

# REVIEWS & MORE

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**BESIDE THE SHADBLOW TREE: A MEMOIR OF JAMES LAUGHLIN.** By H. CARRUTH. Port Townsend, WA: Copper Canyon Press, 151 pages, 1999. **REVIEW AVAILABLE ONLINE @ [www.srvip.org](http://www.srvip.org)**

**Reviewed by Bill Forman**

## **The Malleability of Social Roles, & How a Social Role Can Be Created to Protect Another Person**

FOR THE MOST PART, Social Role Valorization (SRV) theory has been constructed, and finds its exemplars, in the lives of the societally disenfranchised. Advocates of SRV will find their efforts bolstered by finding examples in the lives of 'typical' people.

Hayden Carruth's memoir of James Laughlin is such a document. Carruth was a lifelong friend of Laughlin, and also a protégé. Laughlin was a prominent publisher, who had created his own publishing house. The imprint was known for publishing the works of such authors as Tennessee Williams, and the Beat poets. Laughlin himself came from a privileged background, but seemed to move easily between that patrician world and the bohemian one of the Beats. In spite of this, he seemed to retain a stable sense of self. Carruth recounts one incident where Laughlin was social-

izing with the Beat poet Gary Snyder. Snyder's home and milieu was unmistakably a beatnik one, yet Laughlin remained shoed, and in his tie and jacket. Carruth questioned Laughlin about this. Laughlin's response was that he was always "to his own self true," and "never a weirdo."

Though Laughlin's sense of self was stable, it was also malleable. This is not to say that he was a moral exemplar, however. The book recounts his many affairs as a philanderer. He was also reliant on antidepressants. Carruth characterizes this as the fashion of the day.

Carruth was penurious for a time, and also mentally ill. As a response, Laughlin created a project to employ Carruth, namely, creating a historical archive of Laughlin's work. The archivist role came with an income and a small home. The project never saw fulfillment, but Laughlin seems not to have cared. The role of archivist seems to have been created and sustained to serve as a haven for his friend, Carruth.

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*BILL FORMAN is an SRV trainer with over 30 years of experience in human services, advocacy, community development & adult education. He is a founding member of the Alberta Safeguards Foundation, an SRV training group.*

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**THE SPIRIT CATCHES YOU AND YOU FALL DOWN.**

By A. FADIMAN. NY: Farrar, Strauss & Giroux, 1997. **REVIEW AVAILABLE ONLINE @ [www.srvip.org](http://www.srvip.org)**

**Reviewed by Bill Forman**

**Assumptions, Model Coherency & the Complications of Culture**

ANNE FADIMAN'S AWARD-WINNING BOOK RECOUNTS the misadventures of an immigrant family from the hills of Laos as they encounter the western medical system in Merced, California. Lia Lee, one of the daughters of the family, is epileptic. Her epilepsy resists all treatment. She is administered drugs by the medical professionals, but her family believes in the traditional folk medicine of their culture, which indicates that the cause of her epilepsy is spiritual, and that the cure includes calling on a "txiv neeb"—or shaman—and using traditional herbs. This conflict is never resolved. The western doctors prescribe medication and treatment, which the family routinely ignores or adjusts. The family grows their own herbs and administers those instead. The little girl does not improve, in fact she grows steadily worse.

There is a seemingly unbreachable impasse between the belief system of the family and that of the doctors. The doctors dismiss the family as primitive and stupid, notwithstanding sincere attempts by one social worker to try to understand the family's assumptions and mindsets, and to build a bridge of understanding. The book is useful in teaching Social Role Valorization for its illustration of the importance of assumptions and mindsets in delivering service interventions. The book contains one particularly chilling comment, from one of the doctors, that betrays a killing thought. In frustration, the doctor opines that the best treatment for the recalcitrant mother would be "high speed intracranial lead therapy," in other words a bullet through the head.

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**THE GRASS ARENA: AN AUTOBIOGRAPHY.** By J. HEALY. London: Faber & Faber, 1988. **REVIEW AVAILABLE ONLINE @ [www.srvip.org](http://www.srvip.org)**

**Reviewed by Bill Forman**

**An Illustration of Both the Power & the Limits of Valued Social Roles**

JOHN HEALY has written a remarkable autobiography, which recounts his redemption from a life of extreme violence and alcoholism. The title comes from the local argot for the public parks in which he and other alcoholic men stage brutal fistfights. Healy was raised in a violent home, and resorted to violence and alcoholism when he became an adult. While in prison, Healy learned to play chess (having no access to alcohol), eventually rising to

a level where he was matched against grand masters. Upon his release, he continued to play chess and to exercise sobriety. Teachers of SRV will find this book useful, as it illustrates both the power and the limits of a valued role. While Healy remains sober, and indeed plays against grand masters, he is never accepted into valued society. Poignantly, Healy describes how he is called 'a tramp from the streets' by another player, and in another passage, how he walks the streets, gazing at valued people in their homes, knowing he will never be welcome in them.

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**NO PLACE TO CALL HOME: INSIDE THE REAL LIVES OF GYPSIES AND TRAVELLERS.** By K. QUARMBY. London: Oneworld Publications, 2013. **REVIEW AVAILABLE ONLINE @ [www.srvip.org](http://www.srvip.org)**

**Reviewed by Thomas Malcomson**

THIS BOOK CONCERNS THE PLIGHT of Gypsies and Travellers who live in Britain, seeking safe sites to 'pitch' their caravans, gain employment and raise their families. It tells of the bitter prejudice, stereotyping and hostility they face from just about every corner. Specifically, it is a story of eviction.

Katharine Quarmby writes of the various ethnic groups that are referred to as Gypsies—including English and Scottish Romanies, Welsh Kale Romanies, and recent Romi Gypsies arrivals. In general, each group can trace its family and ethnic roots back for centuries. The Romi are people originally thought to be from Romania (but more likely are of Southeast Asian origin) and who live mainly in southern Europe. The Scottish, English and Welsh Gypsies are descendants of Romi Gypsies who came to Britain sometime in the 1400s.

The group referred to as the Travellers are made up of people of European background and include the English, Scottish and Irish Travellers. Both the Gypsies and the Travellers are semi-nomadic, as they travel across a particular region of Britain, but who occasionally establish long term residence in one area, from which they may travel out and back. A portion of the travelling revolves around annual fairs and markets that the larger Gypsy and Traveller community hold across Britain to celebrate their lifestyle, as well as to buy and sell goods (in particular, horses). Some Gypsies and Travellers also follow seasonal employment opportunities.

Throughout the book, Quarmby describes the history of rejection, segregation and discrimination of the Gypsies and Travellers at the hands of the societies within which they have lived and meandered. Over the past seven centuries, persecution of the Gypsies and Travellers has taken

place across Europe. The first anti-Gypsy Act in England was passed in 1530 (the Egyptians Act) and outlawed vagrancy. The author states that a number of laws passed by Parliament in the 19th Century also had negative impacts on the lives of Gypsies and Travellers. These included the Poor Laws (dealing with support of the poor or destitute), Vagrancy Acts, a Hawkers Act (regulating street vendors), Highway Acts (concerning mode of transportation and use of the roads, and limiting the ability to pitch a caravan on the side of the road), and the Health, Housing and Education Act (which served to restrict wandering) (p. 25). All these made it difficult for this group of people to live the style of life their culture valued.

Nazi Germany's attempt to annihilate the Gypsy community in Europe is touched upon as well, reminding the reader that 500,000 of these people perished in the Holocaust. Recent physical abuse at the hands of local British citizens is also detailed, including the beating to death of an adolescent Irish Traveller.

THE LIFE STYLE valued by Gypsies and Travellers centers on their ability to move freely throughout the country in which they live. They travel with camping trailers, which they park in designated sites, and at times in undesignated areas. This is referred to as 'pitching,' where they establish a temporary residence, although these may include a designated yard, fencing and garden. As well, the children may attend local schools while the adults seek local employment. If they can afford it, a traditional elaborately decorated horse drawn wooden wagon (today, usually pulled on a flat-bed trailer) is the preferred accommodation. They may stay on a site for several years, although this is not seen as becoming a 'settler'—the term used to describe the rest of Britain that leases or buys property on which to live.

Adult males often leave the family and look for work, once their family is established on a site. Gypsy and Traveller children tend to leave school at age 16 and enter the work force. Their low

education level is a problem for them in gaining employment, however, apart from their traditional work as farm labourers, or in cartage and house painting.

Gypsies and Travellers tend to move about in small groups, usually family related. Given their historical treatment, they are hesitant to trust outsiders. Marriage is encouraged at a young age (in late adolescence), and larger families are greatly valued—two behaviours that are out of sync with the larger British society. Many of the women Quarmby interviewed wanted their children to complete school, seeing the attainment of higher education as critical for their future wellbeing.

Quarmby reports that Gypsy and Traveller men have a higher percentage of incarceration than their proportion of the national population would predict. She did find that they were more likely to be sent to prison for minor charges than any other group in Britain. Drug and alcohol use was viewed by many in the Gypsy and Traveller community as a potential problem that needed to be dealt with (pp. 64, 263).

General public portrayal of the Gypsies and Travellers is split between two rather negative images. One is that of ‘dangerous menace,’ in the form of the criminal, drug and alcohol abuser which appears in newspaper reports of crime possibly committed by Gypsies and Travellers. Perhaps the most disturbing story recounted in the book which spread this image was the prosecution of a small number of Gypsies involved in a human slave ring, in which they lured homeless or addicted men into their community and then used them for work without pay. This isolated incident served to generate widespread suspicion and attacks against the larger Gypsy and Traveller community.

The other image is that of buffoonish, unmannered, ignorant or clownish people. This is best illustrated by the author in the description of Channel 4’s (British TV) popular TV series, “My Big Fat Gypsy Wedding.” Gypsy and Traveller activists have protested against

the program but it remained in production as the book was published.

THE MAIN STORY told in this book revolves around the eviction of Irish Travellers from the Dale Farm site in October 2011. Dale Farm is next to the town of Basildon, in Essex, England. Originally the small farm was owned by a man who operated a junk yard. Losing the land in a foreclosure, it was purchased by three Irish Travellers in 2000, who then sold sites to other English Gypsies and Irish Travellers. A small number of sites met with the approval of the local council, but very quickly, more than the allotted sites were sold to families looking for a ‘pitch.’ This alarmed local ‘settlers’ who experienced a drop in land value as a result of the growing number of English Gypsy and Irish Traveller families living on the Dale Farm site.

The English Gypsies and Irish Travellers covered the entire area of the small farm. Sanitation became a problem. Locals claimed that the crime rate went up with the arrival of the English Gypsies and Irish Travellers. Quarmby’s evidence disproves this claim, though her account clearly describes hostile, and occasionally violent, confrontations between the locals and those living on Dale Farm. When the Gypsies and Travellers sent their children to the local school, the Basildon families kept their children out of school. Although this was eventually resolved, with all the children attending school, the atmosphere remained less than positive.

Almost immediately, the Basildon District Council moved to evict the Gypsies and Travellers. Their grounds for removal came from the Council Planning Bureau’s oversight on land use. This group of elected officials and civil servants determine how people can use land. Once land use is assigned, any deviation without planning bureau approval is likely to create a maelstrom of controversy and legal action against the offender, in an effort to bring about a return to the ordained land use. Referring to the land use designation for the Dale Farm property, which did not include

the number of sites established by the Gypsies and Travellers, a series of court battles were launched by the Council, running from 2000 through 2011. Quarmby describes the various court cases and decisions that ultimately lead to the final eviction order. The wheels of British justice grind slowly but inevitably to this outcome. As the case works its way through this process, Dale Farm sees a shift in residents, from the English Gypsies who arrived first to predominantly Irish Travellers. The cause of the shift is uncertain. Quarmby leaves the reader with two possibilities. One involves the English Gypsies moving on to more permanent housing; the other is a possible underlying rift between the two communities of wanderers that had threatened to become violent.

Many people became involved in the eviction struggle. The local council was totally devoted to the eviction, as were many of the local population. The local Catholic Church stood with the Dale Farm residents, sending lay members and clergy to support them. Actress Vanessa Redgrave visited to attract media attention to the plight of the English Gypsies and Irish Travellers.

We catch glimpses of the British Prime Ministers—John Major, Tony Blair and David Cameron—being drawn into, or resisting, involvement in the affair.

Two Irish Traveller activists, Gratton Puxon and the Co-Chair of the Gypsy Council Candy Sheridan, were brought in to assist in fighting the court orders for eviction. They were of opposite minds as to how to respond to the situation. Sheridan wanted to work through the courts and negotiate with local council for some accommodation, including new approved sites to which people could move. Puxon was more willing to resist eviction, and to that end he involved outside radical protesters, many of whom were anarchists (p. 126).

The outside support for their cause (through local people, the Catholic and Protestant Churches, and the media) was very significant to the English Gypsies and Irish Travellers, who had never felt

such acceptance and support from the larger ‘settler’ community before.

The radical outsider element became quite problematic during the later stages of the story. Their intent to use violence against any effort to evict was not what most of the remaining Irish Travellers wanted (p. 107). On the day of eviction, only 30 Irish Travellers and 50 activists remained on the site, many fewer than even a month or two earlier. Ultimately, the police entered the farm and removed the activists and remaining Irish Travellers. The fight with the activists was violent. The Irish travellers left without further resistance. In the end they were scattered along the roadsides of Essex, some only meters away from Dale Farm. Others went to approved sites further away and established their ‘pitch.’ The local council had the land at Dale Farm criss-crossed with ditches and constructed mounds of dirt to prevent anyone from returning to live on the site.

A SECOND EVICTION STORY told in the book is much the same as the first, though its time frame is much shorter. Noah Burton, a Romani Gypsy, owned a small farm outside of the village of Meridan, near Birmingham, England. In April 2010, he invited members of several English and Scottish Gypsy families to set up pitches. Again, the local council rose up to strike against what they said was inappropriate use of the land. Over the next two years, local residents picketed the site, engaged in constant surveillance of the encampment, and harassed people as they came and went from the farm. The local council went to court to have the Gypsies evicted. In April 2013, in the face of such intense rejection, the families began to sell their belongings and move away from Meridan field.

Quarmby makes it clear that these are only two of many similar events where local councils took quick legal action against any Gypsy or Traveller pitches. As a result, many Gypsies and Travellers are kept moving throughout Britain by local councils who do not wish them to ‘pitch’ their trailers in the council’s realm.

THE BOOK ENDS with a chapter detailing ongoing efforts by Gypsy and Traveller activists to organize their community, to work towards the creation of more approved sites on which to set up camp, and to advance the rights of Gypsies and Travellers. A Gypsy pride is noted in which they see their life as a noble and full one when compared to that of the 'settler.' Quarmby notes an expert's suggestion that the poor economic situation in the European Union has led to more people taking up the 'wandering life' in order to chase after employment. This may possibly cause a change of opinion about those who live a nomadic life, as the numbers of people engaging in it increases.

This is an interesting and well researched book on the current experience of Gypsy and Travellers in Britain. Quarmby is fair in representation of the situation, including perspectives of both sides in the conflict, but her ultimate opinion is clearly that the Gypsies and Travellers are being subjected to racism, exclusion and periodic violence from the 'settler' community. I recommend it to anyone interested in the Gypsies and Travellers, as well as to anyone studying SRV.

Social devaluation and wounding are overwhelmingly abundant in this story. The devaluation and wounding includes: being cast in a negative role of menace, distancing the group through pushing them on via eviction, "being the object of abuse, violence and brutalization, and even being made dead" (Osburn, 2006, p. 5), outright rejection of their ethnic life style by many in the British community, and a profusion of negative images about Gypsies and Travellers.

At both Dale Farm and Meridan Field, we see the SRV issue of grouping, as large numbers of Gypsies and Travellers crowded into a limited area magnify the already negative views held by the lo-

cal townspeople. While not definitely stated in the book, it does appear that the smaller encampments (two or three families) tend not to raise as much local ire, though devaluation of the Gypsies and Travellers still occurs.

The 'good things in life' that the Gypsy and Traveller community desire are: access to the 'wandering' life style, a safe site to pitch their caravan on, education for their children, good employment for their adults, opportunity to celebrate their heritage and life style, and the ability to raise a family in peace. The questions remain, how can these people get access to these 'good things in life,' and what valued roles might help increase the likelihood of such access?

Quarmby's book could be used as a 'case study' in a SRV course, having students identify SRV principles (both the negative devaluing and positive imaging examples), and apply SRV to enhance the situation for the Gypsies and Travellers. Questions that students might ponder are: How might SRV help to modify the animosity and fear boiling up on each side of the issue? What would the culturally valued analogue of a home be for the Gypsies and Travellers? How might it be made acceptable within the larger culture?

#### REFERENCE

Osburn, J. (2006). An overview of Social Role Valorization theory. *The SRV Journal*, 1(1), 4–13.

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**TEACHER WITH A HEART: REFLECTIONS ON LEONARD COVELLO AND COMMUNITY** ('BETWEEN TEACHER AND TEXT' SERIES, EDITED BY H. KOHL). By V. PERRONE. New York: Teachers College Press, 1998. **REVIEW AVAILABLE ONLINE @ [www.srvip.org](http://www.srvip.org)**

**Reviewed by Susan Thomas**

THE FIRST PART of this book tells the story of Leonard Covello, a first-generation immigrant who became a teacher and school principal in what was an ethnic ghetto in New York City in the mid-20th century, and who was devoted to helping other immigrant children get a good education and good lives. Perrone also draws analogies between educational realities at that time and in the present. The second part of the book is excerpts from one of Covello's own writings, *The Heart is the Teacher* (1958, McGraw-Hill publishers). Here are some SRV-relevant passages.

According to Perrone, children in immigrant communities assume the role of interpreters and "go-betweens" for their parental generation and the new society, and become the major socializers of their families into the new society. This displaces the authority of the parental generation, which is a problem, but it also reveals that such children have many capacities and skills, that they are potentially productive translators of cultures, and these abilities (rather than only their deficits) should be recognized. Perrone even calls this the translator role (p. 12).

As to a good match between the identity and needs of the students, and the identities of their teachers, Covello noted, "It was necessary to get good teachers ... who understood growing boys. We had to have strong men and women, with feeling for and understanding of particular types of boys—boys from immigrant communities whose parents often had very recently arrived" (p. 125).

People whom Covello mentions as having been influential in his youth included an Italian immigrant named Leone Piatelli who "was a poet who

earned his living as a bookkeeper" (p. 108). This remark shows that a person's identity-defining role may not be the one at which they make their living, nor even one of very big band-width, an important consideration in implementation. Also influential to him was John Shedd, a native New Englander (not an immigrant) who had fallen in love with Italian culture, and who collected pithy sayings to use in conversation, keeping them in a book he called "Salt From My Attic" (p. 109). As regards expectations and roles, Shedd told Covello, "When we act the clown, we ought to be sure that we have a clown's audience" (p. 109).

As an example of the low expectations about immigrant youths who were seen as the school troublemakers of his day, Covello recalled that one teacher said they were "brats," "roughnecks," "monsters, planning and scheming how they can torment" the teacher, and "No one can teach them" (p. 110).

Perrone notes that currently popular educational language is "to hold high expectations," but that Covello put this in more normative language: he spoke of having faith in his students: "When some degree of success was achieved, it always appeared to be based on one of the most fundamental bases of human behavior: faith. Faith in the world; faith in man" (p. 143). "Never in all my years of teaching have I said to a boy, 'You can't do it. Who is there who can pretend to know the hidden capacities of another human being? I believe that more than often it is a lack of faith on the part of adults which mars and even destroys the hopes of young people'" (p. 62). This is testimony to one of the underlying assumptions of the developmental model of SRV, namely that a person's capacity for growth cannot be known, it can only be facilitated, and therefore one should be optimistic about what any person might be able to learn and do.

Covello understood that students do not need to be given standards, they already possess standards and work towards new standards, i.e., the attainment of higher goals. This dynamic character of standards



is not captured—in fact, is worked against—by externally imposed standards (p. 57), such as those set by a state or federal education authority about what test scores students have to achieve.

Covello said it was very important to “make the boy feel that we represented hope” for those students who got into trouble (p. 137), and not to feel that the school administration was the enemy.

Covello and others established a club for the immigrant youths, and as it was being prepared to open, there was already conflict between some of the youths (testifying to the endless divisioning and devaluation among humans). One of the adults who ended up running the club told them, “This is going to be a club for friends and neighbors. You must not talk about friends and neighbors in this manner,” that is, as not belonging in the club; and she asked them to watch out for each other (pp. 133-134), thus interpreting them to each other in a valued role (friends, neighbors, fellow club members) and conveying an expectation that they would be responsible for each other.

“I sensed beneath the rough, defiant, and cynical attitude the yearning for appreciation, understanding, and the willingness to struggle to become an accepted member of society. I felt that the difficult boy—yes, even the young criminal, was more sinned against than sinning” (p. 140), illustrating both the importance of having high and positive expectancies, and a recognition of the woundedness behind so much problematic behavior.

A high school teacher had this conversation with one of his boys: “Why do you want to settle for draughtsman? That’s more or less mechanical. Anybody can become a draughtsman. Set your goal high. Become an architect. Try for the top” (p. 142). This was very influential to the boy who was from a background of poverty, and had been tracked into trade-oriented classes rather than academic ones; he did become a successful architect.

When he was only 12 years old, Covello found a part-time paying job. He wrote, “I was proud of myself because I had reached the age where I could ... earn money and stand on my own two

feet, and help keep the family together, as I had been taught practically from the time I was born was my responsibility” (p. 93). This speaks to how important it is to give young people a sense of responsibility, that they can hold valued contributive roles, and not spare them all these supposed hardships until they are adults.

“How is it possible to inculcate discipline—self-discipline—and develop the desire to improve in a child if he is not taught a sense of duty and responsibility along with his rights and privileges?” (p. 143).

One of Covello’s elementary school teachers gave him 25 cents each week to run to her home to bring her lunch to school (p. 94), which is an example of a clever creation of a valued role, and crafting it for one specific person.

As to compulsory retirement, Covello wrote, “What happens to the mind which remains alert after the law dictates that its owner can no longer work? What happens to the heart that continues to reach out to those who are still in a new land?” (p. 139). Of course, compulsory retirement is a mechanism for depriving people of at least one valued role, and often of multiple such roles.

The above-noted club for the immigrant boys established a library, and one of the retired old men of the neighborhood became its librarian (p. 134), thereby giving valued roles to both him and the youths for whom the club was established.

As to interpersonal identification, Covello wrote, “No man can revile his less fortunate neighbor without weakening the entire fabric of a democratic society. And no man is safe unless all men are safe” (p. 137).

The America of the early 20th century had a tendency to anglicize immigrants’ names, i.e., to make them easier for assimilated Americans to pronounce, which sometimes led to the loss of the immigrants’ familial history. Covello said about this practice, “Names have strength and a character of their own and are not played with easily” (p. 107). A school teacher had changed Covello’s own name from Covello, a change his parents were never happy about.

Perrone says that absence rates of 25%-35% each day are not unusual in at least certain American schools in the late 20th century, and the attitude of school personnel is “the school functions much better without them” (i.e., the absent students), “those kids don’t want to learn and are not worth worrying about.” These alienated students in their turn believe that most adults in their schools are hostile to them and want them to stay away; they do not feel wanted (p. 16). What kind of message of value and of expectation are they receiving?

Covello also noted that when a high school was moved into two former elementary school buildings, this struck the teenaged students themselves as somehow not fitting. They “could not reconcile themselves to the idea,” and said, “We must be step-children here in East Harlem,” recognizing that this physical location revealed that they held a devalued status (pp. 134-135).

In the early decades of the 20th century, when he was in high school, and in reference to the Russians overthrowing the oppressive czarist regime, and the liberation of Italy, Covello asked, “Does justice begin where bloodshed leaves off, or does bloodshed begin where justice leaves off? ... There has never been any great movement for the liberation of a people without bloodshed” (p. 101). One exception to this remarkable generalization might be the 1960s-70s reform of services for the mentally retarded and other handicapped people, a “great movement for the liberation of a people.”

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## Invitation to Write Book, Film & Article Reviews

### From the Editor

I ENCOURAGE OUR READERS to submit reviews to *The SRV Journal* of current films, books and articles. For people who are studying SRV, looking for everyday examples can help deepen one’s understanding. For people who are teaching SRV, learning from and using contemporary examples from the media in one’s teaching can be very instructive for audiences. For people who are implementing SRV, contemporary examples can provide fruitful ideas to learn from. Some books and articles mention SRV specifically; others do not but are still relevant to SRV. Both are good subjects for reviewing. We have written guidelines for writing book and film reviews. If you would like to get a copy of either set of guidelines, please let me know at:

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Announcing  
**Advanced Issues in  
Social Role Valorization Theory**



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**About Social Role Valorization (SRV)**

Social Role Valorization (SRV), a human service theory based on the principle of normalization, proposes that positively valued social roles are needed for people to attain what Wolfensberger has described as the good things of life (well-being). This is of particular importance for individuals with impairments or otherwise at risk of being socially devalued by others, and therefore of great importance for human services to them.

**About the book**

The first two chapters explain SRV, and give depth and background to SRV as an empirical theory that is applicable to human services of all kinds, to all sorts of people. The remaining chapters are all revised and expanded versions of presentations that Dr. Wolfensberger had given at previous international SRV conferences. The topics treated in the chapters move from the general (chapters 2, 3 and 4) to the more specific (chapters 5, 6 and 7).

The contents of the book are especially useful for people who do, or want to, teach SRV; for SRV researchers; and for those interested in implementing SRV in a systematic way, especially in service fields where SRV is new, not yet known, and not widely—if at all—embraced.

**About Wolf Wolfensberger, Ph.D. (1934-2011)**

World renowned human service reformer, Professor Wolfensberger (Syracuse University) was involved in the development and dissemination of the principle of normalization and the originator of the program evaluation tools PASS and PASSING, and of a number of service approaches that include SRV and Citizen Advocacy.

**Book Chapters**

- Foreword
- Preface
- Chapter 1: A brief overview of Social Role Valorization
- Chapter 2: The role of theory in science, and criteria for a definition of Social Role Valorization as an empirically-based theory
- Chapter 3: The hierarchy of propositions of Social Role Valorization, and their empiricity
- Chapter 4: The relationships of Social Role Valorization theory to worldviews and values
- Chapter 5: Values issues and other non-empirical issues that are brought into sharp focus by, or at, occasions where Social Role Valorization is taught or implemented
- Chapter 6: Issues of change agency in the teaching, dissemination and implementation of Social Role Valorization
- Chapter 7: The application of Social Role Valorization principles to criminal and other detentive settings
- Conclusion to the book

# LIST OF ITEMS TO BE REVIEWED

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IN EACH ISSUE OF *The SRV Journal*, we publish reviews of items relevant to 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](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. (We strive to include items which might have relevance to SRV theory, one or more SRV themes, and/or social devaluation. If, however, a reviewer finds that a particular item is not so relevant, please let us know.) These items include:

DRUNK TANK PINK: AND OTHER UNEXPECTED FORCES THAT SHAPE HOW WE THINK, FEEL, AND BEHAVE. By ADAM ALTER. NY: Penguin, 2012.

SOCIAL INCLUSION AT WORK. (2008). By JANIS CHADSEY. Annapolis, MD: AAIDD, 49 pages.

INCLUSIVE LIVABLE COMMUNITIES FOR PEOPLE WITH PSYCHIATRIC DISABILITIES. (2008). Washington, DC: NATIONAL COUNCIL ON DISABILITY, 84 pages.

BODY & SOUL: DIANA & KATHY. (2006). By ALICE ELLIOTT (Director). 40 minutes.

ACHIEVING COMMUNITY MEMBERSHIP THROUGH COMMUNITY REHABILITATION PROVIDER SERVICES: ARE WE THERE YET? (2007). *Intellectual & Developmental Disabilities*, 45(3), 149–160.

KLEINERT, H., MIRACLE, S. & SHEPPARD-JONES, K. INCLUDING STUDENTS WITH MODERATE & SEVERE INTELLECTUAL DISABILITIES IN SCHOOL EXTRACURRICULAR & COMMUNITY RECREATION ACTIVITIES. (2007). *Intellectual & Developmental Disabilities*, 45(1), 46-55.

HALL, A., BUTTERWORTH, J., WINSOR, J., GILMORE, D. & METZEL, D. PUSHING THE EMPLOYMENT AGENDA: CASE STUDY RESEARCH OF HIGH PERFORMING STATES IN INTEGRATED EMPLOYMENT. (2007). *Intellectual & Developmental Disabilities*, 45(3), 182-198.

WOLFENSBERGER, W. HOW TO COMPORT OURSELVES IN AN ERA OF SHRINKING RESOURCES. (2010). *Intellectual & Developmental Disabilities*, 48(2), 148-162.

ABERNATHY, T. & TAYLOR, S. TEACHER PERCEPTIONS OF STUDENTS' UNDERSTANDING OF THEIR OWN DISABILITY. (2009). *Teacher Education & Special Education*, 32(2), 121-136.

PATTERSON, I. & PEGG, S. SERIOUS LEISURE & PEOPLE WITH INTELLECTUAL DISABILITIES: BENEFITS & OPPORTUNITIES. (2009). *Leisure Studies*, 28(4), 387–402.