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The SRV JOURNAL

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.

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.[†]

EDITORIAL POLICY

INFORMED *&* OPEN DISCUSSIONS OF SRV, *&* even constructive debates about it, help to promote its dissemination *&* application. We encourage people with a range of experience with SRV to submit items for consideration of publication. We hope those with much experience in teaching or implementing SRV, as well as those 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 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, by studying relevant resources (see page 4 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 a peer review section.

INFORMATION FOR SUBMISSIONS

WE WELCOME WELL-REASONED, CLEARLY-WRITTEN submissions. Language used 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 external referees. Our double-blind peer review policy is available on request.

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.

TYPEFACE

Main text is set in Adobe Garamond Pro *&* headlines in Myriad Pro, both designed by Robert Slimbach.

A Brief Description of Social Role Valorization

From the Editor

In every issue we print a few brief descriptions of SRV. 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 from: Wolfensberger, W. (2013). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (4th ed.). Plantagenet, ON: Valor Press, p. 81.

> *... 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 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 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.*

If you know someone who would be interested in reading

The SRV Journal, send us their name & address

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Announcing the publication of
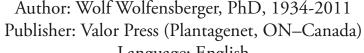# A Brief Introduction to Social Role Valorization:
A high-order concept for addressing the plight of societally devalued people, and for structuring human services *(4th expanded edition)*
by Wolf Wolfensberger, PhD

"A long-held rationale of those of us who teach SRV Theory is that the material helps students to see the world from the perspectives of those who receive services and supports, rather than the service provider. Time and again, we hear students describe this as the single most important aspect of taking an SRV Theory course. They talk about how they now have new, or different, eyes with which to see and understand their world. Many describe the realization that *they* first had to change in order for them to address the issues and problems of the people they were assigned to teach or help. When they changed their perceptions of another person, they then changed their expectations of this person, along with their ideas of what the person actually needs and how to effectively address these needs" (from the foreword by Zana Marie Lutfiyya, PhD and Thomas Neuville, PhD).

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Resources to Learn about Social Role Valorization

From the Editor

• **A brief introduction to Social Role Valorization**, 4th expanded ed. Wolf Wolfensberger. (2013). (Available from the Valor Institute at 613.673.3583)

• **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 315.443.5257)

• **A quarter-century of normalization and Social Role Valorization: Evolution and impact.** Ed. by R. Flynn & R. Lemay. (1999). Ottawa: University of Ottawa Press. (Available from the Training Institute at 315.443.5257)

• **A brief overview of Social Role Valorization**. Wolf Wolfensberger. (2000). *Mental Retardation, 38*(2), 105-123. (Available from the Training Institute at 315.443.5257)

• **An overview of Social Role Valorization theory.** Joe Osburn. (2006). *The SRV Journal, 1*(1), 4-13. (Available at http://srvip.org/about_articles.php)

• **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. (1996). *SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux, 2*(2), 12-14. (Available at http://srvip.org/about_articles.php)

• **Social Role Valorization and the English experience.** David Race. (1999). London: Whiting & Birch.

• **The SRV Implementation Project website, including a training calendar** www.srvip.org

• **SRVIP Google calendar** http://www.srvip.org/workshops_schedule.php#

• **Blog of The SRV Implementation Project** blog.srvip.org

• **Twitter feed** @srvtraining

• **Abstracts of major articles published in** *The SRV Journal* https://srvjournalabstracts.wordpress.com/

• **Social Role Valorization web page (Australia)** http://www.socialrolevalorization.com/

• **SRV in Action newsletter (published by Values in Action Association) (Australia)** viaainc@gmail.com

• **Southern Ontario Training Group (Canada)** http://www.srv-sotg.ca/

• **Alberta Safeguards Foundation (Canada)** http://absafeguards.org/

• **Values Education and Research Association (UK)** http://vera-training.webs.com/

• **A 'History of Human Services' course taught by W. Wolfensberger & S. Thomas (DVD set)** purchase online at http://wolfwolfensberger.com/ or call the Training Institute at 315.443.5257

• **Video of Dr. Wolfensberger teaching on the dilemmas of serving for pay** http://disabilities.temple.edu/media/ds/

Announcing the availability of
APPEAR:
OBSERVING, RECORDING & ADDRESSING
PERSONAL PHYSICAL APPEARANCE
BY MEANS OF THE APPEAR TOOL
a publication by Wolf Wolfensberger[†]

Personal appearance (including so-called 'self-presentation') is certainly one of the most immediate, and often also one of the most powerful, influences on how a person will be perceived and interpreted by others, and in turn, on how others will respond to and treat the person. Personal appearance is also one of the domains of social imagery, which is a big component of Social Role Valorization (SRV): the more observers positively value a person's appearance, the more likely they are to afford that person opportunities to fill valued roles, and thereby access to the good things in life. Unfortunately, the appearance of many members of societally marginal or devalued classes is far from enhancing, or is even outright repellent to many people, and increases the risk that bad things get done to them, or that good things are withheld from them.

This 2009 book explains all this. APPEAR is an acronym for **A P**ersonal **P**hysical Appearance **E**valuation **A**nd **R**ecord. It documents the powerful influence of personal appearance on attitudes, social valuation and social interactions. The book explains the many components of personal appearance and the ways in which these features can be changed for better or worse. It also includes a very detailed checklist, called the APPEAR tool, which identifies over **200 separate elements** of personal physical appearance, so that one can review a person's appearance features from head to toe, noting which are positive, which are neutral, which are negative–all this with a view to perhaps trying to improve selected aspects of a person's appearance about which something can actually be done. The book also explains how such an appearance review, or appearance 'audit,' would be done.

The book contains a sample APPEAR checklist at the back, and comes with three separate checklist booklets ready for use in conducting an individual appearance audit. Additional checklists may be ordered separately (see order form on next page).

Reading the book, and especially using the APPEAR tool, can be useful as a consciousness-raiser about the importance of appearance, and in pointing out areas for possible appearance improvement. An appearance audit using APPEAR can be conducted by a person's service workers, advocates, family members and even by some people for themselves. It could be very useful in individual service and futures-planning sessions, and in getting a person ready for a new activity, role or engagement (for instance, before entering school or going on a job interview).

Studying and applying the APPEAR tool can also be a very useful follow-up to Introductory SRV training, as it deepens one's understanding of image and appearance issues.

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What 'Autism' Really Is

Wolf Wolfensberger[†]

EDITOR'S NOTE: *Our practice has been to publish any previously unpublished material authored by Dr. Wolf Wolfensberger of which we were in possession, even if the text is not directly connected to Social Role Valorization. This article falls into that category, although readers will find it easy to make connections from this article to SRV. Please note the commentary on this article, provided by Susan Thomas, which immediately follows.*

THE CONCEPT OF "AUTISM" has been around in human services since 1943, when the term was coined by Leo Kanner (1943, 1944); Asperger's syndrome was described independently a year later by Hans Asperger (1944). Since the 1990s, the number of people "diagnosed" with autism or some "autism-spectrum disorder" (a concept introduced by Lorna Wing in 1981) has exploded, and there are many competing theories as to why. For all of my career (over 50 years in human services), I have thought it was a most problematic diagnostic category, not clear-cut or well-defined, and not at all well-understood–a view apparently shared by Blacher and Christensen (in press) in their excellent treatment of the topic.

In Fall 2010, I finally concluded that there is no such thing as "autism." What there is is an infinite number and great variety of disfunctions of the brain that start early in life (sometimes probably even before birth) that result in similar symptom-atologies, and it is this similarity of symptoms that has misled people to assume that there is a single pathology underlying it.

In other words, it is the symptomatology that shares many features, rather than the pathology. So there are a huge number of brain disfunctions with a few common ultimate pathways to which the single name "autism" has been given, leading astray the thinking of many people. I believe now that instead, we should think and speak in terms of congenital or early juvenile brain disfunction with this or that symptomatology that should then be specified.

More commonly, the "autism" symptomatology consists of developmental delay (though often not across the board), communication deficit, failure to relate to others, perseveration, thought disorders, and poor emotional control. Self-mutilation is also often present. However, the symptomatology may also include isolated capabilities which may stand out either because of their unusualness (as among "idiot savants"), or merely because they contrast with the person's other impairments.

As a graduate student, I heard Leo Kanner lecture on autism in ca. 1957 or '58. He then emphasized three symptom patterns: "aloneness," great efforts to preserve "sameness," and great difficulty with developing language. He described the parents (mostly mothers) of autistic children as upper-class, well-educated, and emotionally cold. The implication was that the

children's condition was due to this emotional remoteness. He gave children with this symptom pattern a poor prognosis.

Kanner considered the condition a mysterious anomaly because only a handful of children from all over the US had been identified with it by 1943, and apparently not many more by the time of his 1957 or '58 lecture. In his lecture, Kanner also mentioned that the "autistic" children tended to be good-looking. In some cases, the brain abnormality also seems to be genetic in nature, but there is good reason to suspect that other pathologies arise after conception, and for any number of reasons; and those pathologies that have genetic elements may include epigenetic phenomena. These pathologies may also cause symptomatologies that currently end up being called things other than "autism."

Granted, there is a great likelihood that most pathologies of "autism" fall into a few clusters, somewhat like factors in the factor theory of statistics. There may be little or no correlation between the pathology clusters and the symptomatology clusters, and this too can mislead the thinking of many people.

The disconnection that I posit between the pathology and the symptomatology of "autism" is certainly not unique. In any number of other afflictions, different pathologies can create the same or similar symptomatologies. "Mental retardation" is one example: a vast number of pathologies can leave behind what we call by the unitary term "mental retardation."

If my hypothesis is correct, then there are several corollaries.

1. It is a fool's errand to look for "the" (a single) cause for "autism."

2. Any one causal pathology can have a range of severity, and hence also a range of severity of symptoms. People with mild symptomatologies may not even be diagnosed as "autistic," but may be diagnosed with some other clinical condition.

3. No single medical treatment is likely to work. Medical treatments–if there are any–would have to be specific to the underlying pathology.

4. Medical treatments of any kind are apt to be ineffectual if the acute elements of the pathology have disappeared, and only the symptom pattern remains. This too is consistent with many medical conditions in which the acute stage does the damage, and eventually only leaves its debilitative chronic effects behind.

5. The one universal treatment that should be effective for all the symptomatologies at issue almost certainly is a psycho-social one: adaptive child-rearing and behavioral management.

6. A sub-corollary of No. 5 is that an adaptive behavioral regimen is likely to be the most effective the sooner it is instituted after the appearance of a particular symptom. At present, behavioral regimens are usually instituted way too late, after a maladaptive behavioral symptom has gotten well-entrenched. A prime example is self-mutilations.

The "autism spectrum" theory is likely valid as long as one keeps in mind that there are really two dimensions of the spectrum: the one across pathologies, and the other one across severity of symptomatology.

The reports of many different chromosomal abnormalities–each in a small number of persons with an "autism" diagnosis–is consistent with my hypothesis. In fact, if my hypothesis is correct, many more such distinct small subgroups may be found. The fact that the chromosomal anomalies are not found in the parents of such children suggests that some kind of epigenetic phenomenon may be at work. In other words, it may have been some environmental factor that caused the chromosomal abnormality in the first place, and thus, the specific resultant case of "autism" was caused initially by environmental factors despite the presence of a chromosomal anomaly.

Since so many chromosomal abnormalities keep getting found in persons with "autism," it should not surprise us that the symptomatology of "autism" is not more unitary.

A peculiar thing about "autism" is that many people will say that it is not a unitary syndrome, but then continue to discourse about it as if it

were. Otherwise, they would not talk about "autism" any longer, and not even about "autism spectrum syndrome."

Also, they would not be so adamant in insisting that "autism" is bound to be a genetic condition, merely because chromosomal abnormalities have been reported in a very small number of children "with autism." Even Blacher and Christensen (in press), who delineated the contemporary dilemmas of the "autism" diagnosis, have discoursed in a way that reveals that they still think in terms of a unitary genetic pathology.

Maybe it was the mystery of these children and the condition–including the children's alleged good looks–that made it difficult for the experts to maintain an objective and scientific mentality, and they unwittingly slipped into magical thinking. Their condition may also have evoked primitive associations to the changeling mythology. Changelings were sometimes also said to be good-looking, or at least normal-looking. ‿

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WOLF WOLFENSBERGER, PHD, developed both Social Role Valorizaton & Citizen Advocacy, & authored over 40 books & 250 chapters & articles. He was Emeritus Professor at Syracuse University & directed the Training Institute for Human Service Planning, Leadership & Change Agentry, Syracuse, NY (US).

6th International Social Role Valorization conference
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We would like to hear from you at the upcoming International SRV conference, Providence, Rhode Island, 12-15 June 2015. The conference title is *"SRV~Enriching Lives through Valued Roles–Gaining Depth and Setting Direction."*

We strongly encourage you to consider submitting a proposal for a concurrent session at the conference. *http://srvconference.com/call-for-papers/*

Conference themes include: societally valued roles opening the door to the 'good things of life;' image enhancement and competency enhancement; SRV teaching and implementation; PASSING training and evaluation; looking to future developments in SRV.

The conference website *http://srvconference.com/* has further details on the conference program, speakers, format and themes. Join the online discussions on Twitter, Facebook and LinkedIn.

We look forward to seeing you, and hearing from you, in Providence in June 2015.

Comments on Wolfensberger's Thoughts on "What 'Autism' Really Is"

Susan Thomas

THE ABOVE ARTICLE by Dr. Wolfensberger was drafted some few months before his death in February 2011, and before the main article referenced therein (Blacher and Christensen, 2011) had been published. He had seen a pre-publication draft, which is what prompted him to write on the topic–in fact, he had planned to work up his thoughts and submit them as a response to Blacher and Christensen. That is why the article is really some rough thoughts, somewhat disjointed and not very polished. Below, I have identified a few specific Social Role Valorization (SRV) connections and/or implications of these thoughts.

One connection, as noted in Wolfensberger's numbers five and six, is that a developmental approach will be more effective for people said to be "autistic" the sooner it is applied after symptoms of "autism" have appeared. This is consistent with one of the assumptions of a developmental model as taught in Social Role Valorization, namely that an adaptive behavioral regimen is likely to be the most effective the sooner it is instituted after an impairment has been identified. To this end, conveying knowledge and skill to the parents or other child-rearers will be very helpful. This is the case for all impairing conditions. Thus, a very promising avenue of research and study would be to identify what behavioral regimen(s) is or are helpful in reducing maladaptive behaviors, teaching adaptive skills (including ones of positive so-cial interaction), and in other ways increasing the competencies of people said to be "autistic."

Another implication is that there is no reason to clinicalize or medicalize "autism," even if it does have body-based origins. After all, medicalizing a condition tends to cast people who have it into the sick role, and to cede management to medical authorities–and then when it cannot offer effective treatment (see Wolfensberger's point no. 4), medicine tends to label people "chronic," withdraw from active engagement, but still retain management control, which is neither image- nor competency-enhancing for the affected persons. In fact, it typically leads not only to sick role-casting but even to life-wasting for them.

A third implication is that the field of "autism" could take many lessons from the field of "mental retardation" and its history. One of those is precisely the dangers of medicalizing the condition, as noted above. Other lessons include the following.

• Many different pathologies that can eventuate in mental retardation have been identified, and some identified early enough can be treated so as to prevent the retardation (phenylketonuria is a prime example). Nonetheless, the cause of the majority of cases of mental retardation is never identified–yet in no way does this prevent the application of all sorts of role-valorizing measures that can yield the good things of life for the re-

tarded person (Wolfensberger, Thomas & Caruso, 1996). Thus, ignorance of the cause of "autism" or perhaps "autisms" is no obstacle to applying role-valorizing measures to the "autistic" person(s).

• A further and related lesson from mental retardation is that finding a cause for a particular devalued condition may serve some purposes– e.g., relieving guilt and setting people's minds at ease, pointing to possible preventive measures– but it is not necessary in order for things to be done that can enable the person who has the condition to be more valued and enjoy the benefits of valued roles. In fact, emphasis and effort on developing and applying service regimens that increase competency of the persons at issue, and that preserve or achieve a positive social image for them, are apt to have much more and better pay-off for such persons, than placing emphasis and effort into finding "the" cause, or even many causes. This is especially so when the identification of causes is not accompanied by efforts to attain the good things of life for the affected persons, or is even accompanied by efforts (such as abortion and infanticide) to end the lives of persons identified early enough to have one of the known causes of "autism."

I HOPE THAT OTHER READERS will reflect on Wolfensberger's thoughts and my brief comments, and be able to identify some additional practical and role-valorizing implications. ⧉

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SUSAN THOMAS *is the Training Coordinator for the Training Institute for Human Service Planning, Leadership & Change Agentry, Syracuse University, Syracuse, NY (US). She is the co-author of PASSING.*

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The 6th Annual International Social Role Valorization Conference

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This exciting conference runs from Wednesday to Friday, with pre-conference workshops on the Monday & Tuesday prior. If you are considering other visits before or after the conference, we encourage you to think about these two possibilities:

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The conference is just a year away, and we understand that some of you might have financial allocation & timing reasons to register now. Registration options:

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Scholarship assistance may be available. Email conf2015@srvip.org to get your name on a list for possible scholarships. Please indicate this on your registration form as well.

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Using Social Role Valorization to Address Some Common Concerns of Families

Renée Ehrenreich

Introduction

Social Role Valorization (SRV) is a tool that can be used by developmental services workers to enhance the lives of the people they support. SRV was developed by Dr. Wolf Wolfensberger, who drew on empirical research and the study of human nature to identify and strategically address the societal devaluation of specific groups of people (Wolfensberger, 2013). For the purposes of this essay, I will explore how SRV concepts, when properly applied by a skillful support worker, have great potential to help address common concerns of families, and to help families feel less worried about their loved ones who are societally devalued. The specific SRV themes that I have chosen to address in this essay are: competency enhancement, the power of mind-sets and expectancies, interpersonal identification, model coherency, image enhancement, and valued roles.

A person who is physically or intellectually disabled can become quite vulnerable if that person does not have or does not perform certain competencies that might otherwise protect him or her. The social judgments of the person by others may also be constrained in significant ways, which in conjunction with devalued social status can increase the likelihood of wounding and harm to that person. It is no wonder therefore that families so often fear for their loved ones and their ability to protect themselves in a society that looks at people who are significantly disabled from a very negative viewpoint (Wolfensberger, 2003).

Competency Enhancement

The SRV theme of competency enhancement has great relevance to addressing vulnerability, and can be applied in many different ways. It can take a great deal of planning, work and perseverance to help a vulnerable person to become more competent, yet the potential benefits make such effort worthwhile. Competency enhancement, for example, can build relevant skills that could improve the ability of the person to protect themselves. This depends on a variety of different factors, including the degree of impairments. For example, if someone is being supported at home but only during the day, one possibility for competency enhancement is to help the person learn how to make sure the door is locked when he or she is not home or goes to bed at night. Another example might be to teach a person to not let in unknown people, at least without some kind of proper credential (e.g., a police officer), as well as to know what to do if anyone should ever

enter without permission (e.g., call 911, scream for help).

Teaching a person certain competencies will not entirely eliminate vulnerability, but it can help to create a safety net. It can also change how other people see or perceive the person. For example, other people may take advantage of or even prey on people who are, or who appear to be, vulnerable, weak or feeble. However, if a person is seen by others as competent, it can lessen the chances of such harm happening. To the degree that someone is seen as competent, and therefore as more valued in society, this can in turn strongly influence whether or not others take advantage of, or even abuse, him or her. Again, competency enhancement does not entirely take away the danger or vulnerability, but it can decrease it. When families see their son or daughter becoming more competent, it can also help them to feel less worried about their susceptibility to harm and wounding.

The Power of Mind-sets *&* Expectancies

MINDSETS AND POSITIVE EXPECTATIONS can be a driving force behind competency enhancement. Therefore, in order to help a person gain skills and become more competent, others first must believe that a person is capable of learning, growing and doing things far beyond their clinical or medical diagnoses. A good support worker will think of the person supported in a way that says 'I know you can do this, and not only do I know you'll do it, I believe that you'll do it exceptionally.' It does not always occur, especially right away or in the short run. Yet as support workers, we will work and fight harder for what we believe, which can translate into increasing the probability that positive growth will happen.

When support workers have a positive and open mindset, this can also decrease the likelihood that the person supported will be restricted in various life areas. A support worker can find creative and innovative ways to do things that would otherwise not be considered if that support worker held

a negative mindset and low expectations. A positive mindset is a step in the right direction that could lead to the 'good things of life,' and increase the likelihood that a person is well cared for and thought fondly of by the people that surround them, whether paid or unpaid (Wolfensberger, Thomas *&* Caruso, 1996).

It is common for families to worry about whether or not their children are in good hands, and about what the future holds for their loved one. Many families wonder what will happen to their children when they pass. They worry whether or not they will have people to love them, care for them and help them to have meaningful lives, or will they be tossed aside, not thought of and left alone (Wolfensberger, 2003).

Interpersonal Identification

INTERPERSONAL IDENTIFICATION is a strong SRV concept that will help not only valued people but support workers and those alike to better connect with a disabled person. It helps others to see and identify with the person as like-minded or as similar to oneself. When you know someone has something in common with yourself, or has qualities that you can connect with, you are more likely to want good things for this person, and to work harder to ensure that good things happen to this person.

For example, if a person loves watching fantasy movies, then you might look for someone who shares the same interest. If the person being supported does not speak, you can look for exterior clues (e.g., facial expressions, smiling, laughing) to help the person communicate. 'He loves this part in the movie too! See how his eyes are getting big? He thinks it's hilarious!' or 'He really doesn't like this actress, either. He always frowns when she does her part in this movie.'

A skillful, thoughtful support worker will always be looking for these opportunities to connect the person they support to other valued people. Interpersonal identification can help a family's loved one to be deeply connected to societally valued

people in his or her community, thus creating relationships that are potentially lasting and meaningful. This could lessen a worry that their family member will be well cared for, because if you can identify with a person deeply enough, you will care for that person. A good support worker will identify with a person that they support, which can then lead to the support worker helping the person to create and develop these kinds of connections with others.

Model Coherency

ANOTHER SRV CONCEPT that is relevant to the concerns of families is model coherency. Model coherency addresses two specific factors that a service must take into account in order to provide quality care for disabled people: relevance and potency. Relevance means that the person's most important needs are being met. Potency means that whatever kind of process is in place needs to be the most effective and most efficient way of addressing that person's needs. An example could be that a person needs to have a job in order to be more self-sufficient. They enjoy baking and would love to have a job working at a bakery. They do not work well in crowds because they get distracted very easily. The need could be met by having a support worker teach skills that would help the person to be more employable. This could mean doing mock interviews, teaching them how to dress appropriately as well as how to conduct themselves on the job.

The supporter could also provide help in a kitchen with all the necessary tools to succeed, and teach the person how to bake one-on-one so that the person is not distracted. There are elements of both relevance and potency in that example. Families can take comfort in relevance and potency when concerning their child's needs because they can be sure that what is being provided is what they truly need. It's also something families can track, observe and see work as their son or daughter progresses. Parents can be sure that their loved one's time is

being used effectively and that their time is not being wasted.

Image Enhancement

SRV CAN CHANGE THE WAY that societally devalued people are perceived by others through a) image enhancement and b) the acquisition of valued roles. How people will be treated is largely based on how they are seen by others. Image enhancement has five major channels: A person's physical environment, personal presentation, personal associations, activities, and language. It is crucial to enhance image as much as possible in each of these channels to increase the likelihood of benefit to the person.

For example, if a person is in a wheelchair, has significant contractures and salivates beyond his or her control, some things you can do to compensate for the negative image include helping the person to wear very nice clothing whenever they are in public, and using a bandana or scarf instead of a 'bib' to help with salivating. This is relevant to personal presentation.

Language is also a strong avenue in which messages are received about a person. If we talk to a grown man as if he were a child, it is more likely that others will perceive the person as childlike and incompetent. This is because people with intellectual disabilities are at great risk of being seen as more like a child.

Valued Roles *&* the 'Good Things of Life'

IF WE LOOK at our culture and consider the things that are valuable to us, we can use that knowledge to enhance people's access to the good things of life. So what do we find valuable? We find productivity (work), beauty/youth, money and status valuable. We can apply these things to the lives of people who are devalued by helping them obtain valued roles. Valued roles are the key component to the 'good things of life'. We can help people to gain valued roles by providing to people what you and I typically have. For example, I am a student, a mother, a daughter, niece,

sister, artist, employee and fiancé. All of these roles are positive valued roles. I am seen as valued by society because I hold these roles. We can support societally devalued people to have valued social roles by providing them with opportunities that are typical and valued in society, and that also have meaning to the person. If the person likes to paint, they could join a painting class at a local museum, and perhaps have a chance to showcase his or her artwork in a gallery or store. If the person loves sports, they could join a baseball league, soccer team or swim team. And so on.

Conclusion

Social Role Valorization is proven to work. It can help to change the way that society and individuals think about disability. As a support worker, I see SRV as a helpful approach for serving devalued people: it is concrete, and it helps improve people's access to the good things of life. Hopefully, parents can see in Social Role Valorization a way to address the needs of their son or daughter in all aspects of their lives. It will not diminish families' worries altogether, but it could lessen them, which is something that as support workers, we should continue to strive for. ∾

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Training Notes: Scoring of PASSING Assessments

Joe Osburn

Introduction

IN ORDER TO BECOME PROFICIENT with SRV, one must learn both the theory and its application. Currently, the most effective starting point for learning SRV application is to be trained in the use of PASSING (Wolfensberger *&* Thomas, 2007), which is the primary tool for assessing SRV service quality. PASSING is usually taught via five-day introductory workshops in which trainee evaluators conduct "practice" assessments of actual services as learning exercises; in other words, they learn how SRV applies to real people in real services by actually working with PASSING in that way. The application of PASSING to a service is a multi-phase process, proceeding in sequential steps as follows: (1) the establishment of contractual agreements (including clarification of understandings and expectations between the evaluators and the service to be assessed); (2) preparation and coordination arrangements (including selection and recruitment of assessment team members and assignment of team roles); (3) data-gathering (via review of documentary materials, program observations, inquiries with service personnel and others, etc.); (4) judgments of service quality based on the PASSING criteria; (5) computing the PASSING scores of the assessed service; (6) synthesizing assessment findings and prioritizing major issues; and (7) providing feedback to the assessed entity. These elements comprise the "what" or (in Model Coherency terms)

the content of a PASSING assessment. All of them are key to a systematic application of PASSING to a service: omitting any of them constitutes a significant abridgment of the assessment, and may undercut its (potential) utility, and even compromise its validity.

However, the processes by which these elements are carried out (i.e., the "how" of the assessment) are usually tailored to fit the purposes and circumstances of each individual assessment. These can differ quite a bit depending on many factors, a big one being whether the assessment is for practice or "for real." In the latter, assessment team members are qualified raters (compared to the not-yet-qualified trainees on a practice assessment team); much more time is devoted to collecting information and analyzing it in real assessments than in practice assessments; and, both oral and written feedback is (or ought to be) provided as part of all real assessments, whereas practice assessments may provide only one or the other, or sometimes neither, of these types of feedback.

The focus of this column is on the scoring of PASSING assessments–and, more specifically, on the importance of actually computing and conveying the PASSING scores of an assessment. There is sometimes a tendency to give the scoring less attention than it deserves and, consequently, to greatly underutilize its potential for illuminating paths to service improvements. To counteract this possibility, it would be worthwhile to briefly

re-examine the PASSING scoring structure, its purposes, rationales, and potential uses, as well as possible reasons why PASSING team members, team leaders, or even trainers might at times give it short shrift.

The PASSING Scoring Structure

THE PASSING SCORING STRUCTURE enables both numerical and verbal ways to characterize the SRV quality of an assessed service. Numerically, the overall score is the sum of the scores of each of the 42 PASSING ratings. It can range between a low of minus 1000 and a high of plus 1000 points. For example, a service might achieve a score of +390; another service might achieve a score of -545; etc. This range allows for pretty finely drawn calibrations of service performance.

By perusing the PASSING Ratings Manual, one can see its structural symmetry, exemplified by a uniform presentation of all ratings in the same five-element format, and also by a uniform system of grading service performance on each rating via five graduated levels of SRV quality. All PASSING ratings have these five levels, or grades, of performance, Level 5 being the highest and Level 1 the lowest. Each level has a point value. A service assessed as performing at a certain level on a certain rating earns whatever points are attached to that level for that rating. Positive weights are attached to Levels 5 and 4, which represent performance judged to be well above the neutral point; Level 3s indicate "neutral," "fair," or minimally acceptable levels of service performance, and thus have zero points attached; minus points are given to Levels 2 and 1 for poor or even worse service performance. In each rating, the available points are distributed to levels 1 through 5 as follows: -100%, -70%, 0%, +70%, and +100% of the total points assigned to that rating. This symmetrical percentage pattern is the same for all PASSING ratings, but the points themselves vary from rating to rat-

ing. For example, the level points for "R224 Service Support for Recipient Individualization" are -32, -22, 0, +22, and +32, compared to those for "R215 Individualizing Features of Setting," which are -18, -13, 0, +13, and +18.

Rating weights reflect the importance of the issue(s) at stake in each rating as compared to all the other ratings: the more important the rating issue, the higher the rating weight. Not all SRV issues are of equal importance. "R231 Service Address of Recipient Needs," the most heavily weighted rating in PASSING, looks at the degree to which a service actually meets its recipients' major role-valorization needs. By comparison, "R1152 Image Projection of Setting–History" has one-seventh the points of R231 because it covers a considerably less important SRV issue.

Verbally, PASSING scores also have five levels of gradations which are (in descending order): Level 5 "excellent," Level 4 "good," Level 3 "fair," Level 2 "poor," and Level 1 "disastrous." These broad characterizations are obviously less precise than numerical ones, but serve the same purpose of being, like the numerical ones, easy-to-relate-to heuristics that succinctly communicate significant information about the SRV quality of a service (or service system) on each specific rating. Another heuristic is the purposeful inclusion of minus (i.e., negative) points in PASSING's weighting structure. It leaves no ambiguity about the service's SRV quality. If some aspect of a service, or the service as a whole, is 'B-A-D' bad, then it is not only helpful to make that clear, but also the honest thing to do (Wolfensberger & Thomas, 2005a).

In addition to the total score, another feature of the PASSING scoring structure is that it renders a plethora of subscores, some 70 in all, which are outlined in the table (below). This subscore feature of PASSING permits highly detailed analyses of the SRV performance of an assessed service.

Types of Scores Derivable From a PASSING Assessment

—1 Overall Service Performance Score

—70 Subscores
    —1 Overall Image Enhancement score (sum of all R1 Image ratings)

    —1 Overall Competency Enhancement score (sum of all R2 Competency ratings)

    —4 Overall Quality of Service Domain scores:
        —Physical Setting of Service (sum of 17 R11 & R21 ratings)
        —Service Structured Groupings, Relationships, & Social Juxtapositions
            (sum of 13 R21 & R22 ratings)
        —Service Structured Activities & Other Uses of Time (sum of 6 R31 & R32 ratings)
        —Miscellaneous Other Service Practices (sum of 6 R41 ratings)

    —4 Service Domain scores for Image Enhancement:
        —Physical Setting of Service (sum of 11 R11 ratings)
        —Service Structured Groupings, Relationships, & Social Juxtapositions
            (sum of 7 R21 ratings)
        —Service Structured Activities & Other Uses of Time (sum of 3 R31 ratings)
        —Miscellaneous Other Service Practices (sum of 6 R41 ratings)

    —3 Service Domain scores for Competency Enhancement:
        —Physical Setting of Service (sum of 6 R21 ratings)
        —Service Structured Groupings, Relationships, & Social Juxtapositions
            (sum of 6 R22 ratings)
        —Service Structured Activities & Other Uses of Time (sum of 3 R23 ratings)

    —10 rating cluster scores (i.e., 2 or more ratings that measure discrete aspects of the same
        service feature, such as the "setting aesthetics" cluster with 2 ratings: 1 of
        exterior & 1 of interior setting beauty)

    —42 separate rating scores

    —5 Programmatic subscores:
        —Relevance
        —Intensity
        —Integrativeness
        —Image Projection
        —Felicity

The five-level numerical and verbal system described above governs all PASSING scores and subscores. In other words, the total score will, perforce, fall into one of the five levels (excellent, good, fair, poor, disastrous), as will each of the programmatic subscores, each of the 42 ratings, the rating cluster scores, and so on.

Purposes of PASSING Scores

PASSING has two major purposes. The first is "to teach and disseminate SRV," but its second is "to measure the SRV quality of human services in quantitative terms." These general PASSING purposes are explicitly spelled out (e.g., Wolfensberger, 1983; Wolfensberger & Thomas, 2005a and 2007). The authors of PASSING consistently describe it as a tool "for the objective quantitative measurement of the quality of a wide range of human service programs, agencies, and even entire service systems" (2007, p. 4; 1983, p. 3). The quantitative measurement part is where the rendering of the numerical assessment scores comes in. Thus, the purposes of scoring PASSING assessments are embedded in both major purposes of PASSING itself, and most especially in the second.

Multitude of Potential Ways to Calculate, Describe, & Use PASSING Scores

There is a plenitude of ways to calculate, interpret, and use PASSING scores. In fact, it would be quite possible for a trained PASSING assessment leader to give a somewhat off-the-cuff, but nevertheless comprehensive and fruitful, oral report of an assessment speaking only from the PASSING Scoresheet/Overall Service Performance form as his or her notes. I am not aware that this has ever been done, but it would be worth considering in some instances. For example, it might be a "safer" way to give oral feedback at the immediate conclusion of an assessment, as is sometimes done in introductory training workshops. This is because the scores have explanatory power in and of themselves, even without interpretation,

and also because they do not change post facto, whereas the interpretations given in a hastily prepared issue-oriented oral assessment summary might not hold up completely after further reconsideration of the somewhat tentative conclusions presented initially by the team. Developing a carefully constructed interpretation and exposition of findings requires time for the extended reflection, organizing, balancing, nuancing, prioritizing, editing, fact-checking, and other elements that (ought to) go into producing a written assessment report.

The Main Purpose(s) of Scoring PASSING Assessments

The main purpose of scoring a PASSING assessment is to establish a baseline of SRV quality. Scoring accomplishes this purpose in a singular manner. The PASSING scores supply unequivocal benchmarks that provide vivid, at-a-glance pictures of an assessed service's SRV quality at the time of the assessment. Such a quantitative baseline is perhaps the most feasible means by which a service can compare itself qualitatively to itself over time, as well as to compare itself qualitatively to other services of the same or different types, in different fields, for different types of recipients, and at different times and places. It allows–actually compels–comparison of a service's actual scores to the maximum possible scores or, to put it another way, to compare its actual SRV performance to a near-ideal but also achievable level of performance.

Scoring is also a very good, and again, possibly the only feasible, way to quickly measure how well a service is doing on "easy" versus "hard" SRV criteria, as determined by the levels which the assessed service receives on higher versus lower weighted ratings. Further, the degree of SRV quality designated by PASSING numerical and verbal scores is probably easier for many people to retain mentally than longer narrative descriptions, or even short outlines, of service performance.

Additional Reasons in Support of Scoring PASSING Assessments

IN PREPARING THIS COLUMN, I reviewed PASS and PASSING resource materials (Wolfensberger, 1983; Wolfensberger & Glenn, 1969, 1973, 1975, 1978; Wolfensberger & Thomas, 1983, 2005a, 2005b, 2007) seeking an explicit statement as to why an assessment must be scored, and was surprised that I could find none. Susan Thomas, the co-author of PASSING (with Wolf Wolfensberger), suggested that the expectation that evaluators would complete the PASSING scoresheet–just as they would all other parts of the process–was not made unmistakably explicit because they did not think it needed to be. In other words, it had not occurred to them that evaluators using PASSING would ever not do the scoring. After all, scoring is standard practice, firmly established in the training culture dating back more than 40 years to the inception of PASS, and then later of PASSING. It has been considered as much an integral step in applying those tools as have been program observation, conciliation, and all the other assessment elements mentioned earlier.

Further, the expectation of scoring is unmistakably implied in the PASSING manual (Wolfensberger & Thomas, 2007), which states:

> In addition to the PASSING Ratings Manual … there are also a number of forms that are **needed** in order to conduct a PASSING assessment… Those **needed** by each member of a rating team during each assessment … are the **Checklist** and the **Scoresheet/Overall Service Performance Form** (emphases added). (p. 10)

Why would scoring forms be needed if scoring is not necessary?

Unmistakable also is the fact that "scoring" inheres in the very act of making a judgment that service performance falls at a specific point between "ideal" and "very bad," as is done, for instance, on each of the 42 PASSING ratings. It is true that PASSING is used for purposes other than evaluation, but when it is used to evaluate a service, even for practice, it cannot be done credibly without scoring the assessed service.

PASSING scores also have uses in different circumstances. Completed PASSING Scoresheet/Overall Service Performance forms are requisite elements of written assessment reports, including even brief ones. Scoring also serves as a concrete basis for making and acting upon implementive recommendations. It is also an indispensable guide for a service faced with having to make trade-offs or compromises, and wanting to do so wisely and effectively, and with the least cost to recipients' image and competency. The scoring is *sine qua non* for conducting research on PASSING (see Flynn, 1999; Hickey & Flynn, 2014). And, it is essential for all "for real" PASSING assessments and for all those training assessments conducted for leadership development purposes.

Another major rationale for doing the scoring that is not as strongly implied in the above sources, but is obvious nonetheless, is that every evaluation has "stakeholders," parties who have an interest in the outcome. Undergoing an assessment is, in effect, a type of examination or test: both the test-taker(s) and the test-giver(s) want to "know the score," so to speak. That is human nature. Presumably, those arranging the PASSING assessment with the service would have clarified beforehand that PASSING evaluators score the assessed service. The evaluators would therefore be expected to reveal these scores at the end of it. For those on the receiving end of a PASSING assessment, some are likely to have an even keener interest in the score than others. This could include not only service management personnel, but also service recipients, their families, and board members. At the level of the service system which an assessed service is part of, the planners, funders, and regulators are stakeholders. All of these interested parties may want and even need to know what the service scored, what it scored in the past, whether its quality is above or below par, and by

how much, etc. Even if one were to argue that the "score" is not as important as knowing the major overriding issue(s) in a service, it does not follow that the score is thereby rendered unimportant. And, at any rate, the findings of an assessment and the score of an assessment go hand-in-hand. As a matter of fact, the score IS a finding.

Possible Sources of Resistance to Doing the PASSING Scoring

There are a number of possible reasons why an arranger of a PASSING assessment, or an assessment team, might not want to either compute PASSING scores, or report them to the assessed service. A minor obstacle to doing the scoring could be the need to obtain and use the necessary forms. There are three such forms: i.e., the PASSING Checklist, 3rd ed., the Scoresheet/Overall Service Performance Form, 3rd ed., and the Subscores Computation and Reporting Form. These are copyrighted (2007), and are supposed to be purchased from the publisher. However, the costs are negligible, and if lack of funds were a genuine reason for not purchasing or using them, readers should know that the publisher is known for its willingness to negotiate, even to the point of donating resources.

Another obstacle to doing the scoring could be the less-than-buoyant attitude some PASSING assessment team members hold towards the scoring process. This attitude is understandable: scoring can be a chore! It is time-consuming and some consider it tedious. Team members may be "just too tired" to devote the painstaking attention that scoring requires, especially coming as it does after they have already devoted long hours of intensive work to conciliation. I have never been involved in a PASSING assessment where the scoring was not done at all. But, I recall a few instances in PASSING training assessments when the scoring was deferred to some more convenient time later in a workshop rather than being completed by the team in unison at the usual time after conciliating the last PASSING rating, especially if that hap-

pens to be in the wee hours of the morning. Beyond that, there always seem to be at least a few team members who get flustered because scoring entails "arithmetic"–all that addition and subtraction, and worse yet, having to add minus numbers to plus numbers. They view completing the PASSING Scoresheet as an unwarranted ordeal which they would rather not have to endure. This is more likely to be the case in five-day format introductory PASSING workshops than in other types of assessment contexts, for two obvious reasons. First, such introductory workshops are by far the most frequent milieu in which PASSING assessments occur. Second, choosing further participation in PASSING assessments after an initial introductory experience clearly indicates a willingness to abide by the discipline PASSING demands. However, this attitude can also sometimes affect PASSING veterans as well, which is problematic because getting the scoring done requires commitment to doing it, and such commitment must emanate from the assessment leadership. Some team leaders may incline toward excusing restive team members from this part of the team process, allowing them to, in effect, sit idly by while others do their work for them. Some may feel that scoring an assessment is little more than a mathematical detraction, reducing the team's high-level insights to mere numbers and diverting attention away from the team's findings, the real "meat" of the evaluation, on which it spent so much mental and emotional energy. But, like it or not, the score is part of the PASSING "package." Not to do it is to deliver both an incomplete package and an incomplete assessment.

As mentioned, there is a difference between a team's leadership deciding not to do the scoring at all, and deciding to do the scoring but not to present it to the assessed service. There can be valid reasons for the latter, whereas the former is generally inadvisable. However, even valid reasons for withholding the score(s) are almost certain to be "non-programmatic" ones, meaning they are not directly connected to the needs and identities

of the recipients of the service. Examples of such non-programmatic reasons could be: (a) wanting to not unnecessarily hurt the feelings of the assessed parties, (b) not having enough time to formulate and interpret the team's findings in such a way as to take the sting out of them, (c) not wanting to insert a distraction to the assessed parties seeing and accepting what they can do to improve service quality, and (d) wanting to preserve services' willingness to serve as practicum sites for future PASSING training exercises, which might be jeopardized if they learned that they did not score well on PASSING (more on this later).

A well-written, thoughtful and informative article in a recent issue of this *Journal* reported the PASSING assessment of a community residential service (Neuville, Snyder, *&* Robinson, 2014). It offered a good exposition of a conscientious approach to clarifying expectations and agreements between the assessment and the service leaders. The assessment was conducted as a "for real" evaluation, though not entirely free of potentially serious conflicts of interests in that the team leader and apparently one or more other team members were employees of the agency that operated the service, an issue that was acknowledged by those involved. The leadership of the assessed service reported afterwards that going through the assessment and receiving its results in the form of a list of recommendations and follow-up discussion/planning sessions was a very positive and helpful experience.

Pertinent to my topic is that the article expressed the view that not giving feedback on the assessment to practicum sites for PASSING training events is normative and concordant with the training purposes of practice assessments. This is misleading. It may be concordant with the purposes of some practice assessments conducted under the auspices of some PASSING trainers, but it is certainly not recommended across the board, and it is particularly out of sync with expectations for leadership development training. Nor is it ideal practice to not give the assessed service a com-

prehensive written report (which has always been considered to include a completed scoresheet), especially if the assessment is "for real."

What is also pertinent here about the article and the assessment it describes is that the team completed the scoring of the assessed service, but decided to not communicate this information to the assessed service personnel out of a concern to avoid "distraction or even rancor." Left unexplained were the bases for the team's concern, the likelihood of such responses in this particular situation, and whether the team considered other alternatives. Even accepting their judgment and decision in this case, the way it was presented in the article could easily mislead others to assume that negative reactions like distraction or rancor are the predominant responses to feedback from PASSING assessments, which–at least in my experience–they are not, and that withholding scoring information is an ideal practice, when it is not, neither in training nor real assessments. Not giving the score can be a dodge on the part of the evaluators. It can indicate conflict of interest, lack of objectivity, over-prioritizing of non-programmatic issues, or unduly low expectations regarding the capacity of those associated with the assessed service to absorb and deal adaptively with honest criticism and "score-shock," not to mention the evaluators' own abilities to come to grips with these.

It is possible that a competent assessment team doing a bona fide assessment may have valid reasons to not apprise the assessed service of its score(s), but it seems to me this would only be done at the specific request of the entity contracting to receive the assessment (as it apparently was in this case), and if it were certain that the contracting entity fully understood that doing so meant relinquishing a rich source of guidance for improving the assessed service. And, in any case, such a request would not be a reason for the team not to do the scoring for its own information and guidance.

When recruiting services to act as practicum sites, some coordinators of introductory training

workshops choose not to reveal the full nature of PASSING, including that it is a demanding tool for evaluating a service by stringent requirements, and that it is difficult to score well on PASSING. They style the team's time on site as a "study visit" for the team to learn about or from the service, and thank you very much. No mention of feedback. Whatever the rationalizations for this (and they are understandable), it subverts a major assumption underlying PASSING that "human services are likely to improve if their measured service quality is publicly announced, and compared both to an attainable ideal as well as to other human services" (Wolfensberger *&* Thomas, 2005a).

Also, these notions either fail to take into account, or do not capitalize on, the fact that providing evaluative feedback to a service assessed by PASSING is very educational for all the participants–the assessed as well as the assessors. The fact that not doing or revealing the numerical scores, and even not offering any feedback at all, have become common practices in sectors of the larger SRV/PASSING training culture indicates erosion of discipline, a related but separate issue. It is certainly true that written assessment reports are seldom required, expected, or produced anymore by the vast majority of introductory PASSING training events. However, this omission came about literally by default of trainers and trainees who failed to require, expect, and actually produce such reports. Oral feedback was introduced into introductory training to compensate for the failure to produce written feedback. Now, giving even oral feedback is being eschewed. This devolution is to be seen for what it is rather than as an ideal to be encouraged by emulation and rationalization.

The adaptive and recommended approach is to endeavor in all cases to frame and communicate feedback, scores included, so as to maximize the likelihood of its being accepted and adaptively responded to by those in a position to do so (usually those who run the assessed service). Giving oral feedback on PASSING assessments is different than providing written feedback, but some skills and attributes (e.g., tactfulness, courtesy, clarity) are also requisite to both. These are nourished by experience, not by exclusion or avoidance of opportunities to acquire and practice them. And, many people are quite adept at giving both written and oral feedback accurately, honestly, and constructively–even with services that score very poorly on PASSING–because they have actually given these types of feedback to those types of services, often repeatedly. Thus, they help to expand rather than constrict the general pool of knowledge for valorizing the social roles of devalued people and their chances for experiencing the good things of life (Wolfensberger, Thomas *&* Caruso, 1996). ∽

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On a Role

Marc Tumeinski

Introduction

THE PRIMARY PURPOSE of this ongoing column continues to be to explore the key concept of social roles: in regard to (a) learning and teaching about roles, (b) assessing role dynamics (as in PASSING), and (c) working to help societally devalued people to acquire and maintain socially valued roles, with an eye towards greater access to the 'good things of life' (Wolfensberger, Thomas & Caruso, 1996).

In this column, I examine the sociological concepts of role insufficiency and role supplementation, as written about in some contemporary circles of nursing practice (Meleis, 2010). These ideas resonate with, or are complementary to, several SRV concepts, as this column demonstrates. I propose that these ideas can be conceptualized, and expanded upon, within the current framework of role theory as incorporated in Social Role Valorization (SRV). The constructs could be used within SRV teaching, assessment (via PASSING), and implementation efforts. The concepts of role insufficiency and supplementation relate to existing SRV ideas, as noted above, but could perhaps add depth to applications of SRV.

These constructs could also serve as a bridge to make connections from SRV to theorists and implementers working in other fields, such as nursing in this case. Finding parallels and resonances with SRV in other domains can help to solidify our understanding of and appreciation for SRV.

Role Insufficiency

MELEIS USES THE TERM role insufficiency to describe the difficulty that an incumbent has in taking on a new role, in carrying out a particular role, and in fulfilling relevant role expectations or obligations (Meleis, 2010, 16). The difficulty may either be perceived by the role incumbent, and/or by observers in the social setting. From a sociological perspective, the author's language of role insufficiency can make sense, in that observers may perceive a person as insufficiently enacting a role, or the incumbent may feel insufficiently prepared to take on the new role. However, from an SRV perspective, with its focus on valued social roles as a means to open up access to the 'good things of life,' the vocabulary of role insufficiency seems prone to misunderstanding. I would not necessarily recommend using it, but rather studying its framework to see how it might fit with or supplement SRV. I use the term in this column, in accord with the works cited.

Though the term may be confusing, the author's underlying concept, as I understand it, is not that the desired role itself is insufficient, but that the carrying out of the role is insufficient to generate access to the 'good things of life,' to put it in SRV terminology. To phrase it another way, a social role may be insufficiently actualized to bring about any positive changes.

Despite this reservation about the terminology, a strength of Meleis' framework is that it invites

servers to consider the degree to which a person or group is enacting a particular valued role. If a person does not actually perform certain role obligations–particularly if the role is competency-contingent–then observers are less likely to be convinced of the reality of the role. The person is thus also less likely to reap the societal benefits of the role (cf. Wolfensberger, 1998, 31, 72).

To take one example, role insufficiency could describe a situation in which someone acquires the valued role of worker but has difficulty staying on certain tasks for the time required, avoids interacting with co-workers in the break room, etc. This in turn may reduce the likelihood of access to potential benefits of the role, such as job security, pay raises, or pleasant relationships with co-workers. Note that the concept of role insufficiency underscores the importance of the strategy of competency enhancement in SRV (Wolfensberger, 1998, 70-73, 108-111). I will return to this point.

A determination of role insufficiency presumes a thorough knowledge of the social role at stake–including its associated responsibilities, behaviors and privileges–as well as what a typical role performance looks like (cf. Wolfensberger, 1998, 25). To know that something is insufficent implies knowing what sufficiency is.

Another strength of this concept is that it pays attention to the incumbent's perceptions of his or her role, as well as to the perceptions of observers.

From an SRV perspective, role insufficiency can lead to role failure. In turn, this can result in further wounding and the exacerbation of heightened vulnerability. It may also cement a mindset of failure within a person.

Role insufficiency may be caused or at least influenced by a number of factors, such as the following (Meleis, 2010, 17).

• The social role may not be adequately defined; e.g., what are the job requirements in this

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A note on the word 'identification'

The theme of interpersonal identification in Social Role Valorization (SRV) is a key construct that ties into a number of foundational concepts in, and other themes of, SRV. If societally devalued people are to have greater access to the 'good things of life,' then it is critical for people of valued social status to identify with people who are devalued (Wolfensberger, 1998, 119). In terms of the broad strategy of competency enhancement as an avenue towards valued social roles, SRV proposes that it is important to help societally devalued people to identify with those who have valued roles and adaptive competencies (Wolfensberger, 1998, 119). Enhancing someone's image in the eyes of others, by paying attention to the image communicators, can facilitate interpersonal identification (Wolfensberger, 1998, 64-69, 119-120). The SRV theme of imitation stresses the importance of building identification between a societally devalued person and adaptive role models (Wolfensberger, 1998, 121).

One of the meanings of the noun identification is to make oneself one with another person, in terms of feelings, interests, actions or ideas. This is particularly likely to happen if one person sees another person (or even a character in a book, play, television show or film) as a model. This perhaps raises an interesting question in terms of the SRV points highlighted above: in what ways might someone of valued social status be encouraged to see a societally devalued person as a model?

The field of psychoanalysis (Freud, Healy, Lacan) picked up on and adapted this concept of identifcation, though the broader idea and language of identification preceded psychoanalysis.

Source information from the Oxford English Dictionary

company, what does it mean to be a neighbor in this neighborhood.

• The incumbent may not have a sufficient knowledge of the relevant role behaviors and expectations, or the necessary competencies to carry out the role activities (cf. Meleis *&* Swendsen, 1977, 310). While the expectations of a role may be clear to a person's family member or service worker, for example, the incumbent may not truly know these expectations.

• The person may not be successful at picking up role cues from others in the environment, and consequently does not fulfill the normative expectations of the role; e.g., talking too loudly in a work space, or sitting too close to co-workers at the lunchroom table, despite the uncomfortable glances or comments from others.

• The incumbent may have expectations of the role that differ from others' expectations; e.g., about what it means to be a student or an employee, or about how to be a patron in a movie theater (Birenbaum, 1984, 318). A service recipient may want the student role or worker role just to get out of his or her residential program during the day, rather than to learn, earn a salary, or meet new people.

Role Supplementation

Role insufficiency is not the end of the story. Meleis suggests a strategy of role supplementation to address the problems caused by insufficiency. Once again, the strength of this construct is that it focuses upon what a server can do to help a person or group to be successful at taking on a new valued role. Role supplementation can be thought of in relationship to the SRV concept of role valorization, and may involve a number of approaches consistent with SRV.

• Servers and other relevant people may engage in supplementation via role clarification. This involves explicit identification, and communication to the incumbent, of relevant role expectations, behaviors and attitudes (Meleis, Swendsen *&* Jones, 1980, 9-10; cf. Wolfensberger, 1998, 106-108).

• It could involve arranging for the person or group to gain relevant experience at noticing certain role cues, responding adaptively to the cues, appreciating and responding adaptively to role expectations, etc.

• Servers may capitalize upon role complementarity, by encouraging those in complementary roles to effectively communicate the necessary role expectations to the role incumbent (cf. Meleis *&* Swendsen, 1977, 310).

• Another strategy of supplementation is for servers to find appropriate role models (Meleis, Swendsen *&* Jones, 1980, 11-12; cf. Wolfensberger, 1998, 120-121). This ties back to the first implementation point noted above, and can help to further clarify the typical expectations of a particular role.

Possible SRV Links

In terms of how and where role supplementation might fit within SRV, I offer the following six considerations.

One, role supplementation would seem to call for interpersonal identification (Wolfensberger, 1998, 118-121). To help a person adjust to, take on and even internalize a new valued role, it is necessary to know that person.

Two, the strategies of role supplementation would likely fit best in conjunction with the guidelines for applying SRV, and with the role goals, as described by Wolfensberger (1998, 82-95). In terms of the role supplementation strategy of helping the incumbent gain relevant experience, for example, the demands of a role may be lowered at first, and then raised appropriately in line with a developmental model perspective (Wolfensberger, 1998, 110).

Three, note that role supplementation can be a legitimate strategy for both informal and formal services.

Four, role supplementation may be implemented if it becomes apparent that the person is not carrying out the role adequately, but it may also be used as a preventive measure (Meleis *&* Swendsen, 1977, 310).

Five, this approach could be incorporated within service planning efforts that are explicitly centered on roles (cf. Ramsey, 2007; Wolfensberger *&* Thomas, 2007).

Six, insofar as SRV incorporates a developmental model mindset (Wolfensberger, 1998, 108-111), servers and services are encouraged to consider which specific supplementation efforts may help a societally devalued individual or group to become more competent, to be better able to carry out a particular valued social role, and thus to address or head off role insufficiency.

Conclusion

IN CONCLUSION, I propose that the related ideas of role insufficiency and role supplementation be further studied and adapted for an SRV framework. This could involve research into these sociological concepts, in order to be able to use the ideas to teach SRV as effectively as possible. It might mean keeping these constructs in mind when assessing the role-related efforts of a service, such as during a PASSING workshop or assessment. Those implementing SRV might consider how role supplementation could work in conjunction with the guidelines for applying social role-valorizing measures (Wolfensberger, 1998, 82-95) These are just a few examples. I encourage readers of the *Journal* to submit guest columns or articles on this topic. ✍

AUTHOR'S NOTE: *My thanks to Joe Osburn and Susan Thomas for sharing valuable comments on an earlier version of this column.*

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2a   Medieval Hospice and Hospital Design   (32:01)
2b   The "Menacization" of the Afflicted   (10:35)
2c   The Rise of Pauperism   (29:42)
3a   Deportation and Exile   (16:28)
3b   Containment and Confinement   (15:47)
4a   Degradation and Elimination of the Altar   (11:46)
4b   The Panopticon and Central Observation Stations   (28:11)
5a   Service "Deculturation" and Moral Treatment   (17:09)
5b   "Menacization" Images and Associations with Leprosy and Contagion   (23:58)
6a   The Association of Hospices with Houses of Detention   (13:43)
6b   Various Beliefs That Played a Role in Menacization   (4:59)
6c   Human Service Assumptions Based in Materialism   (14:18)
6d   Further Menacization Through "Treatments" Based on Punishments   (31:23)
6e   Regimentation and the Use of Military Imagery   (17:07)
7a   Historical Lines of Influence in the Perversion of Western Human Services   (14:51)
7b   Core Realities, Strategies and Defining Characteristics of Contemporary Services   (31:21)
7c   Some Conclusions   (10:53)

DAY 2: Reflections on a Lifetime in Human Services
1   The Bad Old Days, Part One   (23:48)
2a   The Bad Old Days, Part Two: The Institutional Scene, Part 1   (33:06)
2b   The Bad Old Days, Part Two: The Institutional Scene, Part 2   (15:59)
3   The Bad Old Days, Part Three: The Educational Scene   (19:54)
4a   What Has Gotten Better, Part One: The Early Reform Era   (27:39)
4b   What Has Gotten Better, Part Two: Normalization   (12:53)
4c   What Has Gotten Better, Part Three: The Rights Movement   (5:55)
4d   What Has Gotten Better, Part Four: Summary of Positive Developments   (17:53)
5   What Is Still the Same, New Problems That Have Arisen & Things That Have Gotten Worse: Part One   (12:30)
6a   What Is Still the Same, New Problems That Have Arisen & Things That Have Gotten Worse: Part Two   (31:18)
6b   What Is Still the Same, New Problems That Have Arisen & Things That Have Gotten Worse: Part Three   (23:27)
6c   A Few Action Implications   (8:19)

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REVIEWS & MORE

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**

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 Tennesee 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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THE SPIRIT CATCHES YOU AND YOU FALL DOWN.
By A. FADIMAN. NY: Farrar, Strauss & Giroux,
1997. **REVIEW AVAILABLE ONLINE @
www.srvip.org**

Reviewed by Bill Forman

Assumptions, Model Coherency & the Complications of Culture

ANNE FADIMAN'S AWARD-WINNING BOOK RE-COUNTS 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**

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**

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 flatbed 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 within 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 thought 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 Travelers. 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 Gyspies 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 local 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?

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Malcomson, T. (2014). Review of the book *No place to call home: Inside the real lives of Gypsies and Travellers* by K. Quarmby. *The SRV Journal, 9*(1), 36-39.

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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 ON-
LINE @ 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 edu-
cation and good lives. Perrone also draws analo-
gies between educational realities at that time and
in the present. The second part of the book is ex-
cerpts from one of Covello's own writings, *The
Heart is the Teacher* (1958, McGraw-Hill publish-
ers). Here are some SRV-relevant passages.

According to Perrone, children in immigrant
communities assume the role of interpeters and
"go-betweens" for their parental generation and
the new society, and become the major social-
izers 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 feel-
ing 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 immi-
grant 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 Cov-
ello, "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 educa-
tional 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 ap-
peared to be based on one of the most fundamen-
tal 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 be-
lieve 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 testi-
mony to one of the underlying assumptions of the
developmental model of SRV, namely that a per-
son'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 Coviello, 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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Social Role Valorization

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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 empiricality
 • 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 agentry 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

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). 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.

Social Role Valorization News *&* Reviews

Susan Thomas

The intent of this column is five-fold:

(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. Some of these items may serve 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.

(d) Document certain SRV-related events or publications for the historical record.

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

Aside from being instructive to readers, persons who teach SRV will hopefully find many of the items in this column useful in their teaching.

An Update

*We reported not that long ago about the nun, Mother Antonia Brenner, who lived in a Mexican prison with prisoners there, and saw them in valued roles. She died October 17, 2013.

Some Pointers for SRV Implementation

*Two universally recurring and effective strategies for competency enhancement (as well as social integration, and achievement of vaued roles) are:

1. removal of obstacles, e.g., obstacles to learning, to performance, to access to valued models for imitation, to access to normative physical environments, to approachability, to interpersonal identification; and

2. facilitating the attainment of the desired goal, e.g., facilitating the acquisition of a competency, facilitating the exercise of a competency already possessed, facilitating imitation (as by bringing together a model and a potential imitator, encouraging the learner's identification with the model), facilitating integration (as by improving the appearance of a party to be integrated, making physical settings accessible for potential integratees), etc.

Once a would-be SRV implementer has truly internalized the universals–which can indeed sometimes be a challenge–then he or she will be well-equipped to apply them for implementation with anyone at any time and anywhere.

As Leonard Covello put it, "The fundamental objectives and the moral ideal are constant" (Perrone, 1998, p. 142; see review elsewhere in this issue of the *Journal*), or in our words, universal. Most of the remaining items in this section deal with such universals.

*Stress (such as can accumulate as a result of wounds in a person's life) is harmful in many ways. Among other things, it is an obstacle to learning, and impairs intelligence: worrying about

not having enough money to pay bills can lead to a (temporary) loss of the equivalent of 13 IQ points. Such worry tends to monopolize the worrier's thinking, making other thought processes slower and more difficult. Obviously, those who are chronically poor, especially if they are not reconciled to this state and/or are not competent at making do with very little, would be chronically subject to this stress, and therefore function much less intelligently than they otherwise might (AP report, 8 & 10 Sept. 2013). Therefore, a broad, universally-applicable, competency enhancement strategy would be to reduce stress in a party's life.

*As is explained in introductory SRV teaching, and in the basic SRV text (*An Introduction to Social Role Valorization*, Wolfensberger, 1998 and 2013), one of the results of certain wounds is that many wounded people develop a "failure set," i.e., they expect to fail at any new tasks. Another result of having been systematically wounded is to develop great anxiety and insecurity, including around any learning tasks, and this insecurity absorbs mental energy so that people end up functioning less competently and less intelligently than they could if they were not so anxious and insecure. Research into test-taking anxiety reveals some strategies that, broadened beyond test-taking, could help to alleviate these problems. One practice that has shown some positive results is what is called expressive writing, also used for people who are depressed. It consists of having the person spend a few minutes writing about their thoughts and feelings immediately before the anxiety-producing event. Researchers theorize that this works because the worries are no longer inside their heads absorbing mental energy, but have been put outside–in this case, onto a piece of paper (A. Paul, in *Time*, 11 February 2013). Of course, such a strategy would only be likely to work with people who had enough verbal facility to write, or at least to write enough words that expressed their concerns sufficiently.

*Military veterans returning to civilian life after combat often have great difficulty doing so, especially if they have suffered a competency loss. For instance, as many as 40% of US veterans returning from Iraq and Afghanistan are said to have so-called "post-traumatic stress disorder," or PTSD. Such veterans often end up as clients of the human service system, due to their unemployment, poverty, addiction to drugs and alcohol, homelessness, etc. Without using the language of SRV, programs that have been successful at helping returning veterans to re-integrate into society have discovered the power of competency enhancement and of valued social roles to this end (e.g., J. Klein, *Time*, 1 July 2013, pp. 24-34). For instance, regular physical exercise has long been known to be one of the most powerful "treatments" for virtually anything that ails humans, physical or mental–in other words, it is another universally applicable strategy–and some such programs have been developed for vets. Similarly, a number of organizations now involve veterans in public service helping projects where they typically engage in hard physical labor such as cleaning up and rebuilding after storms, erecting housing for the poor, etc., and all this in teams and under strong leadership similar to what they had experienced in military units. Unfortunately, much as when the language of SRV is actually used, academics are calling for "more research" on whether such projects really constitute "therapy" for PTSD, despite the fact that physical activity and helping other people (and thereby taking one's mind off one's own problems, or at least putting them in perspective) are known–and have been shown by the empiricism of history–to be beneficial for people generally.

Thankfully, some voices in the field of veteran re-integration say that post-traumatic stress should not be called a disorder because it is a natural and reasonable reaction to terrifying experiences–much as other so-called mental diseases of today are only the natural reaction to stressful, disordered, even chaotic environments, such as some of the so-called attention disorders.

*One strategy for competency enhancement is called "pedagogic verisimilitude," which refers to teaching (that is the pedagogy part) in an environment, and using the tools, that are close as possible (that is the verisimilitude part) to the setting and tools in which and with which the learned behavior will have to be carried out. For instance, one would teach someone to cook in a real kitchen, using real pots and pans and real foods. Artificial environments may help desensitize learners whose learning is impeded by anxiety and fear (see the earlier item on the negative effects of stress), and may help to avoid costly mistakes (e.g., first learning the controls of a car using a car with no wheels that cannot go anywhere); but at some point verisimilitude must be experienced. One observer noted about flight simulators for training airplane pilots that they give students "a chance to experience the challenges and dangers of flying … but without the risk," but that the simulators also have the shortcoming of creating "an artificial experience in which the full-blown pressures of handling a real cockpit cannot be fully replicated" (B. Crowder, *ODB*, 2013). Thus, an SRV implementer might first use an artificial arrangement for desensitization for anxious learners, and/or to instill good habits without the risk of failure, but gradually move to arrangements that have verisimilitude, exposing the learner to risk only once competency in the task or skill at issue has been established.

*Human beings tend to function with much unconsciousness, and are also highly imitative. As a recent article put it, "we humans irrationally think we're rational. We think that we decide how to behave by weighing the pros and cons. In reality, the strongest influence on our decisions is the example of the people around us–even … when they are imaginary." In other words, we unconsciously imitate others, even models who are not real people. Studies on college student drinking have shown that drawing students' attention to how their own drinking compares with that of other students is more effective in reducing their alcohol consumption than any other strategy, including the common one of warning of the dangers of heavy drinking. The article also noted that bad behavior usually gets much more attention than good, and that talking about how widespread bad behavior is can also be counterproductive, because it (probably unconsciously) conveys the message that that is how people are behaving, and people tend to imitate what they believe to be normative behavior, be it good or bad (T. Rosenberg, *New York Times*, 17 March 2013). Thus, a good strategy for inculcating good behavior in people is to give them credible evidence that such good behavior is the norm among their peers.

*Very relevant to SRV implementation, especially in the domain of competency enhancement, is the inculcation of deeply-rooted habits of adaptive behavior. Habits establish muscle memory. Also, under stress people fall back on routines– if their habits are bad or maladaptive, these will emerge at such times, and if their habits are good or adaptive, it is these that will come through in times of stress. For instance, in studying for exams, students have been found to make food choices based on habit, not cravings or reasoning as to what is good for them in that situation (e.g., B. Grierson, 2013). One obvious implication is that for every domain in which one wants a devalued or vulnerable person to become more competent, one cannot settle for, or be satisfied with, the person merely acquiring a skill. That skill must be converted into a habit. For example, in regard to personal body care, a person needs not only to know how to keep clean as by showering, bathing, shampooing, brushing teeth, etc., but must practice this knowledge so routinely that it becomes a deeply-ingrained habit.

*Turner, S.M., Calhoun, K.S. *&* Adams, H.E. (Eds.) (1981). *Handbook of clinical behavior therapy*. New York: John Wiley *&* Sons. (Wiley Series on Personality Processes, I.B. Weiner, Ed.).

Chapter 22 is on mental retardation. In it, we learn that some theoreticians have proposed that people can be taught a general habit of imitation. For various reasons, some mentally impaired people have never developed an imitative mindset, in which case imitativeness itself should be taught so that, in time, desired behaviors can be systematically modeled to the person, with a better chance of their being imitated. Another strategy is to teach mentally retarded people to follow a series of very simple, though unimportant, instructions. This instills in them a habit of following instructions, which can be applied to important instructions too.

*A man who made his living as a commercial photographer wanted to be a professional golfer. So he decided to work at becoming a great golfer, and over four years has spent 4000 hours hitting golf shots, inspired by the widely publicized finding that it takes on average 10,000 hours of deliberate practice to achieve expertise in a field. His work toward this goal also incorporates other known pedagogic strategies, such as massed practice and interleaving. What makes his story somewhat unusual is that he began this project at a relatively late age for an aspiring great golfer, namely in his early 30s (S. Gregory, *Time*, 15 April 2013). For those roles that demand specific competencies, both the aspiring role-incumbent and those assisting the person to fill the role should remember that practice must be ongoing, and many hours must be logged, in order for the person to be really good at it.

*We have reported before on some of the bad things that befall children in foster care, especially once they "age out" of the system at 18 and often end up precipitously alone, with few or no competent family connections. Twenty-five percent of such young people experience homelessness at least once after leaving the system, and are at higher risk than others of ending up in prison. Drawing upon the human penchant for imitation, a "life-coaching" program for former foster children was founded by a man who was himself once a homeless teen, and who eventually–through the support of a number of interested adults functioning outside formal human services–landed several valued roles. The program tries to help these young people develop strategies to "achieve their dreams" and find community volunteers who will function as adult advocates for them. However, it is unclear whether the program offers any more practical, instrumental assistance (such as paying the hefty fees associated with college applications) in addition to the advice and "coaching."

One youngster reflected the common result of suffering repeated physical and relationship discontinuities, saying "I refuse to be hurt by anyone else," "I'll live in this bubble and it's where I shall remain" (B. Yeoman, in *Parade*, 15 December 2013).

*As many as 15% of young Americans aged 16-24 are neither in school nor working (according to AP, 22 October 2013)–in other words, they lack an important big valued role which is typical for people their age. Such idleness is not good for their competency development, not to mention their social image, and unless quickly corrected can become permanent, and cast them into such negatively valued roles as social burden. Obviously, engaging such youngsters in schooling and/or in contributive work of some type would be the broad SRV implementation strategy called for.

*A real job training program called Fare Start (farestart.org) trains its clients for work roles in the food service industry. Over 80% of its graduates are reported to have obtained jobs in that field. Interestingly, it was begun by a chef who started feeding the homeless, and realized he could do more for such persons by training them for income-producing careers (*Parade*, 1 December 2013). Obviously, imitation (of himself) is one of the strategies employed towards this valued role end.

*An artist once famous for her colorful illustrations that appeared widely in magazines, had a bout of encephalitis which destroyed the area of her brain that consolidates short-term memory into longer-term memory. Since then, her artwork has been almost without color, and filled with tiny letters and word plays that look like word puzzles embedded in pictures. Researchers are trying to help people like her to remember better (in SRV terms, to attain or recover a competency), including by drawing upon the intact procedural-memory system, which just needs to have content inserted or re-inserted (and retained) in and by it. For instance, such persons can be taught to use smartphones as a kind of memory bank of information. As a result, people can go "from being utterly dependent on families and caretakers to taking some control of their own lives," thus reducing the wound of de-autonomization. Further, family members who once had to be full-time caretakers have been able to return to work, and the impaired people have been able to remain living at home (M. Lemonick, 2013).

This is also an example of drawing on past valued roles to try to restore competency. That is, by asking such a person to take up drawing again, the person is able to recover many abilities, even if not able to fill the role in the same way and to the same extent as he or she did in the past.

*A story that received wide coverage in November 2013 concerned the refusal by New York-Presbyterian Hospital to give a heart transplant to a one-year-old boy because he had a condition that would likely leave him with life-long impairments. We will leave aside the question whether transplantation of vital organs can ever be justified since the taking of the organ entails the making dead of the person from whom it is taken, and devalues that person vis-à-vis the intended organ recipient. In this case, the physicians apparently did see the little boy in the "as good as dead" role, and because of this perception, they did not even try other measures (other than an organ transplant) to treat him. This was discovered when his parents transferred him to another hospital where the physicians tinkered with the drugs the boy was on, after which his blood pressure stabilized, he gained in energy, he gained weight, and within only two months was able to go home from the hospital and did not "need" a heart transplant after all (E. Cohen, CNN.com, 30 November 2013). This story illustrates both the power of high expectancies, and of not resorting to high-tech treatment measures without first considering low-tech, less glamorous ones, and giving these a try. Services and service workers today are so enthralled by high-tech that they think anything less (such as conveying positive expectancies, manipulating the physical environment to give off positive role cues, surrounding people with positive models, etc., all as incorporated into SRV) cannot possibly work, and in any case are either not worth trying or not something they are interested in trying,

Who & What is Devalued, & Why

*A study published in June 2010 in the journal *Behavioral and Brain Sciences* was entitled "The Weirdest People in the World?" (J. Henrich, S.J. Heine & A. Norenzayan, *33*(203), 61-83), with weird standing for Western, educated, industrialized, rich, and democratic–in other words, people of the developed west. The article pointed out how very different such people are in their psychology from the vast majority of other peoples. Of course, this difference is probably now eroding since the western culture of modernism is being spread and adopted all over the world, and is rapidly driving out people's historical beliefs and cultures wherever they live. This article can be considered the 50 years later successor to the influential 1956 article by Horace Miner in *American Anthropologist*, entitled "Body Ritual Among the Nacirema," with nacirema being American spelled backward. That article turned the typical anthropological study gaze onto Americans, instead of onto exotic people in foreign lands, to

show how odd Americans and their grooming practices could look to outsiders.

*In 1851, a physician in the US South named Samuel Cartwright claimed to have discovered "drapetomania," a disease that made Negroes (as they were then called) want to run away from being enslaved, and he prescribed as a treatment for this disease whipping and even amputation (Equal Justice Institute, 2013). This historical tidbit is now apt to provoke laughter and indignation, but we would do well to wonder what conditions we now take seriously as being real and about which future generations may guffaw or be scandalized.

*In the December 2013 issue of this *Journal*, we reported on the increase in US children who "have" so-called "attention deficit/hyperactivity disorder" (ADHD). The number of such identified children rose 42% in less than a decade, and children younger than six years of age are increasingly among those so identified (Centers for Disease Control and Prevention, late 2013). Of course, most of these children get put on at least one mind-control drug as a result. One reporter said "What's driving the surge? Greater awareness of the disorder" (A. Park, 2013), with not a word about the huge economic interests of the drug firms, or the needs of a post-primary production service-based economy for clients, or constant exposure of children from very earliest age to rapidly changing visual media, or possibly incompetence at child-rearing. In fact, readers were reassured that "effective programs for helping those who are struggling with it" were on the rise too, along with the increase in the condition itself.

*Even people outside of human services cannot help but be aware of the dramatic rise in the incidence of so-called "autism" and "autism spectrum disorders," especially among children. As of early 2013, one in every 50 American children now has such a diagnosis, which is a 72% increase from the previous five years (*Syracuse Post-Standard*, 21 March 2913). This is all the more remarkable considering that autism used to be a relatively rare condition. (See the article by Wolfensberger on pp. 8-10 of this issue.)

There are many controversies around these figures; for instance, is the increase real, or is it a function of a growing "autism industry," and are people who formerly would have been considered merely odd now being identified as autistic; if the increase is real, then what accounts for the increase. Some researchers posit that our hyper-clean contemporary environments have been contributing to an increase in a number of conditions, including Type 1 diabetes (also once relatively rare), asthma, and all sorts of food allergies–and to the degree that "autism" has a biological component or cause, possibly to autism as well (e.g., see *Smithsonian*, April 2013). The next item also speaks to this issue.

*P.O.V.: "Best Kept Secret," 23 Sept. 2013, approx. 90 minutes. This documentary follows a teacher and her class of "autistic" students for about a year-and-a-half before they leave school (apparently a segregated school) to begin their adult lives. The school is John F. Kennedy School in Newark, New Jersey, the 10th poorest city in the US. It also has the highest rate of autism in the US, with one in every 49 children there being identified as autistic. However, looking at the students, older viewers especially would identify virtually all of them as mentally retarded, several with peculiar behaviors in addition, but some "merely" retarded. This illustrates several of the problems in the current autism culture: the condition is so broadly defined that huge numbers of people can be identified as having some behavior that falls along its "spectrum;" and there is apparently more cachet/less image loss to carrying an autism designation than one of mental retardation. Further, in contrast to mental retardation, autism is still interpreted as a mysterious condition with much about it being poorly understood, and much also poorly understood about how best to teach autistic children, what constitutes realis-

tic expectations for them, etc. So a solid body of knowledge has been traded in for much mystery, and that for reasons that are themselves at least in part mysterious.

The teacher is obviously very dedicated and engaging, but there are many practices that are not role-enhancing for the students. They are congregated together in one school, people with severe and mild impairments are juxtaposed within the same classroom (it is difficult to tell which are in the majority), and all outings are done in a big group. The big concern on everyone's mind is what will happen to them when they leave school–especially where will they live and how will they occupy their days–and the few service options available are themselves all congregated, often with people devalued for other reasons (e.g., the sick elderly), are staffed largely by new immigrants with very heavy accents which will make for a communication problem between servers and recipients, and offer only arts and crafts, piece work, and games. The major concerns of parents appear to be transportation (how will the impaired person get to a day program), and how many hours does it operate. The film depicts very well the gulf between the human service-speak of the service operators and representatives, and the families of the impaired students and their concerns.

*Little Virginia once asked a newspaper's editor if there really was a Santa Claus, on the basis that her father had told her "If you read it in the (New York) *Herald*, then it's true." Perhaps we can now say "If you read it in the (Toronto) *Globe & Mail*, then it must be true," because what the *Globe & Mail* has recently reported had previously been reported by many, many other parties, but these earlier pronouncements had not been taken seriously. This very column reported on it, and on *Newsweek* magazine's reporting of it, in the December 2010 issue (pp. 75-76). And what has the *Globe & Mail* recently reported that is of interest to readers of this *Journal*? It is this: now, "many neuroscientists believe the 'chemical imbalance'

theory is a myth. They're questioning the magic bullets used to treat mental illnesses" (19 October 2013, p. IN1). "The brain is turning out to be a moving target," "and consequently drug companies, which are profit-motivated, are not seeing [it] as a fruitful avenue" (p. IN2). What all of this means, in other words, is that mental disorders are not due to imbalance or lack of neurotransmitters such as serotonin and dopamine. This should shake up the materialistic model of mental disorder that posits some identifiable problem in brain functioning as the root or cause of such disorders, a model that has dominated the mental field since the 1850s, and led to the drugging of so many countless people with mental problems–and to their being very wounded as a result, as via permanent tics, other health impairments, and even death. However, mind-sets are tenacious. So, despite the fact that placebos have been consistently and repeatedly shown to equal or out-perform mind drugs, and that more normative responses to mental problems (such as positive roles with high expectations, decent environments, even regular physical exercise) have been shown to lead to people regaining their sanity, those who believe in the materialistic model still cling to it, by arguing that those who show improvement in response to measures such as these were not "really" "mentally ill" in the first place. (We debated whether to cover this here, or in the earlier section on "Some Pointers for SRV Implementation.")

*The Rohingya people are a Muslim minority (less than 2% of the population) in Burma, also known as Myanmar, which is predominantly Buddhist. For more than a decade, they have been barred from leaving an area of one state in which there are no universities and little work; their schools have been closed so they are crowded into schools staffed by teachers who do not speak their language; children as young as 10 are forced into back-breaking physical labor at very low wages; they are denied citizenship and all its privileges; they have chronic malnutrition which of course severely depresses physical and mental devel-

opment. Medical care is very limited, and often only purchased with bribes, and their devaluers refer to them as "dogs," an expression of the subhuman role (R. McDowell, AP, 20 October 2013).

*The Roma (also called Gypsies) have long been a devalued group in Europe. They are originally from India, are dark-skinned, and nomadic, all of which contributes to their devaluation even now, and some European communities feel overrun by Roma, as well as by other unassimilated immigrant groups. The Roma have also been stereotyped as dishonest, and have been suspected of child trafficking, both of which stereotypes and suspicions were unfortunately reinforced by a recent incident in Greece in which a blonde, fair-skinned girl of about 5 or 6 years was discovered in a Roma camp, and the adults there variously claimed she had been abandoned by her mother, that she was legally adopted, and that she was the child of another Roma couple who had recently fled the camp. (DNA tests eventually confirmed the third of the claims.) Just prior to the discovery of this child, a teenaged Roma girl was dragged off a school bus in France, and expelled from the country along with her entire family who had been living there illegally for five years. Her father too was discovered to have lied on his request for political asylum, reinforcing the stereotype. (See also the review by Malcomson on pp. 36-39 of this issue.)

Some Items on Unconsciousness
*And speaking of stereotyping, which is so often done unconsciously: liberals and progressives are often the ones to decry stereotyping when it is done by conservatives and those whom the progressives deem backward. Here is rather blatant stereotyping by the decriers themselves.

Phil Robertson, one of the family members on the reality TV show "Duck Dynasty," said something about homosexuals that was deemed homophobic and offensive. A professor at Syracuse University wrote an extensive opinion piece about it for the local newspaper, in which he said he had never watched the show and did not intend to do so since it is "a show about guys in flannel who grow long beards and go hunting," and then continued, "1) should we be surprised that this guy harbors offensive beliefs? And 2) why do we care what he thinks in the first place?" Setting aside question 2, note that the professor assumed that "guys in flannel who grow long beards and go hunting" would harbor "offensive beliefs," and in this instance, against a group that is typically one whose image people in academia are concerned about. Further passages in the editorial referred to Mr. Robertson having now been "exposed for what he really is" (R. Gutterman, 29 December 2013). This episode underlines that all humans engage in stereotyping, which may have anywhere from a small to a large kennel of truth to it–not just the "thems" do it, but also those who decry stereotyping in others do it.

*Analysis of Twitter messages has found that people unwittingly send signals about who they are (age, sex, race, geographical origin, income) in their tweets. This reveals once again how unconscious dynamics motivate and find expression in human behavior, and it unfortunately means that those who think they are being anonymous and cannot be identified by such electronic messaging are mistaken (K. Steinmetz, *Time*, 9 Sept. 2013).

*Speech patterns are established very early in life; once established, they are very difficult to change; and people tend to be largely unconscious about numerous of their speech practices. One connection of this reality to SRV is that certain speech patterns will be obstacles to a party being accorded certain valued roles by others. In other words, speech patterns can effectively bar people from some valued roles. One speech pattern that has become much more common in recent years is called "uptalk," i.e., statements that sound like questions because of rising intonation at the end of the statement. This practice is associated with lack of confidence and social deference. Accord-

ing to at least one study, women engage in uptalk much more than men (one-and-a-half times as often), and men are more apt to engage in uptalk vis-à-vis females when the male is correcting a female (J. Gross, in *Smithsonian*, January 2014).

*Researchers at the University of Rochester (NY) have developed an intelligence test that measures the unconscious ability to filter out visual movement. This relates to the fact that we are bombarded by so much data that the brain has to filter it, judge quickly what is relevant and how, and weed out or suppress irrelevant or useless information. People who have faster reflexes and make simple perceptual judgments more quickly are more intelligent, as is even reflected in such phrases as "quick-witted." At the same time, because they are filtering out irrelevant data, such persons are slower at perceiving larger visual background movements. The fact that the test is non-verbal also makes it more useful with people who do not speak.

*A resource on the power of unconsciousness, and of mind-sets and expectancies, is the book *Drunk Tank Pink: And Other Unexpected Forces That Shape How we Think, Feel, and Behave* (A. Alter, 2012; Penguin), essentially a collection of studies on how symbols, images, environments, etc., affect perception. Perhaps someone could review it for publication in a future issue of this *Journal*?

Some Items on Imagery
*Two research projects conducted by Ann Fudge-Schormans (of McMaster University, Hamilton, Ontario) and Rebecca Renwick (of the University of Toronto), involved mentally retarded persons in an examination of the images and messages projected by films with mentally retarded characters, and by photographs of retarded people. In both these projects, mentally retarded adults participated in the valued role of (co-)researcher, and in one they also filled the valued role of curator of photography exhibits. Not surpris-

ingly, the research found these messages and images to be problematic, reflective of such things as the eternal child role; the handicapped person as incapable; the idea that if a handicapped person accomplishes anything, then that person is heroic or even a super-hero. It also found that changing a person's physical and social context could do much to change how the person is perceived. All these things are very consistent with SRV, though neither Fudge-Schormans nor Renwick made mention of SRV in their presentations (at the 2014 "Cripping" the Comic conference). Sadly, the role of the handicapped persons as researchers was "un-done" by the fact that they were mentioned by first name only, while the full names of the other researchers were given–in fact, one of the handicapped researchers was referred to by a pseudonym; and a photo of the handicapped researchers showed them in T-shirts and sweatshirts, not the kind of attire in which most researchers would show themselves.

*The Kennedy family via its Shriver Foundation originated both the Special Olympics and a program called Best Buddies, which was at least initially aimed at developing friendships between mentally retarded persons and their non-retarded age peers. However, just like the Special Olympics itself, Best Buddies has now expanded its mission–and thereby become model incoherent–to now be "a global volunteer movement that provides opportunities for friendship, employment and leadership development to people with intellectual and developmental disabilities," according to a late 2013 advertisement. With this new mission, the name Best Buddies no longer describes what it does, and is therefore incoherent for the program. Also, the advertisement showed a young man with Down's syndrome, described as a "Buddy ambassador," dressed in an athletic outfit–so is the ad for Best Buddies, or is it surreptitiously promoting Special Olympics?

*While the Special Olympics events themselves continue to present many less-than-im-

age-enhancing aspects (in terms of participants' appearance, the "realness" of the competitions, and messages that trivialize the athleticism of the competitors), advertising associated with the Special Olympics can be very image-enhancing. For instance, Procter *&* Gamble (P*&*G), a manufacturer of household and personal care products, has long been a sponsor of Special Olympics, and its ads often show very attractive mentally retarded persons, often younger people, and with their mothers (itself a positive social juxtaposition). Of course, P*&*G–like virtually every other business– is very aware of the power of imagery, and wants to be sure its products are seen in a positive light. Also not uncommon in these ads is the juxtaposition of Special Olympians to non-handicapped persons also engaged in athletic competitions.

*The US state of Maine has a department entitled Behavioral and Developmental Services, which yields the bad acronym BAD. People have reportedly been referring to "BAD services." Bad indeed.

*The acronym DREAM (for Disability Rights, Education, Activism, and Mentoring) is certainly preferable to NIGHTMARE, but it might also conjure images of confusion, since we do not always understand our dreams, and perhaps of fantasy, since many things that people dream of achieving-–among which might be rights, education, activism, and mentoring-–are never realized.

Some Items on Interpersonal Identification
*Many and clever exercises have been developed to help people identify with the situation and even plight of others, including ones that help sighted people get a taste of what it is like to be blind, ambulatory people get a taste of what it is like to be unable to walk, etc. These types of exercises can be very effective in increasing empathy, and disposing people to favor such things as physical setting accommodations for people with physical impairments. However, we recently learned of a "poverty simulation" exercise "to raise awareness about poverty"–conducted by a poverty agency no less– in which the non-poor simulated robbing a bank, stealing, and buying weapons at a pawn shop (M. Eisenstadt, *Syracuse Post-Standard*, 12 December 2013). Okay, perhaps some poor people are driven to such extremes when they are out of funds, but there are much more positively imaging ways in which people could simulate the experience of poverty without it being put in their minds that turning to crime is the logical and easy thing for poor people to do. This is especially a problem since the poor are already imaged and role-cast as menaces. One such other way we mentioned in the January 2014 column of this *Journal*, namely trying to eat healthily on only $5 per day.

*In emphasizing the importance of valued parties identifying with devalued ones, as SRV does, it is important to distinguish between identifying with another person's wounds, but not with the wounded person him/herself (this distinction drawn to our attention by Tom Kohler of Chatham-Savannah Citizen Advocacy). Upon only brief reflection on this distinction, one can see that it is easily possible to identify with a person's wound without identifying with the person who bears that wound. We commonly see this kind of identification in persons who have been wounded themselves, who may be preoccupied with their own wounds, and whose preoccupation is heightened when they learn of another person having suffered a similar wound. It is even possible that many people who seek out so-called support groups where members endlessly commiserate with each other about some trouble they all have in common are of this type.

One practical and beneficial consequence of identifying with a wounded person is that one can learn about the realities of devaluation and wounding, and even become radicalized thereby, which is vastly less likely to occur when one "merely" identifies with the party's woundedness but not with the party itself.

*Sister Helen Prejean is a Roman Catholic nun who has gained some renown for her ministry to prisoners, especially following the publication of her first book *Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States*, which was made into a widely-seen film ("Dead Man Walking"), and then an opera and a play. She now divides her time between counseling prisoners on death row, and educating citizens about prisons and the death penalty. At a fall 2013 presentation, she noted that one big challenge in the latter work (of citizen education) is awakening people to realities that are actually very near to them–in the prisons in their own locales–but which people are not aroused about because they do not identify with those in prison, nor do they see prisoners in the role of "my neighbor." She also made the following statements, all relevant to social devaluation.

. Poor people are treated as disposable human waste. (This is the devalued role of waste, offal and excrement.)

. At one time, the police in New Orleans placed the code NON on files of certain killings, an abbreviation for "nigger on nigger." (This is an instance of deviancy-imaging via language, and casts the people at issue into the non-human role and/or one of the death-related roles.)

. At a prison in Oklahoma, "death row" (where prisoners condemned to death are held) is underground. (This is an example of negative-imaging via location, of segregation, and of keeping people out of sight and therefore out of mind.)

. In one instance, prison staff made a condemned prisoner paint the execution chamber, in which he was scheduled to be put to death, to "give him some physical exercise." (This is an example of negative-imaging via activities, of casting the prisoner into the object of ridicule role for the amusement of his tormenters, and probably also of just plain meanness and cussedness.)

*A man who was being taken from jail to a court appearance grabbed a gun from one of the offi-cers escorting him and shot two deputies, killing one. This was captured on film, so there was no doubt about his actions. Because the death penalty was not allowed at that time, he could only be sentenced to life imprisonment, and for the past 25 years he has been held in solitary confinement–detoxifyingly called, by the prison system, "special housing." He wrote very movingly of his experience and it was published on the internet. And while his report of living in solitary confinement is certainly horrific, his reflections were entirely about his sufferings and those of his fellow internees, with no word of remorse for having taken the life of another human being–nor has he ever voiced such remorse during his decades in prison. In other words, he has not shown that he identifies at all with his victim and the survivors. This will certainly not cast him into any roles that might improve public attitudes toward himself or other similarly incarcerated men.

Miscellaneous Tidbits on Roles
*According to role theory, some roles become very difficult to escape, and as SRV further notes, some become "life-defining." One such role appears to be the hangman. Capital punishment in Pakistan had been done by hanging until a moratorium on it was imposed in 2008, which the former hangman said had "drained his sense of purpose." Though his own father and grandfather had been hangmen, he found it hard to get used to the job at first, and eventually made his peace by just not thinking about it; now, he is largely desensitized to it. (See also the item on pp. 63-64 on hangings, in the June 2012 issue of this *Journal*.)

Pakistan holds one-third of the world's death-row inmates, though China is believed to carry out the largest number of executions (D. Walsh *&* T. Siddiqi, *New York Times*, 8 September 2013).

*In 2006, a man in Pennsylvania massacred five Amish schoolgirls and wounded five others before killing himself. Both his mother and his widow

have written books about the importance of for-giveness, in which they discuss lessons on the topic that they themselves learned from the goodness of the Amish families towards the family of the shooter. The widow, who has since remarried, said that the words "the shooter's wife" "tried to define who I was," illustrating a role that is severely negatively valued, imposed on a party not for anything the party has done but by attribution alone, and the life-definingness of the role (M. Rubinkam, AP, 2013).

*A 9-year old boy in Nepal was the subject of bullying by other children because his parents were deaf-mutes. Then his parents were enrolled as members of a group that breeds animals, both for sale and to donate to other families to similarly breed and pass on to others. This gave them a valued social role in their poor agricultural community, and then the bullying stopped. Their son said the other children now knew his parents' names, not just their impairments (*Ark*, Fall 2013).

*Dr. Elaine Richardson, professor of Literacy studies at Ohio State University, wrote a memoir entitled "PHD to Ph.D.: How Education Saved My Life," and gives presentations based on this book. The first PHD stands for "Po Ho on Dope" (poor whore on dope), and the second for the academic credential Doctor of Philosophy. The very title is an example of moving from a major devalued role to a major valued role, that competency enhancement was the means to role enhancement, and how a valued role brought with it many of the good things of life.

*Sometimes, casting people even into the non-human and sub-human roles can be very explicit. For instance, a man who admitted murdering his son to collect the insurance money, and who is suspected of murdering his wife as well for the same reason, was pronounced by the sentencing judge to be not fully human (G. Coin, *Syracuse Post-Standard*, 17 December 2013).

*A soldier was badly burned in an explosion in Iraq, leaving him much scarred on his face, neck, and upper torso; he also lost a hand in the explosion. He is now attempting to launch a career as a stand-up comedian, and he includes in his routine jokes at his own appearance (van Agtmael, *Time*, 18 November 2013). From an SRV perspective, there are both advantages and disadvantages to this role aspiration. An advantage is that it enables him to address up-front the first thing that people notice about him, and to do so on his own terms. This is conscious address of something that might otherwise be considered "not a topic for polite conversation," and that could be repressed into unconsciousness, or come out in disguised and perhaps maladaptive ways. Disadvantages are that it carries the risk of reinforcing the object of ridicule role, and he himself risks becoming a one-joke entertainer, where his entire performance revolves around his injuries. Such a routine can eventually get old and attract listeners mainly out of a curiosity to see a kind of freak.

*Here is a peculiar role: there is a community of between 200 and 500 "flamboyant do-gooders who call themselves real life superheroes (RLSH)," who dress in costumes reminiscent of (and often drawn from) comic book superheroes, and who go around–mostly at night–helping people in need by doing such things as giving food to homeless people, and patrolling streets that might be dangerous. They are said to not want credit or reward for doing good, and in order to protect this purity of motivation, RLSH emphasize anonymity, so it is hard to get many details about them. However, they are reported to be "shockingly normal … A little eccentric, but … basically kindhearted people" from all walks of life, according to the author of a book about the phenomenon (Krulos, T. [2013]. *Heroes in the night: Inside the Real Life Superhero Movement.* Chicago: Chicago Review Press). They also report that their costumes give them an advantage, in that they take people by surprise and this reduces the possibility of physi-

cal confrontations with anyone whose anti-social actions the RLSH try to combat. Even the police are happy to have them around as long as they call the police to handle problems (J. Strickler, *Star-Tribune*, 31 October 2013).

*A teenager with Down's syndrome attends a suburban high school. A newspaper article described him as "a drummer in [the school's] prestigious band, an actor in the school musical, a singer in the chorus, and a varsity swimmer," though he has only won medals in the Special Olympics competitions. His classmates voted him Homecoming king in his senior year, and chose him as the winner of a contest among all boys in his school to be "the mayor of West Genesee" (West Genesee is the name of the school and school district). The Homecoming queen says he is one of her few friends who can tell her apart from her twin sister. The school superintendent wrote in his blog that this 19-year old "is a classmate, a friend, a leader, and I would consider him to be the ambassador of change when it comes to total acceptance of everyone." He is also a minister of communion and an altar server at his church, and his mother reported that after high school, he will take some classes at a local community college. For the article, he was also photographed holding one of his numerous trophies, and in flattering attire (C. Hannagan, *Syracuse Post-Standard,* 12 October 2013). To our knowledge, neither the people interviewed for the article, nor the writer of the article, have had SRV training, though almost all the phrasings are in terms of valued social roles. Of course, the transition from school to adulthood, which typically involves work, marriage, and family roles, is often a time in which these school-related valued roles are lost, and new ones are not found or created to take their place.

*There is a long history of efforts to serve handicapped people on farms, apparently reflective of the ideas that they belong out in the country, that being close to nature is so good for them (the latter is probably true for everyone), and possibly that they are close in some way to animals. Of course, farms can be the site and source of some valued work roles for impaired persons, since farm life entails so much work–but cultivating these roles itself requires work. Parents of a handicapped teenager have established two working farms to provide employment for older teens and adults with impairments, with the problematic name of Our Lady of America Farms. The farms raise grass-fed organic beef cattle, and plan to eventually also raise free-range chickens and organic fish and vegetables, the sale of which it is hoped will help the farms eventually become self-sustaining. The work roles for the handicapped helpers so far involve fence-painting and transferring cows among different pastures (Pronechen, 2013). However, making a farm run successfully is a very labor-intensive effort, and it may turn out that the impaired persons do not pull their weight and indeed may require so much supervision as to outweigh their work contribution.

See also the review in the June 2012 issue of this *Journal* (pp. 70-72) of "The Lambs" farm.

*Among the "10 Tips For Students With Disabilities … From Students With Disabilities" issued by a university center for "disabled students" is a recommendation to "stay focused on your career," which can be seen as putting one's academic role, or the role one aspires to after college, front and center. However, the tips also lean heavily on a rights approach and "connecting with others who have disabilities," rather than on interpersonal identification and valued social integration with "non-disabled" students.

Miscellaneous Items

*One aspect of our contemporary society that has profound effects on human services and what happens to devalued people is the post-production economy, mentioned in the earlier item on ADHD. As first explained by John McKnight, in an economy in which fewer and fewer people la-

bor at farming, manufacturing, and similar work that produces something useful or even necessary for life, more and more people are employed in the service industry–and in order to sustain the service economy, there must be people who can be identified as having needs that services can and should address. This results in more and more marginal people being roped in to an identity of service client, so that others can be paid employees of service agencies, and all of this is apt to be done in such complex ways and with such apparent up-front benefits to clients, that it all looks beneficent and the harm it does is well-hidden. An example is that in several locales throughout the US, there are people who are employed to approach the poor and convince them to sign up for the federal Supplemental Nutrition Assistance Program (SNAP), or food stamps, under which they receive a subsidy each month to help with the cost of food. The real but largely unstated purpose of garnering more people as SNAP recipients is to support the economy; as one writer put it, "… cash-strapped Florida, where increasing food-stamp enrollment has become a means of economic growth, bringing almost $6 billion each year into the state. The money helps to sustain communities, grocery stores and food producers" (E. Saslow, *The Washington Post*, 28 April 2013). But, the author also noted, increasing enrollment "also adds to rising federal entitlement spending and the US debt."

Also problematic is the image loss that signing up for food stamps inflicts on those people. There is the up-front benefit–but the long-term costs are being registered and known to the imperial authorities, and having the devalued or at least marginal identity of food stamp recipient. To many of the elderly, self-sufficiency is a very important value, and to them, it is therefore better to be poor and hungry than it is to be a recipient of government benefits.

*A cover story claimed "There are no bullies, just children who bully" (*Teaching Tolerance*, Fall 2013, no. 45). Unfortunately, there are bullies, in that eventually the activity of bullying others gets converted–certainly in the minds of recipients of the bullying, and of observers, and quite possibly in the minds of those who do the bullying–into the bully role. However, making the distinction between the activity of bullying and the role of bully certainly does help to create a positive mind-set and more positive expectancies in teachers and others who are in service roles vis-à-vis such children, and conveys the optimism that a child can stop bullying and leave the bully role.

Interestingly, videos that are widely shown in schools as "anti-bullying" educational strategies have turned out to be prompting suicides by children who see them and who have been the victims of bullying. This is because the videos showed pictures of children who were bullied and committed suicide in response; the viewers, who are mere children themselves, see this as a way out of their pain and as models to imitate. In fact, the research on bullying prevention programs is very mixed on their effectiveness. One review stated that such programs could reduce bullying by 20%, and another that such programs were associated with an increase in bullying in the school. (M. Pearce *&* M. Mason, *Los Angeles Times*, 3 November 2013).

*Wu, C. (2012). *Chang and Eng reconnected.* Philadelphia, PA: Temple University Press. The author, a professor of American Studies at the University of Buffalo, gave a presentation on her book in which she interprets Chang and Eng (1811-1874), the original "Siamese twins," as part of the "myth and symbol school" in American studies: they serve as a myth, or symbol, of something important in American history and ideology. That is, the idea of two bodies, separate but connected, is a metaphor for American identity, e.g., in the tension between individuality and community.

Chang and Eng were duck farmers in a small village in Siam (now Thailand) who were brought to the US by an entrepreneur in 1830 on a five-year contract. They were to perform and be shown

all over the country (they travelled in Europe as well), but when the contract period was over, they remained in the US and became naturalized citizens at a time when Asians were not permitted to be naturalized. They bought land in the South, an estate that came complete with slaves, and became gentleman-farmers. They wed two sisters, and had 22 children between them. Their descendants continue to hold a family reunion each year that is attended not only by descendants but also by writers and media people, whom the family allow to attend so that the family can control somewhat the story(ies) that get told about their ancestors.

According to Wu, Chang and Eng became an actual metaphor, employed by political cartoonists such as Thomas Nast (who depicted "Labor" and "Capital" as attached at the breast, just as Chang and Eng were), and Theodore Geisel, later Dr. Seuss, who similarly depicted "America First" and Nazism as connected by a "Siamese beard."

*Thomas, W.H. (2004). *What are old people for?: How elders will save the world.* Acton, Mass.: VanderWyk *&* Burnham. This book was given a lengthy review by Judith Sandys in an earlier issue of this *Journal* (December 2009). However, I have a few comments to add. The author is the founder of the "green house" movement to re-make nursing homes and other residential options for elderly people. As noted in previous columns, this movement advocates many things that would be consistent with normalization and Social Role Valorization, including small family-like settings for just a few people; residents having their own individual spaces but coming together for family-style meals cooked in a normative kitchen by people who know them and have continuity of living with them; and residents having greater control over their lives and their schedules. It does not, however, address the centrality and importance of valued social roles. The "green house" movement is also sometimes referred to as "the Eden alternative," and is described on pp. 177-274 (out of a 370-page book). The name "Eden alterna-

tive" and the book's sub-title are both reflective of the author's vision that it is actually possible to overturn both the devaluation of aging and of elderly people, and the current nursing home system. There is training, more writing, and consultancy available on how to implement "green house/Eden" living for the elderly, including how to change already existing nursing homes to conform to this model. The majority of the book consists of the author's ideas on the sources of the devaluation of old age, and what this devaluation is reflective of.

The author uses the term "declinism" to capture the devaluation of physical and mental decline that so often accompanies old age. He proposes instead not only accepting these declines, but seeing them as containing something positive, and as constituting a separate and valuable stage of life that he calls "elderhood," in contrast to childhood and adulthood.

The author notes that the establishment of Social Security-type programs (also called old age insurance in some locales) changed the nature of obligations that the young have/had towards the old, making it a strictly material, monetary obligation, whereas before, it had been broader and had encompassed social and moral obligations as well.

At the beginning of the 21st century, the US had three times as many nursing homes as hospitals—"three thousand more … than McDonald's restaurants" (p. 157). Of course, these vary widely in size, quality, and governance, but the figure is certainly indicative of society's desire to put away its elderly people.

*Remember the item in the January 2014 column of this *Journal* about the commercial/business model of the family? Well, a Toronto (Ontario, Canada) program for "family caregivers" of people with dementia gives them practical skills to address problems such as feeling physically and emotionally drained, and dealing with medical professionals. The article about it

referred to husbands and wives who "provide home-based care" for their spouses (S. Ubelacker, Oct. 2013). A more role-valorizing way of putting it would be to say, husbands and wives who are living out the "in sickness ..." part of their marriage vows, or who are taking care of their loved one at home, or whose spouse still lives at home even while he or she is declining. "Home-based care" sounds like a legal/funding category, not the way ordinary people would talk about their lives. For that matter, "caregiver" too is a "service-y"-sounding term, comparable to "parenting" instead of "child-rearing."

Relatedly, the US state of Illinois has been trying to force into a labor union anyone who provides home care to a relative, on the grounds that because such persons receive money from the government (in the form of Medicaid), they are government employees and must join a government employees labor union, pay union dues, etc. This would include parents who take care at home of their impaired children (G. Will, Jan. 2014).

*Apparently, it is not uncommon for the police to stop people who "look like" they are homeless vagabonds and harass them. In one recent instance, the police simply took such a man's identification card; they told him that because it had been issued by another state, he "would not need it here." Of course, without identification, it is extremely difficult for people to obtain all sorts of services and benefits.

Limitations of SRV

*SRV, like any human service theory or approach, has limitations. In leadership-oriented Introductory SRV workshops, these are very briefly reviewed at the end of the workshop, but they are only given extensive coverage in advanced SRV training–which, to our knowledge, has only been presented once. Perhaps we will write these up for an article in a future issue of this *Journal*. However, one limitation that is mentioned repeatedly throughout introductory SRV training is that the connection between holding valued roles and receiving the good things of life is only probabilistic: there is no guarantee. So, even with a number of valued roles, bad things can still befall people. This limitation may turn some people away from SRV–but if so, then to be logical, they should also turn away from any and all approaches that do not both guarantee and deliver success every time, since every human scheme has its limitations. Examples of just this limitation are found in the two stories below.

John Lindsay came from a middle class family, but went to expensive private schools, graduated from Yale University and its law school, and was handsome and debonair. For eight years in the 1960s-70s, he was mayor of New York City. However, when he was in his 70s, he had a serious illness (Parkinson's disease) and no health insurance. The problem was that when he left office in 1973, he had not held the office of mayor long enough to qualify for a city pension, nor had he worked long enough at various law firms, which he did subsequent to being mayor. In his 60s he had two strokes and heart trouble. As a result, his speech was slurred, he could not read, nor walk without help, though everyone still commented on his poise. However, his former valued roles enabled at least some way out of his plight, in that he was appointed to a largely symbolic post, in which his duties were "largely advisory," and for which he received a modest salary (though even modest is more than none) and was listed as working just enough hours to qualify for health insurance (AP, June 1996).

So, as we also point out in SRV teaching, even if the application of role-valorizing measures only makes a party's life less worse than it otherwise might have been, that benefit is still worth the effort of finding valued roles for a party to fill, and conveying positive role messages about the party.

Similarly, an article, and a documentary film, "The Price of Gold," marked the twentieth anniversary of the attempt by one high-ranking US figure skater, Tonya Harding, to ruin the chances

of her competitor, Nancy Kerrigan, by commissioning someone to whack Kerrigan's knees. This did occur, but Kerrigan recovered and won the silver medal at the 1994 Olympics in Norway; Harding also competed there, but did not win a medal. The SRV-relevance of the story is that Harding came from a poor background (a "broken home"), and the role of international-level competitive ice-skater was such a valued one that it could have been "her ticket out of the gutter." She was very athletic (the first American woman to land a triple axel in competition), but she was not as pretty as Kerrigan who "looked like she was wealthy," and so Harding was not recruited by corporate sponsors for endorsements that bring in money to pay for costumes and promotion, and that could have supported her after the Olympic games were over. Not having won a medal and without product endorsements, Harding's ice-skating career was over (A. Hess, *Slate*, 19 January

2014). So, even the valued role of Olympic contender was not enough to bring Tonya Harding many of the good things of life that it has brought to others–especially since by then she also held the devalued roles of poor loser, bad sport, and conspirator to bodily harm. Nor was the valued role enough by itself to bring many of the good things of life without the type of personal appearance that was expected to accompany the role. But, would she have had more or less of the good things of life had she never had the valued ice-skater role? ∽

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