 1983, and calls it “a breakthrough of enormous consequence.”

*There have long been ‘college for living’ programs that offered courses for retarded adults at community colleges. What got our attention recently was a residential one-week full-time such program at our local community college—and it cost \$526 tuition and \$250 for room and board. When we saw this total charge of \$776, we said, “That’s for real.” Had it been free or cheap, one would have wondered how ‘real’ it was.

*A new development in the field of aging is that older people are forming non-profit cooperatives, often called ‘villages,’ which members join by paying a yearly membership fee, and which arrange for members to get the services they need to remain in their own homes. Both by hiring helpers—for home repair, health care, grocery shopping, transportation, etc.—and by bartering these services among members, the co-ops try to enable the elderly to maintain control over where and how they live. As must be expected, there are shortcomings with the scheme, and it cannot be expected to be a large-scale solution for all elderly people, but it is an effort to preserve the roles of home-owner, competent adult, and manager of one’s life, and to avoid the roles of nursing home resident, or other clientage roles that can take over a person’s entire life.

Miscellaneous Items Related to SRV

*A new British book, entitled *The Dangerous Book for Boys* (C. & H. Iggulden, 2006), is described as a compendium of historical trivia and advice from previous generations when boys spent more time outdoors, and learning about nature, handcrafts, and how to make and fix things. One reviewer noted that it “valorizes risk, adventure, and manliness” (*Newsweek*, 2–9 July 2007).

*In 1999, a man visited his friend in a prison in the Netherlands, where they exchanged shirts, and the prisoner calmly walked out pretending to be the visitor, and the visitor took his place (*Amerika Woche*, 15 Aug. 1999, p. 6). Thus, the idea that somebody might voluntarily accept to spend some time in prison for some worthy cause is not a mere fantasy. Interestingly, the news item that reported this described it as a “role exchange.”

*Increasingly in many Western countries, positions in human services—and especially at the lowest level—are being filled by immigrants. This creates multiple problems:

1. The workers do not as yet understand the larger culture, and the culture of their recipients.

2. Communication problems arise both with other servers who speak the prevailing tongue, and the service recipients.

The problem of devalued people being served by staff from a foreign country is aggravated if (a) the service recipients are also speakers of yet another foreign tongue, (b) recipients and staff speak neither of each other's tongues (e.g., Pashtun-speaking staff serving on Finnish-speaking recipients), and if (c) neither of them masters the tongue of their host country.

3. Even when servers speak the tongue of the new country, research has shown that they are not very successful (or motivated) in achieving integration of their recipients into the larger culture. This problem is vastly magnified if the servers are not of the mainstream culture, **and** are not very good at its major language.

Even if both servers and recipients speak the same foreign language, and little of the language of their host country, a foreign-language-and-culture ghetto is created that holds little promise for integrating recipients into the mainstream culture. And as to the ‘inclusion’ fanatics: exactly what are recipients to be included in? A foreign ghetto on the soil of another country?

*Thorsteinsson, J.R., Martin, G.L., Yu, C.T., Spevack, S., Martin, T.L., & Lee, M.S. (2007). Predicting learning ability of people with intellectual disabilities: Assessment of Basic Learning Abilities Test versus caregivers' predictions. *American Journal on Mental Retardation*, 112, 130–132. This study found that the ‘caretakers’ (primary residential service staff) of 20 moderately to profoundly retarded adults significantly **underestimated** their learning capacity, as ascertained by actual subsequent learning tasks. A test, called Assessment of Basic Learning Abilities, was vastly more predictive than the predictions of the caretakers. This tells us at least three things. (a) Contrary to widely-prevalent mythology (or even *de facto* religion), those who know a person well do not necessarily understand that person's growth potential. (b) Objective tests can be very useful, again contrary to much current ideology. (c) Without high expectations, people's potential is not likely to be actualized.

DR. WOLF WOLFENBERGER is Professor at Syracuse University & directs the Training Institute for Human Service Planning, Leadership & Change Agency, Syracuse, NY (US).

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*A journal for those interested in applying Social Role Valorization
with the goal of making positive change
for societally devalued people*

* **Social Role Valorization (SRV)**, when well applied, has the potential to help societally devalued people to gain greater access to the good things of life & to be spared some of the negative effects of social devaluation.

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A Brief Description of Social Role Valorization

From the Editor

AS THIS IS A SOCIAL Role Valorization (SRV) journal, we feel it important to print in every issue a few brief descriptions of our understanding of what SRV is. This by no means replaces more thorough explanations of SRV, but does set a helpful framework for the content of this journal.

The following is taken from: Wolfensberger, W. (1998). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (3rd ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agency, p. 58.

... in order for people to be treated well by others, it is very important that they be seen as occupying valued roles, because otherwise, things are apt to go ill with them. Further, the greater the number of valued roles a person, group or class occupies, or the more valued the roles that such a party occupies, the more likely it is that the party will be accorded those good things of life that others are in a position to accord, or to withhold.

The following is taken from: SRV Council [North American Social Role Valorization Development, Training & Safeguarding Council] (2004). A proposed definition of Social Role Valorization, with various background materials and elaborations. *SRV-VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux*, 5(1&2), p. 85.

SRV is a systematic way of dealing with the facts of social perception and evaluation, so as to enhance the roles of people who are apt to be devalued, by upgrading their competencies and social image in the eyes of others.

The following is taken from: Wolfensberger, W. (2000). A brief overview of Social Role Valorization. *Mental Retardation*, 38(2), p. 105.

The key premise of SRV is that people's welfare depends extensively on the social roles they occupy: People who fill roles that are positively valued by others will generally be afforded by the latter the good things of life, but people who fill roles that are

devalued by others will typically get badly treated by them. This implies that in the case of people whose life situations are very bad, and whose bad situations are bound up with occupancy of devalued roles, then if the social roles they are seen as occupying can somehow be upgraded in the eyes of perceivers, their life conditions will usually improve, and often dramatically so.

RESOURCE LIST

- **A Brief Introduction to Social Role Valorization**, 3rd (rev.) ed. Wolf Wolfensberger. (1998) (available from the Training Institute at 315.473.2978)
- **PASSING: A Tool for Analyzing Service Quality According to Social Role Valorization Criteria. Ratings Manual**, 3rd (rev.) ed. Wolf Wolfensberger & Susan Thomas. (2007) (available from the Training Institute at 315.473.2978)
- **A Quarter-Century of Normalization and Social Role Valorization: Evolution and Impact**. Ed. by Robert Flynn & Ray Lemay. Ottawa: University of Ottawa Press. (1999) (available from the Training Institute at 315.473.2978)
- **Social Role Valorization and the English Experience**. David Race. London: Whiting & Birch. (1999)
- **A Brief Overview of Social Role Valorization**. Wolf Wolfensberger. *Mental Retardation*, 38(2), 105-123. (2000)
- **An Overview of Social Role Valorization Theory**. Joe Osburn. *The SRV Journal*, 1(1), 4-13. (2006)
- **Some of the Universal 'Good Things of Life' Which the Implementation of Social Role Valorization Can Be Expected to Make More Accessible to Devalued People**. Wolf Wolfensberger, Susan Thomas, & Guy Caruso. *SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux*, 2(2), 12-14. (1996)
- **A Social Role Valorization web page** can be accessed at: <http://www.socialrolevalorization.com/>