

The SRV JOURNAL

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The SRV JOURNAL

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Statement of Purpose:

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

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

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

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

Editorial Policy:

INFORMED & 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 (see this issue's training calendar), by studying relevant resources (see the next page of this journal), or both.

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

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A Brief Description of Social Role Valorization

From the Editor

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

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

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

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

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

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

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

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

RESOURCE LIST

- **A brief introduction to Social Role Valorization**, 3rd (rev.) ed. Wolf Wolfensberger. (1998). (Available from the Training Institute at 315.473.2978)
- **PASSING: A tool for analyzing service quality according to Social Role Valorization criteria. Ratings manual**, 3rd (rev.) ed. Wolf Wolfensberger & Susan Thomas. (2007). (Available from the Training Institute at 315.473.2978)
- **A quarter-century of Normalization and Social Role Valorization: Evolution and impact**. Ed. by Robert Flynn & Ray Lemay. (1999). Ottawa: University of Ottawa Press. (Available from the Training Institute at 315.473.2978)
- **Social Role Valorization and the English experience**. David Race. (1999). London: Whiting & Birch.
- **A brief overview of Social Role Valorization**. Wolf Wolfensberger. (2000). *Mental Retardation*, 38(2), 105-123.
- **An overview of Social Role Valorization theory**. Joe Osburn. (2006). *The SRV Journal*, 1(1), 4-13.
- **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.
- **A Social Role Valorization web page** can be accessed at: <http://www.socialrolevalorization.com/>

FROM THE EDITOR

PLEASE NOTE THE CHANGE OF DATE

The 5th International SRV Conference will now be held from September 21-23, 2011 in Canberra, ACT, AUS. For more information, please email jarm@socialrolevalorization.com.

NEW ITEMS & FEATURES IN THIS ISSUE

Please check out the new items and features in this issue. We have started a guest column, with the inaugural column contributed by David Race (p. 5). If you have ideas for guest column topics, please let me know at journal@srvip.org. We also are starting a new column on the topic of writing and SRV dissemination (p. 47).

See below for our new focus question, which will change with every issue. We will be publishing your responses.

For selected articles, we will publish discussion questions (pp. 70-71) as a way of promoting deeper learning and engagement with SRV.

Also, look for the online notice which will indicate that you can also download that item from our website: **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Regards,
Marc Tumeinski

SRV FOCUS QUESTION

BEGINNING WITH THIS ISSUE, we will publish a focus question & invite you our readers to submit a 200-300 word response to the question. Commentaries on the question will be published in the following issue. General advice: write clearly; focus on 1 or 2 most important points; share your opinion, backed up by evidence &/or logical argument; incorporate SRV language & concepts.

All submissions will be reviewed for suitability for publication. Note that submissions are subject to editing for length, clarity & accuracy; authors will have final approval. Please email your answer to journal@srvip.org or mail to *SRV Journal*, 74 Elm Street, Worcester, MA 01609 USA.

QUESTION

Analyze how and to what degree interpersonal identification between service recipient and server is affected when the server is trained to use restraint techniques (physical, mechanical, chemical) and/or actually uses restraint.

At the Risk of Having a Valued Life: Two Stories Illustrating a Trend in the UK

David Race

Introduction

THIS COLUMN WAS ALMOST at the point of completion, when a new edition of 'Speak Out,' a small circulation newsletter compiled by Paul Williams, one of the key people involved in developing normalization and Social Role Valorization (SRV) in the UK, arrived in the post. Its final paragraph was so relevant that I quote it as my opening thought (full copies of the newsletter are obtainable by emailing paulgwilliams@btinternet.com).

Paul wrote "Isn't it extraordinary that while 'control freak' bureaucratic processes were increasing on a massive scale to avoid any risk at all in social activities and human services, financial institutions were being allowed to gamble the world's resources on the most risky uncontrolled ventures with disastrous results for all of us."

What follows could be summarised by Paul's words, and is a reflection on one aspect of recent developments of service policies in the UK. These policies, as I spoke about in a paper at the 2003 International SRV conference in Calgary, and in more detail in my comparison of seven countries in the book 'Intellectual Disability–Social Approaches' (Race, 2007), could be said to have been influenced more than most by the development of normalization and SRV teaching in my country. What I also mentioned in both of those writings, however, and elsewhere, was the irony of policies and statements of principle at national level in the UK (especially England and Wales) being com-

patible with, even sometimes led by, SRV ideas, but how other forces were in tension with such policies and statements being put into effect locally, affecting their chances of producing valued lives for vulnerable people. These forces relate especially to three things, in my view. **First**, the way funding is rationed at the local level in the UK. **Second**, to the divide between the various commissioning and providing agencies, which includes a significant difference in political control between the National Health Service, with political control at Westminster, and Social Services Departments, with political control in the Local County and City authorities. **Third**, and most significantly to this column, the developing culture of personalising blame for service failures, through an ever more intrusive and witch-hunting media.

The first two forces have led, in my view, to a sharp contrast between the principles, set out in the 2001 government White Paper Valuing People, of 'Rights, Independence, Choice and Inclusion' which, whatever the detailed controversies about them, would at least be familiar to SRV adherents, and their implementation in practice. This is especially true, again in my view, of the developing notion of 'personalisation,' now applied across all service receiving groups by central government, and intended to give such people control over their funding, and, in the words of one key agency in this area, enabling them to have 'a

life not a service' (see www.in-control.org.uk for details). With a strong input from a number of people formerly involved with the normalization/SRV movement, this policy has been signed up to by all relevant government bodies in a 'concordat' published in late 2007 and has to be implemented by 2011. Yet the two stories I will relate below indicate, to me, a totally different response at local level, with notions of personalisation being pushed into the background by budgetary concerns, professional pride and self-interest, and above all the fear, that the third force above, the 'blame culture,' has engendered in public bodies, especially local Social Services Departments. Both are ongoing as this is written, with the involvement of the courts in one case, and thus are anonymised, with no details given other than those already in the public domain.

Risk Assessed Friendship – The Intentional Community Story

THIS STORY CONCERNS a faith based intentional community; independent, but part of a much wider network of such communities, committed to sharing lives in a community setting between people with intellectual disabilities (to use the most currently accepted term internationally) and their fellow community members. Though originally a totally voluntary commitment on behalf of the non-disabled members, exigencies of costs in the various countries in which the communities operate has meant that, in some cases, state funding has had to be sought. Over the years, this has meant a lot of soul searching in such communities, but on the whole they have maintained a considerable degree of the original commitment to life sharing, and to a community based on a shared set of values, strongly influenced by religious faith, though not one particular version of that faith. One of the other ramifications of the development of such communities is that not all those involved now live under the same roof—indeed some of them have deliberately moved the core communities from larger buildings to

smaller ones, listening to ideas such as normalization/SRV with regard to segregation and congregation. There is therefore a situation where the development of relationships between disabled and non-disabled members of the communities is not as confined as it might once have been to the physical building in which the community is based. Given the core values of life sharing and equality of status of members of those communities—already threatened by the notion that the non-disabled members were 'staff' paid to be with people—a further tension was recently introduced by the funding Local Authority, whose officers, in their inspectorial role, claimed that the invitation by community members who did not live at the main site to some of the disabled members to visit them in their own homes was counter to the 'protection of vulnerable adults' policy of the authority, and should be prohibited.

The community has entered into lengthy negotiations with the authority over this, and produced a 'personal relationships policy' adapted from one already in existence in another community in the network, which received a positive response from a number of national and local advisers in the intellectual disability field. It still, however, seems to be having difficulty in persuading the commissioning authority to accept that it is part of the ethos of the community that an equality of value includes an equality of relationship opportunities. Of course this is not to say that there should be no concern over how relationships develop, and over the perennial issue of how equal the power is in the different relationships in intentional communities, but this is something that this community, like all in its worldwide network, is only too aware of. Their efforts over the years, in fact, have been to wrestle with the work of walking alongside those who, in SRV terms, have been subject to the 'wounds' of devaluation, and they, like many others who have attempted to do so, know that it is not something that is either quick or able to be put into checklists.

It seems that fear of persecution by the media has led the caring professions to attempt the impossible, to codify into a set of rules such unfathomable subjects as love and friendship. In the next story that fear seems to have produced even more dramatic action.

Risk Assessed Parenting – Calling the Police ‘Over a Cup of Tea’

I HAVE SUGGESTED THAT the actions of the Local Authority in the story above is the fear that if ‘something went wrong’ in a relationship and it came to the attention of the media, they would be the subject of the scapegoating and witch-hunting that has become a routine feature of that media, including its dealings with the UK service world. A week before I became aware of the next story, the latest and most strident example of this came in what is referred to as the ‘Baby P case.’ Those interested can look this up, as many pages of newsprint and electronic comment have been expended on it, but the basic details concern the conviction in late 2008 of two people for the killing of a seventeen month-old child. Though the mother had deceived various workers over a major part of the child’s life into believing that she was bringing it up alone, she had in fact shared a house with several men, including one who had inflicted a number of physical assaults on ‘Baby P’ eventually resulting in his death.

Those, as I said, are the basic details, but how the media reacted is the force behind the fear at the heart of both of my stories. Baby P had been on the ‘at risk register’ throughout his short life, and thus other agencies had been involved, including the police—who at one point had sought an arrest of the man concerned, but it had been apparently not followed up as being a low priority—and also a doctor who failed to diagnose a broken back in Baby P only a few days before his death. It was the Social Services Department, however, and its Director in particular, who were then the subject of the media witch hunt. Details of the Director’s salary were published, members of her family, in-

cluding her elderly mother, were approached for their views on how the Director had ‘let Baby P die’ or even, in the words of death threats that she received, had ‘killed Baby P.’ The government minister, in breach of all normal dealings between national and local government, then effectively sacked the Director, and responded to strident calls from the opposition to send in a whole replacement council by pressurising various other key figures to resign. As this is written, the Director is pursuing a case for wrongful dismissal, at the risk of yet more abuse from the media if she, as is likely, receives some form of compensation for being dismissed without due process.

That case, as I said, took place a week before I was made aware of my second story, and so the events of the story had happened prior to Baby P. Because of Baby P, however, the actions of another authority over-reacting to a risk became the ‘hook’ for the media to get involved. The story concerns a young man in his forties, with quite severe physical and intellectual disabilities resulting from birth trauma, who had been brought up by his parents, and lived with them all his life. During that time his natural mother had died, his father married again, and then, a few years ago, that second wife died. The young man’s father continued to look after him, and began a long process of achieving funding for a rota of carers to do most of the physical caring involved, combined with continuing attendance at a day programme run by the local Social Services Department. In the summer of 2008, the day centre referred the young man for an assessment by a speech and language therapist (SALT) as part of a review of his care. Because of the way in which services are organised in the UK, one of the forces noted above as an issue for the implementation of more valued lives for people, this had to be carried out by a SALT from the local health agency. They sent a newly qualified locum SALT, who came to the young man’s house to do the assessment. What happened then is still subject to court proceedings, and disputed, but the agreed facts are

that the SALT told the young man's father that he needed to add a thickening agent to his food and drink, as they were already doing at the day centre. Because of his disabilities, the young man had always needed his food cut up, but other than that no issues of swallowing, the basis of the SALT recommendation, had arisen. After trying the agent, and with the young man clearly indicating his dislike of it, the father did not agree with this assessment, and continued to feed, or allow him to feed himself, food that was cut up or partially liquidised, and ordinary liquids to drink, without the thinning agent. A month or so later, a senior social worker, accompanied by a police officer, came round to the house, and threatened the father with arrest if he did not comply, on the grounds that he was 'putting his son's life in danger.' He responded angrily, and ordered them out of the house, with the result that the local authority applied to what is known as the 'Court of Protection' to have the management of his son's affairs taken out of the father's control. That case is ongoing, as is a counter claim by the father regarding the actions of the local authority, and therefore no definite outcome can be reported, but at least one piece of evidence in the public domain is an independent SALT assessment, provided to the father by a much more experienced practitioner, which gives an almost directly opposite view to the other one, and in fact makes a number of recommendations about increasing the young man's capacity to feed himself.

The point of adding this story to the first one is not to get into a technical argument about feeding disabled people. Instead, it is to contrast, as with the first story, the degree to which local authorities and professional groups are prepared to go to avoid being sued and/or publicly pilloried, as compared to the lengths they are prepared to go to implement the 'personalisation' agenda. The legal representation in the above case alone would easily amount to more than the cost of the young man's care budget for a year, and the amount of officer and care staff time taken up

with the paperwork alone involved in the first story far outweighs the time given to attempting to get personalised solutions for the people involved with the community. Ironically, because there was a degree of choice of the core members in belonging to that community that went back a number of years, had the local authority been prepared to include those people in their 'pilots' of personalisation, it is very likely that their individual budgets would have been spent on remaining where they were. That option was not offered, however, since the community, along with a number of other services that were set up when people came out of the large hospitals and thus benefitted from additional funding, is now being required to submit a 'tender' to provide services for its members, which in theory could result in the community being closed. Since the other force mentioned above as hindering the high ideals of national policy, namely the allocation of funding at local level, has now come into even sharper focus with the recession, then it is not hard for the community to get the message that cost, rather than quality, let alone something as unquantifiable as building a community around a shared commitment to a set of values, will determine the fate of their members.

So we return to Paul Williams' words with which we opened. The primary goal of SRV is for the 'good things of life' to be afforded to vulnerable people. It seems that we have allowed other people's definition of what that is—ultimately a financially quantifiable definition—to dominate our thinking, to the point where those 'good things' listed by Wolfensberger and his colleagues (including, pace our stories, 'a place to call home,' 'friends,' 'family or small intimate group,' 'absence of immediate threats of privation,' 'to have a say in important issues affecting one's life') take second place to the maintenance of professional and financially driven power. If the credit crunch has taught us nothing else, should we not learn that what is important in a valued life are not things that can be quantified, especially in monetary

terms. Those are the things for which, it seems to me, it is worth taking a risk. ☺

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Wolfensberger, W., Thomas, S., & Caruso, G. (1996). 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. *SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Rôles Sociaux*, 2(2), 12–14.

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PEER-REVIEWED ARTICLES

ISSUES OF THE SRV JOURNAL occasionally include a section of double blind peer-reviewed articles. Full-length manuscripts on research, theory, or reviews of the literature relevant to Social Role Valorization (SRV) are invited. These articles, with no identifying information about the author(s), will be sent by the Editor to appropriate experts for review of academic merit and relevance to SRV theory and application. Reviewers will be drawn largely, but not exclusively, from the editorial board. It is anticipated that the review process will take two to three months, at which time the Editor will communicate directly with the lead author regarding the outcome of the review process. Manuscripts may be accepted as submitted, may be accepted contingent on revisions, or rejected for publication. The final decision as to whether or not an article is published rests with the Editor.

The average length for peer reviewed articles is 6000 words. Authors should submit articles as an email attachment. All identifying information about the author(s) should be included in the body of the email that accompanies the attachment, not on the attachment itself. If at all possible, articles should be submitted in Microsoft Word. They should be double-spaced and in 12 point Times New Roman font.

Articles should be sent to the attention of Marc Tumeinski, The SRV Journal, journal@srvip.org.

Concluding Comments at the 2nd (1999) & 4th (2007) International Social Role Valorization Conferences in Boston, Massachusetts & Ottawa, Ontario

Wolf Wolfensberger

THERE HAVE BEEN FOUR INTERNATIONAL conferences on the principle of normalization and/or Social Role Valorization (SRV). The first was in Ottawa, Ontario, Canada in 1994, followed by Boston, Massachusetts in 1999, Calgary, Alberta, Canada in 2003, and Ottawa again in 2007. At the 1994, 1999 and 2007 conferences, I was asked to make the concluding remarks. The 1994 ones were published (Wolfensberger, 1999b). Here, I present the 1999 and 2007 ones together, because they bring out that some of the same issues came out in both conferences, and some of the same challenges were raised to participants about teaching and interpreting SRV, and realism about SRV implementation. I have edited both presentations to convert them from speech to manuscript format.

Concluding Comments to the 1999 International SRV Conference

I WILL DIVIDE MY COMMENTS into two domains. First, my reflections on this event:

1. It has been enormously useful, beyond all measure. It got people to prepare presentations, to think about issues, to write on them, to present on them, to respond to the presentations of others.

2. We all learned leaps and bounds. As in SRV workshops, once they are over, one tends to forget the hardships, such as the long hours, the heat wave we had, etc., but one remembers much of

what was learned. Even the sharpest minds here have, I wager, learned a lot. I learned something from every presentation I attended, and sometimes I learned a lot.

3. I also learned some things that need to be learned yet by some of the presenters.

a. One is that some speakers need to translate their sometimes powerful lessons into SRV language. For example, in telling about the lives of wounded people, one needs to give names to their wounds, their roles, etc., or at least cite a publication for more information on these. For instance, one needs to spell out the wounds of a victim to the audience, and the connections among them. That is, instead of saying about someone “he was rejected, abandoned, brutalized,” etc., one should say something like: “he was rejected; then people withdrew from him and he became isolated and alone; because these things had happened, he had no protectors and advocates; and because of this, powerful parties were able to do brutal things to him,” etc.

Relatedly, in the third edition of the SRV monograph (Wolfensberger, 1998), I spell out that one needs to translate people’s activities, life experiences, etc., into role terms for others. In the same way, several presentations needed to spell out the SRV relevance of their material, and not take it for granted that the audience would get it.

b. I also noted that people are sometimes confused about the difference between identity and

role. After all, people who share an identity can occupy different roles. For example, being male, or being a Buddhist, are identities upon which one can graft or craft many different roles. We need to do a little more work on this, perhaps in Advanced SRV teaching. This is a relatively new pedagogy that eventually needs to become second nature to us. One possible exercise along these lines is to get a “story” of some devalued party (e.g., from a newspaper) and assign it to someone to rewrite in SRV terms.

The role theory material in the Flynn and Lemay (1999) book (e.g., Ray Lemay’s chapter [Lemay, 1999]), in the SRV-10 workshop, in David Race’s (1999) book, etc., needs to become second nature. Some people think that this stuff is too advanced, but a graduate of an Introductory SRV workshop should at least have some appreciation and skill in it.

c. Another observation relates to something Darcy Elks said in her presentation, about the need for teachers to evolve a teaching style that fits their own identity. The same is true of taking other actions, pursuing change, advocating, etc. Maybe some people are more comfortable with using tools other than SRV for pursuing one of these things.

4. Next, a clarification in response to several comments by various people, including John O’Brien. By identifying the core empirical propositions of SRV, I was not proposing that one should teach SRV as consisting of such disembodied propositions. But clarifying what the “religious” decisions are is one way to bring people to decision, and maybe more explicitly so than when these are left implicit. Rather than implying that the religious issues should not be brought in, I meant to actually sharpen the questions of when and how one should bring “religion” in, because one cannot do without it.

5. There have been extremes in history in regard to research and empiricism, which is relevant to our discussion on SRV’s ties to empiricism. One has been a hyper-technical, narrow, blind, strictly

“research” approach to truth. But the other extreme has been to merely tell positive “stories,” to do only “qualitative” research, and to emphasize the constructed nature of reality. Both are very problematic extremes.

6. I wish we could have congresses like this every three years instead of every five years, though I don’t know if this is feasible.

Now we come to the second part of my remarks, namely, my thoughts about the future. In these, you may be disappointed.

1. My views and predictions have not really changed since my concluding remarks in Ottawa in 1994, which you can now read in the Flynn and Lemay (1999) edited and updated proceedings book. I reread them last night, and was astounded at how little difference five years have made. Here are a few things I said then and would still say.

a. A lot of normalization and SRV have become, or are becoming, conventional wisdom.

b. One amazing thing about some normalization/SRV notions becoming conventional wisdom is that some of their elements that are widely exalted in the professional literature are not being credited to normalization or SRV. Normalization concepts coined between 1969-1973 are attributed to writers of the 1980s who are from outside the normalization culture. TASH (The Association for Severely Handicapped Persons) has been the foremost “inclusion” proponent, but only a tiny percentage of its publications mention normalization/SRV, or publications on these topics. Recently, one of the foremost inclusion leaders did mention “valued roles” as a goal, but without mentioning SRV.

2. I foresee no change in the indifferent, ignorant, or outright hostile stance of academia to SRV.

3. There is still vast lip service to the principles, and only modest internalization and application thereof.

4. The forces counter to everything that is good, true, and beautiful are becoming ever stronger, bringing about a collapse of society, and of civilization itself. Among other things, we are witness-

ing the following: (a) the commercialization of human services; (b) what I call the post-primary production (PPP) economy, which has a vested interest in high rates of dependency, sickness and incompetency; (c) family collapse; (d) decommunitization; (e) a collapse of comity and polity; (f) self-centeredness rather than altruism; and (g) a rise in decadence. All this is seen in the collapse of virtually all societal institutions (e.g., see the Table in my last chapter (Wolfensberger, 1999a) of the Flynn & Lemay book). And here, I will read from pp. 499-502.

However ... there is much that anyone can do in their personal lives outside of formal structures. But, of course, to the extent that community (including the family) is collapsing within society, even the good that can be done in the informal domain will be a drop in the bucket as compared to the need, which will get bigger as societal collapse progresses. And in a collapsing society, there are simply not enough people to role-valorize all the people who need it, nor will there be enough good things available to convey even to those in valued roles ... (p. 499).

Except in ideological fantasyland, there will be no army divisions, no air forces, and no navies of retarded people, of senile people, of blind and deaf people, of people in wheelchairs, and so on. When polity and comity collapse, these classes will not be the ones who end up in possession or command of the wealth, the communications system, the armies, the cannons, the planes, the ships, the ammunition, or the food depots. Instead, these people will be in the same situation in which they have always been throughout history, and their only securities will be in whatever deep relationship commitments have been made to them by others, and especially by people who do have competencies and/or resources, including

those who are willing to share their last slice of bread with them (p. 500).

*One of the most positive developments in the last few years has been the establishment of largely informal bodies devoted to the promotion and safeguarding of SRV and its dissemination. Of greatest promise has been the establishment and evolution of the aforementioned North American SRV Council ... and several members, including myself, have been stimulated by it to expand and refine SRV theory, and to write on various topics related to it. Stimulated by the Council, the new bilingual **International SRV Journal** was launched in 1994. (It has since been replaced by **The SRV Journal**.) Also, it would have been difficult to hold this conference without the Council, or to hold it at the same level of quality. However, most of all, I see the SRV Council as one of the major safeguards on SRV work for some years to come.*

Also ... recent SRV teaching ... has increasingly emphasized ... that even where the structures fail, those with SRV knowledge will have many things to fall back on in their human relations that they might otherwise not have known; but ultimately, how one comports oneself in dire circumstances will be more determined by one's religion, one's character, and one's personality. But many of us have been strengthened in all three of these through our engagement with Normalization and SRV, and our efforts to teach and promote them (p. 502).

5. This brings us to the problem of "hope." The problem is that the word does not mean the same thing to modernists as it does to others. What "hope" means to one depends very much on what one's religion is.

6. I now see the initiation and maintenance of voluntary groups that will undertake to protect SRV and SRV training as being of the greatest

importance to the future of SRV, for the following reasons.

a. The founder figures of normalization are fading: For instance, Bank-Mikkelsen is now deceased, Gunnar Dybwad was too ill to attend here, and Bengt Nirje (who also was not here) and I are getting up in years. Even the second-generation figures (of which many are here) are getting very gray.

b. The very roles such as I once played seem largely passé in our culture, with its negative attitude towards leadership and authority.

c. People now, a generation later, are more willing to embrace gurus than to enter into a leader-follower relationship, due to the evolution of radical individualism and what goes with it.

d. Some people may be willing to function in collective action, though others will not do even that because they want to be free-standing “god-lets.”

e. Since academia has been doing so poorly vis-à-vis SRV-related concept development and theory-building, and tying all of this to relevant social action, the various SRV groups around the world seem to be the only hope for maintaining some integrity to the ideas, and to an active linkage of ideas to application.

f. People who have the talents to become contributive members of such groups, and who want to see SRV theory and an SRV culture preserved, should make all sorts of sacrifices to join, or even found, such groups, or at the very, very least, to support them. Otherwise, one is first using and benefiting from the efforts of such groups without having reciprocated this debt; and secondly, one will suddenly find that what one wanted to see promoted is no longer being promoted effectively, because of attrition in and by such groups.

That is also one more reason why I see events like this conference as so important, both as a stimulus to such groups, and as a medium for maintaining some cohesion and continuity to the ideas and their link to action.

There are other ideas and movements that also have great merit, but one would be hard put to

identify any that have generated as many moral actors, and radical commitments. It is an irony that one can say that for a secular movement that cuts across all belief systems. After all, we include people ranging all the way from dyed-in-the-wool atheists and agnostics, to people of several different religious faiths in the usual sense of that word—while at the same time, the religious bodies and orders, and religious human services, have almost all thrown in with the imperial and PPP service system.

We also need to remember that a culture such as the SRV culture needs to seek continuity because—as parents of handicapped persons sometimes say—“we cannot afford to die,” because the service scene is so bad. And people such as we—if we are not family members ourselves—are among their few allies.

7. One of the biggest drawbacks to our growth has been lack of institutional support. At the beginning of the normalization era, there was such support for training or dissemination, as from the President’s Committee on Mental Retardation that published *Changing Patterns in Residential Services for the Mentally Retarded* (Kugel & Wolfensberger, 1969), the state of Nebraska, the state of Pennsylvania, the National Institute on Mental Retardation (now the Roehrer Institute) in Canada, and for a period of time, the state of Massachusetts. Even many of these supports were fitful, and only partially useful for developing leadership and trainership.

Right now, North Carolina is one of the strongest in terms of institutional support for training, and it is therefore extremely urgent to use this support to develop especially trainers. This window is apt to be open for only a short time, maybe two years, and we have to take advantage of it while it is there.

8. One new obstacle is that promising trainer-candidates are being chewed up by other entanglements, mostly of a PPP nature, such as going to meetings, doing paperwork, responding to their pagers and all sorts of crises, so that they can’t get away for training—or think that they cannot.

9. One challenge is that we need to not only be with devalued people, but also be opposed to the culture of modernism which is such an enemy of devalued people. But when devalued people themselves are modernistic and decadent, then that creates a big dilemma of where to stand.

10. Thus, I see the pursuit of the good life for societally devalued people via role-valorization as most fruitful on the personal level, and on the level of small social systems and usually small service efforts. For instance, in the Liberation workshop that we will be conducting after this conference, we will emphasize the importance of extra-structural commitments to devalued people. In fact, many of the success stories we heard at this conference have been of this nature.

However, even to recruit persons for action on these levels through training, one needs leaders and trainers. After all, both research and experience have shown that the quality of leadership is one of the single biggest predictors of the success of a movement.

In his concluding reflections, poesy was recommended by John O'Brien as a way of thinking and discoursing about issues, and poesy also includes images. But poesy can be a very two-edged thing. It is probably easier to offer poesy without truth than the other way around. For instance, quoting Homer at (Yugoslavian dictator) Milosevic won't get one very far—and the Serb psychiatrist-butcher of Bosnia whose name I cannot pronounce was an expert in literature. Similarly, verse and song were used to great effect by the Nazis.

But one image that may be very helpful for us is one you have probably all seen in recent weeks, of the Kosovar refugees carrying their feeble people—old grandmothers and handicapped relatives—in wheelchairs, on donkey back, carts, and even in wheelbarrows and on blankets, over the mountains through the deep snow, at immense trouble and cost. This is the mentality and practice we need to embrace and promote. And indeed, what one will find in the SRV culture is (a) many moral

actors, who are (b) seeking truth and who (c) often make radical commitments and sacrifices.

Concluding Comments to the 2007 International SRV Conference

I UNDERSTOOD MY CHARGE to be to reflect on the conference as a whole. However, not even I was able to be at all of the concurrent sessions at the same time. Therefore, my reflections will have to be selective.

However, before getting into my topic, I wanted to cover a bit of history, and one historical offering I want to make is to pay a tribute to some of the pioneer figures in the normalization movement.

The earliest figure was Niels Erik Bank-Mikkelsen, once he became director of the mental retardation services of Denmark. Among his contributions, I want to point to two.

1. Creating physical environments for retarded people that were analogous to those of typical Danish citizens, even if the environments were still institutional ones. Thus, institutional living rooms would look like ordinary Danish living rooms. Institutional bedrooms would look almost like Danish bedrooms, etc. However, he was not opposed in principle to congregating retarded people in large numbers in normalized institutions or special schools.

2. Raising the standard of living of retarded people to that of a middle class level. This implied getting money and objects to them so that they could acquire or have possessions, dress nicely, go on vacation trips, etc.

I believe that in these two measures, Bank-Mikkelsen largely saw and sought the answer to the dehumanization of retarded people of the previous 100 or so years. This mistreatment was abhorrent to him, to the point that after he had seen some of it in American institutions, he wanted to visit no more, and delivered himself publicly in the US of his famous statement that cattle were treated better in Denmark.

Obviously, just these two practical measures were able to make a huge impact. If one did nothing

else, they meant that if you encountered a retarded person, that person was vastly less likely than had been the case for a long time to evoke an impression of abnormality, or even sub-humanity.

But there were some mental obstacles to other positive measures in Bank-Mikkelsen's mind. Beyond his emphasis on idyllic institutions, he also was incomprehending of what he called the theoretification of normalization that—after ca. 1973—he accused me of performing. Bank-Mikkelsen passed away in 1990.

Bengt Nirje, another of the early pioneers, was not an administrator of a huge service system, but the executive director of the Swedish parents' association. Because this association had little involvement in service operations, the association and he were in the change agent role in which one does not have to defend one's glorious achievements of yesterday, but can think of, and push for, yet other and different things.

Nirje certainly went along with Bank-Mikkelsen's normative environments and standards of living. In fact, points seven and eight of his eight-point normalization program (Nirje, 1969) addressed these very issues. However, Nirje was vastly more theoretical—though Bank-Mikkelsen never accused him of it. From the beginning, he emphasized normal rhythms and routines, which in essence capitalizes on expectations, and conveys positive images. He emphasized the importance of normal developmental experiences, which de facto unites positive expectations, positive images and competency development. He pointed out the importance of dealing differently with people of different ages, which also has bearings on imagery, expectations and competency, and to which many people still have not caught on in that they juxtapose retarded youths and adults, or treat adults as children.

Unlike Bank-Mikkelsen, Nirje was explicit that retarded people should not be put in isolated locations, and that they should not be congregated in numbers larger than the neighborhood could readily assimilate.

Also, Nirje was the first person to set up youth groups in which retarded and non-retarded young adults socialized together, engaged in shared activities, etc., as Hank Bersani also mentioned in his presentation Wednesday. Bersani also mentioned (though few people seem to know it) that it was Nirje who started to set up occasions where retarded people would—for the first time ever—talk in a group about what they wanted and expected. Unfortunately, others later perverted this into absurd extremes of self-advocacy and self-determination, and the delegitimization of advocacy for retarded persons by others.

Nirje's eight point normalization programme was initially a mere four typed pages long. Many leaders read this, and it passed right by them without comprehension. That is one reason why theoretification and elaboration were so badly needed!

Of the early normalization leaders I am discussing here, only Nirje ever attended one of our four conferences, namely the first one in Ottawa in 1994. He died in 2006.

Karl Grunewald held a position in Sweden similar to Bank-Mikkelsen's in Denmark. However, one difference was that Bank-Mikkelsen's department actually ran a national service empire, whereas Sweden had just reorganized services into a regional system with regional control, and the national government office played a much more indirect role, and more of a change agency one. This gave Grunewald much freedom.

Grunewald also had both a theoretical and pedagogical streak, and made many good analyses of problem situations. For instance, he was the first one in our work to point out certain group dynamics that had a bearing on constituting group size. Too many people in a group, and it turns inward; too few, people become apathetic and isolated. This last point has been totally forgotten, or has been outright rejected, by the self-determination fanatics, who think that every mentally impaired person should live alone in an apartment, or even a house. Grunewald has been in retirement for some time.

One huge achievement of Danish and Swedish services was to get vast numbers of people who formerly would have been non-ambulatory to get upright: walk, or at least stand, or at least sit. For the rest of the world, it was an eye-opener to see so few people chronically in bed. This was a big inspiration to the formulation of the developmental model as part of normalization and Social Role Valorization.

Another early contributor was Robert Perske, a chaplain at an institution in Kansas who was overwhelmed by the misery there, as for instance the fact that at so many burials, there were—as he put it—only he, the gravedigger, the corpse and the hole. Moved by the dehumanization he witnessed, he studied it, and also toured Scandinavian services. Before moving to Nebraska to become director of the Greater Omaha Association for Retarded Children, he spent some time with me in Omaha in 1970, including to study normalization, and he produced a manuscript on what he called “the dignity of risk,” which dealt with the widespread problem of overprotection of retarded people. I was so impressed with it that I asked him to let me include this manuscript in *The Principle of Normalization* text (Wolfensberger, 1972) that I was then working on. The theme of dignity of risk has a bearing on expectancies, imagery and competency acquisition. It was vastly more important during the reform era, when overprotection was normative, than it is today. Nevertheless, of all the guest contributions to the Wolfensberger 1972 normalization text, Perske’s was really the most relevant and enduring one (Perske, 1972).

Nebraska was then the crucible in which the first normalization-based service systems were formed, and after Perske moved there in 1971, he was a major change agent in pushing for this, and in helping to orient important visitors to what was going on. These visitors then often took home what they had learned, and imitated it there.

To my knowledge, Perske did not teach normalization in a very theoretical or systematic way, but

interpreted it piecemeal, and in relation to discrete down-to-earth problems, and often to parent audiences. For instance, some years later, he edited the first major publication on how to structure what he called the meal times of retarded persons, even if such meal times consisted entirely of persons being fed (Perske et al., 1986). A lot of this book translated normalization principles to this much-neglected life area.

In recent decades, Perske has devoted himself almost exclusively—and at great personal sacrifice—to preventing retarded people from being unjustly accused of crimes, being railroaded into confessions, being falsely convicted and imprisoned, and even being executed. In fact, he has played the leading role (almost single-handedly) in this struggle in North America.

Gunnar Dybwad was part Norwegian and part German, a lawyer by training, who settled in the US in the 1930s. In the 1950s, he became the most dynamic executive director that the then National Association for Retarded Children—now known as The Arc—ever had. He never systematically taught normalization, but he wrote the concluding and capstone chapter for the 1969 book that broke the back of the institutional system, *Changing Patterns in Residential Services for the Mentally Retarded* (Kugel & Wolfensberger, 1969), that contained (among others) crucial chapters by Nirje, Bank-Mikkelsen and Grunewald, which were really the earliest written expositions of the normalization principle. In his chapter, normalization was pointed to as the new leitmotif for services. However, a few years later, he changed his mind, and decided that legal rights and self-determination were the ultimate desiderata, and that the right kinds of laws could solve every problem. Dybwad died in his nineties in 2001.

Linda Glenn became one of my student assistants in Omaha just as it became necessary to develop the PASS tool for evaluating the compliance of services to normalization criteria, to make sure that unworthy services would not steal

the very limited community services monies in Nebraska. PASS (Wolfensberger & Glenn, 1969, 1973, 1975) took my version of normalization theory and systematically parsed it down into concrete components (34 of them), such as how the location of a service affected its image, or how the size of a client grouping, and the nature of the surrounding community, were likely to interact and then impact on the likelihood that the clients would be assimilated in that community. Beyond that, it quantified each such program element, from being very contrary to normalization principles, all the way to being fully concordant with them.

Glenn did a lot of drafting, revising and clarifying of the first two editions (1969 and 1973) of the PASS text (Wolfensberger & Glenn, 1969, 1973). Even more important was that she did a tremendous job developing the format for teaching PASS to people, including shooting, sifting through, and arranging pictures to serve as illustrative examples. For some time, she was a star PASS trainer in North America. From training, she eventually switched to consulting, and then consulted more and more on how states could qualify for federal funding, rather than on normalization issues. She now lives in Arizona.

G. Allan Roehrer was the executive director of the professional-technical arm of the Canadian Association for the Mentally Retarded, the National Institute on Mental Retardation (NIMR) in Toronto. He was a good example of the fact that even people who are not theoreticians or teachers can make major contributions to the dissemination of normalization or SRV. He did it by providing massive organizational support to the normalization theoreticians, teachers and implementers, including by bringing me to Toronto for two years, 1971-1973. This organizational support is something that normalization and SRV lacked for a long time after Roehrer's departure from NIMR, and his death in 1983. In fact, on a number of later occasions when normalization promoters gained high organizational positions

and a power base, they got distracted by their administrative demands, and failed to do all they could to promote normalization. It is only in the early 1990s that the Shriver Center in Massachusetts under Conrad O'Donnell took up the strategic role of a patron of SRV-related efforts, until his untimely death in 2005; and a similar patronage role began to be assumed in the late 1990s by the Prescott-Russell Services to Children and Adults under Raymond Lemay, evidenced among other things by supporting the production of the revision of the PASSING manual that came out in early 2007 (Wolfensberger & Thomas, 2007) and the putting on of this conference. So if there is anyone here who has access to levers of influence, power or funds, they might review mentally what they might be able to do that they have not already done to promote SRV dissemination and implementation in a long-term, strategic fashion.

Now I will shift to some other historical issues, and tie them to a few contemporary ones. Most of this material I had to put together overnight and over lunch, so please bear with a little fuzziness in its organization.

People who have done some study of normalization and SRV are aware that these theories drew on a vast array of predecessor ideas, some ancient and some relatively recent, and also from multiple disciplines. We have a long inventory of these. For instance, many relevant facts from the research on perception were incorporated, including the subspecialty of perception theory that deals with how humans perceive other humans, which really melds perception theory with social psychology. Another relevant theory from the mid-1950s on was the personality and learning theory of Julian Rotter, in which expectancy was a central component. Role theory has, of course, been a very important ancestor, and has had a multi-generational history. It also has had several sub-schools of relevance to SRV, one being George Kelly's (1955) theory of personal constructs that was prominently taught among the personality theories when I was a graduate student in the 1950s.

However, while most of the more scientific ancestral theories of normalization and SRV had their phases of popularity in the academy, they proved to be surprisingly sterile in terms of conversion into practical application. It is noteworthy what the two exceptions were. One was psychoanalytic theory that opened the door to a deeper understanding of human unconscious processes. The irony here is that psychoanalytic theory is considered to be much weaker scientifically than some other—but much more sterile—theories. The other exception is operant conditioning theory, more recently reincarnated under several other terms, but its application has almost always been an atomistic and end-point one. In other words, specific end-point problem behaviors are addressed one at a time, but the totality of a person's life realities are rarely dealt with, and in fact, do not even render themselves well to address by this schema.

Among the SRV forerunners that had extensive rationales that were widely understood, and were widely practiced, and applied across all human conditions, we have to go back in history to at least two: namely the theory of service in the early Christian church; and the moral treatment movement.

From ca. 400 AD until ca. 1300, the Christian church had well-worked-out ideas and practices of service to the poor and afflicted. As with SRV, image protection and competency preservation or restoration received major emphasis. In the residential part of that service system, great efforts were taken to avoid congregations of more than 12 persons, and often the number was even smaller. We show all of this in our one-day—very pictorially based—presentation on the history of human services.

The moral treatment movement (Bockoven, 1963, 1972) flourished from the 1790s to the 1880s. Of its two major schools, the one forged by the Quakers is more like SRV than the French one. Moral treatment distinguished itself by relying on positive expectancies as its foundation stone. For instance, the removal of constraints was

a major goal of moral treatment, and would only work where one transmitted very strong messages to a service recipient that he or she would act in a rational, ethical and self-controlled fashion, and then rewarded appropriate responses. If a moral treatment leader were to walk into one of our SRV training events, he would find much of it familiar, and would wonder why it was not called moral treatment.

Once moral treatment reached North America, it was implemented in a wide range of services, though primarily in residential ones, starting with those operated by Quakers, and then being adopted by others. Interestingly, one of the early implementations in the US was in the Philadelphia jail, called the Walnut Street jail. Almost every mental institution practiced it for a while, and starting in 1853, it became the guiding principle of one of the two earliest residential schools for so-called idiots in the United States, namely the New York State Idiot Asylum in Syracuse, New York.

On moral treatment, too, we have a one-day teaching event that is very fascinating, but very few people from the mental services attend it, even though the mental field at one time was the most avid practitioner of moral treatment. The reason is that being confronted with the spectacular successes of moral treatment is so convicting of the current mental services field, and its bankruptcy, that the members of this culture cannot bear to gaze upon it.

Next, as a prelude to discussing this conference, I will give a brief review of its predecessors.

The first conference in Ottawa, Ontario, Canada in 1994 was the best attended one, with large participation from around the world. All the sessions were plenary, and many explained the different schools of normalization and SRV, their phases of evolution, and particular implications, such as social integration. Also covered were the impact of these in different countries and on different parties. This is the only conference so far that was worked up into a printed book (Flynn & Lemay, 1999). It contains the most extensive

history of the normalization movement in print (Wolfensberger, 1999).

All subsequent conferences (in 1999 and 2003) had a mix of concurrent and plenary sessions. With concurrent sessions, more topics can be dealt with, but the all-plenary format has the advantage of everyone having a shared experience, and being able to discuss the same topic with everyone.

At all subsequent conferences, the discourse was almost entirely about SRV, rather than normalization. At the second conference (in Boston, Massachusetts in 1999), there was much address of the role of values, because SRV had sharpened the difference between normalization as an ideology, and SRV as an empirical scheme that one might want to accept or reject on value grounds, but where the implementation itself was governed by the established laws of science. Many sessions dealt with the implementation of SRV, or its applicability, to a wide range of populations, settings and fields. The program was very rich.

Change and self-renewal were prominent themes of the third conference in Calgary, Alberta, Canada in 2003, in part because it had become evident that the reigning service empires were only borrowing and "stealing" from normalization and SRV, but were not willing to grant it legitimacy as a coherent theory, and as a high-level schema for service-structuring generally, nor were they willing to even acknowledge that what they stole came from normalization or SRV. I talked about what some of these were at that congress. The other sessions were once again very varied. One had a practical outcome. A panel of young people there suggested that a special teaching and study group be established just for new young people interested in SRV. This suggestion was pursued by the North American SRV Development, Training & Safeguarding Council, and led to the establishment of a committee to implement this proposal, these efforts to be coordinated by Erica Baker, with Marc Tumeinski being the Council liaison person. The first such two day study session met in March 2007 in Gananoque, Ontario, Canada,

over a weekend. Tumeinski, Susan Thomas and I were present in a faculty role. Several presentations were made, group composition was discussed, and future sessions were planned. Since then, another such study group formed in Massachusetts, and both groups have had at least one session since 2007.

Now I will talk about this conference specifically, in addition to my earlier remarks on it.

The planning, arrangements and hospitality were amazing. I think all conferences should be run by charming and efficient ladies of French culture.

There have been repeated calls in the past to make efforts to link SRV to developments and circles beyond mental retardation. We have seen gratifying success in this at this conference, with papers by various presenters linking SRV to resilience theory, services to children in out-of-home care, services to the mentally disordered, to the homeless, to people with dementia, to the self-advocacy movement, to the experiences of the indigenous people of New Zealand, etc. Some of these papers also brought out commonalities or convergences, such as SRV with resilience theory; and the LAC (Looking After Children) inventories with PASS/PASSING assessments.

Unlike at past conferences, presenters from outside the usual SRV circles also did better than in the past in linking their topics to SRV, though some sessions could have done even more so, with relatively little effort. Having a pre-conference one day SRV overview seems to have helped, and probably should be a regular feature in the future. We expected about 25 people, and had well above 100.

Generally, the concurrent sessions seemed to be more focused on SRV than some of the plenary ones. However, or also, most discourse was about specific classes of devalued people, rather than devalued people generally.

As to problems, I discerned one big one that actually seems to be a cluster of related problems that have to do with an incomplete or outdated grasp of SRV theory.

When normalization was reconceptualized as SRV, SRV was new, still in a formative state, and its role theory foundation still sketchy. Its empirical nature was greatly clarified in subsequent papers and teachings. When the SRV training package (for a three or four day workshop) was revised between 1998-2005 to the so-called SRV-10 format (referring to 10 “themes” for elaborating SRV), several hours of new material on role theory was added, which greatly increased the theoretical corpus of SRV. Then a year and a half ago, Ray Lemay wrote a crucially important article in *Mental Retardation* on the nature of integration (Lemay, 2006).

The problem cluster is this. I heard a number of things interpreted as SRV that are not really part of SRV as spelled out in the core SRV literature, or the training package. Relatedly, doing a good thing was sometimes equated with being SRV when it had no close bearing on social roles. Further, SRV deals only with what we call programmatic issues, in contrast to non-programmatic ones that can be facilitative of implementation, though they are more often obstacles to it. The training package is very clear on this, and you cannot equate programmatic and non-programmatic issues, or blame SRV theory if non-programmatic measures impede the acceptance or implementation of SRV.

There is, of course, also a difference between implementing SRV and, on the other hand, disseminating a knowledge of SRV.

Or take the issue of integration. If one has not read, or not digested, Lemay’s article on it, one is very likely to hold wrong ideas about it. In fact, one is not up-to-date with SRV theory, of which integration is such a major part. Lemay compellingly made the point that one really cannot speak meaningfully about integration except through roles. It is via one’s roles that one is related to, and integrated. And as Lemay highlighted, it only really happens one person at a time. In this connection, I was distressed by three things I kept hearing.

1. Inclusion is different from and better than integration. A mother once said that she did not

want psychiatrists to have anything to do with her child because every time they entered the scene, chaos ensued. Similarly, every time people talk about inclusion, they create conceptual chaos. SRV is very clear that integration means valued participation, in valued activities, in valued places, with valued people. Anything less is at best partial integration. That is very clear; inclusion is conceptually as fuzzy and as misleading as “mainstreaming” once was.

If by inclusion you mean integration, say so; if not, spell it out in pre-post-modernist language.

2. I heard it said in one of the sessions that one can have relationships without roles, and that roles are not very important, but relationships are. Anyone who says this has not read, understood, or believed Lemay’s article. We relate via our roles. A role-less relationship can exist for perhaps a few seconds or minutes. After that, the roles emerge that people see each other as occupying, or that they assign to each other. We relate as parent and child, husband and wife, friends, school mates, bowling team members, customers, teachers, pupils, etc., etc. That is why so many integration efforts and relationship-building efforts have failed: they failed to identify or build relevant roles, or people in a relationship drifted apart because their roles changed in a way that was no longer able to support the relationship.

By the way, whom one relates with will determine the degree of one’s integration. Relating with other devalued and rejected persons who are not part of the natural participation with the valued population can definitely meet important relationship needs, but it does not integrate one. Unfortunately, relationships built between impaired and unimpaired persons early in life have not proven to be enduring as hoped. (After the conference, a study by Matheson, Olsen and Weisner [2007] reported that friendships between peers with “developmental disabilities” tended to be more stable and positive than friendships of them with “typically” developing peers.)

3. There was also confusion about what SRV does and does not claim. I said in the pre-confer-

ence workshop on SRV that SRV will not prevent tornadoes, stop wars, make it rain, etc., etc. And what assertions SRV does make, it makes probabilistically. And it never promised the good life, but asserts that it can increase the likelihood that people will be afforded access to it. Also, many people in valued roles do not avail themselves of the opportunity that they do have to access the good life, or certain elements thereof.

So the lessons are that issues of change agency, implementation and teaching format need to be separated from issues of SRV theory. And, in order to critique SRV theory validly, one needs to understand it.

Now I want to come back to Kendrick's plenary presentation, as well as to some degree the well-attended concurrent session on "The Promise and the Limitations of SRV."

A major message seemed to be that it is time to move "beyond SRV," though I did not hear anyone say what that "beyond" was. And behind this "beyond" call, I discern an unexplicated belief that there is something somewhere with which one can "win." SRV isn't winning, so something else can, will, must! Something can change the government, the laws, or funding, or society, and that will win.

So here comes a dose of reality therapy. Normalization came on the scene in what was still a phase of recovery from 100 years of disaster: social Darwinism, World War I, the economic troubles between the wars, World War II, and the Korean war. In the 1960s, there was still a significant industrial base and a rural population, and a nationwide atmosphere of social reform. There was a strong foundation for normalization to succeed, and it succeeded by the ancient, well-known, empirically-supported strategies of change agency, dissemination, persuasion, citizen activism, etc. These may not work, but we know what they are. Kendrick talked as if it were not known how one should pursue success with a new idea or action scheme, but this is well known. But acceptance of a scheme does not depend on its validity, as

Kendrick's presentation seemed to imply. Other factors enter in.

By the time SRV came along in 1983, at least three profound changes had occurred in the world.

1. The post-primary production (PPP) economy had arrived (see Wolfensberger, 1994, 1997). In the days of normalization, the defense budgets of many nations were many times larger percentage-wise than its human service and social spending budget. Today, social spending is many times larger than defense spending. The whole economy depends on an increasing percentage of dependent people. Kendrick alluded to this, but did not really give it the importance it has. A PPP society simply cannot afford to have a lot of competent independent people. It would collapse. And that, you cannot overcome with the tried-and-true strategies of change. There is no scheme "beyond" SRV that will overcome this dynamic.

2. The ideologies and lifestyles of post-modernism and constructivism arrived. These are like an acid rain that drizzles down into people's minds and discourse, corrodes everything, and they often are totally unaware of it.

This mentality is no longer concerned with data, facts, evidence and truth, but with feelings, subjectivism, and indeed, a radically individual subjectivism, and "what I want." So things become to people what they wished they were.

In a post-modern society, people will not accept an idea or scheme because it is true, right or good, or because you prove it with facts. They will pursue and accept what they want and makes them feel good.

And by the way, the discourse of many people at the conference reflected this "post-modernism." I can hardly begin to detail how this came out in the discourse, but the absurd and fanatical religion of self-determination and "choice" are examples. In turn, this gets converted into asking people what they want, and into the assumption that what they want can't possibly be bad for them, nor that someone else may actually know what is good for a person even if the person doesn't know it.

One thing that is problematic about that is an old sorry truth: recipients of human services tend to be relatively happy with the status quo, and so are many of their families. A considerable body of evidence showed that parents once were satisfied with their children's snake pits; Robert Flynn brought out in his presentation that children with rather sad life situations were surprisingly upbeat about them; and John O'Brien brought out that the service recipients were just as content with their crappy services as were the service providers.

Also, historically, it was quite common to have extensive integration of people who, because of their mental limitations, were granted very little self-determination; and further, self-determination was neither a high value nor a widespread practice in most traditional societies. Thus, self-determination is a very limited part of SRV! Primarily, it is a non-SRV non-empirical religion.

The world keeps being subjected to one false "ism" belief system after another. A truth is that the human is by nature social. Ergo, "it is not good for man to be alone," or to be a solo rights bearer, or a radical self-determiner, or someone no one else should or is allowed to advocate for. SRV, by definition, ties the person to the social fabric. A person alone has no roles.

So among all the "beyond SRV" schemes, any that do not take into full account the social nature of the human are false, and are bound to end in disaster.

And in that connection, I was also glad to hear Al Etmanski say that he had given too much emphasis to rights, and not enough to responsibilities. Hallelujah! Indeed, the radical rights ideology seems to begin to show signs of exhaustion.

Let us also recall that just because a person makes autonomous decisions does not mean that the person will be gaining valued roles, or lead a good life.

3. And now pay close attention! Our society has become what has been called "a culture of death" (see Wolfensberger, 1987/92, 2002, 2005). It has enthusiastically embraced death; and in such a so-

ciety, war will be made on anything allied with life, goodness and truth, to say nothing of beauty.

The vast majority of people do not understand this, do not believe it, do not want to hear it, and bludgeon the people who proclaim it. And obviously, the post-modernist mentality is not interested in whether a proclamation is true.

Success as Kendrick seems to see it—or at least as he talked about it—would require defeating the culture of death. But the first step in that direction would be to not embrace this culture oneself! And the kinds of things that entails, we do address in a lot of teachings, and especially so our workshops on the sanctity of life, and on moral coherency.

To go back to the moral treatment example: you can move from idea to implementation and widespread acceptance—and then lose it all to a bad competing idea that appeals to people.

All this means that one will be able to do certain good things—such as SRV—here and there, and up to a certain degree, but neither SRV nor any other scheme with similar worthwhile goals will be able to overcome the dominant destructive dynamics. For that, it would take totally different forces, including possibly an ecological disaster, an economic collapse, or an act of God. (NB: This was said and written before the 2008 financial disasters.)

Now, Michael Kendrick, here is the answer to some questions you raised in Wednesday's plenary. Moral treatment was probably the leading service paradigm in residential services, and to some degree in the education of unintelligent children, for roughly two generations, in the mid-1800s. And it was spectacularly successful. So what happened? It was displaced by another very powerful but totally invalid worldview, namely the materialistic worldview that interpreted humans as material automatons, and human service as a bodily management transaction. With it came a collapse of positive expectations, and the triumph of social Darwinism and eugenicism. And all of this happened almost overnight—and not because of shortcomings in moral treatment!!

There is another lesson from moral treatment. There was a great deal of overlap between it and SRV, but you would not have encountered the SRV idiom in moral treatment. There was no talk of roles, juxtapositions, image transfer, etc., etc., or even of expectations the way we talk of it today. One big lesson is that if you do something that is based on universally valid principles, you can package it in any number of ways, and it will be successful if implemented. But some packagings

are preferable to others. For example, the package that has the clearest explication, and ties its practices more explicitly to known truths, will be more robust, even if it is rejected for the wrong reasons. But it will keep coming back in some form!

As you know, SRV tries to recruit known valid principles to all aspects of human relationships and service, as illustrated by the PASS and PASSING tools. As long as one does this, one is bound to have an efficacious service, even within the

The Citizen Advocacy Foundation of America

From the Editor

CITIZEN ADVOCACY (CA) is an advocacy model developed by W. Wolfensberger which in practice is informed by and relevant to Social Role Valorization. CA arranges and supports relationships between socially valued, competent citizens, and individuals who are socially devalued. The intent is for the typical citizen to respond to and to represent the devalued person's needs and interests as if they were their own.

The Citizen Advocacy Foundation of America is a non-profit, tax-exempt foundation. It solicits financial contributions to be used to make grants to CA-related projects, providing a means for assuring the continuity of CA and CA programs. Historically, CA programs have had great difficulty finding initial and ongoing funding. The Foundation will only fund projects closely related to CA, striving to achieve the greatest benefit to the CA movement overall.

The viability of this Foundation depends on financial contributions made to it by generous donors. We ask readers of this *Journal* to please consider making a donation, and/or to share this information with others who may be able to make a donation. All contributions are exempt from US taxes. For more information about the Foundation, contact Susan Thomas at 231 Miles Avenue, Syracuse, NY 13210; 315.478.3797.

To learn more about Citizen Advocacy, three excellent written resources are:

Wolfensberger, W. & Zauha, H. (1973). *Citizen Advocacy and protective services for the impaired and handicapped*. Toronto: National Institute on Mental Retardation.

Hildebrand, A. (2004). *One person at a time*. Brookline, MA: Brookline Books.

O'Brien, J. & Wolfensberger, W. (1988). *CAPE: Standards for Citizen Advocacy program evaluation (Syracuse test edition)*. Syracuse, NY: Person-to-Person Citizen Advocacy Association.

constraints of a world full of disfunctionalities. Therefore, any human management scheme—no matter what its name—that approximates SRV is also likely to have good productivity.

We have to understand that, as mentioned earlier, a lot of the elaboration of SRV is not our invention, but is merely a pulling in from the larger body of behavioral and social sciences what we now perceive to be relevant to role-valorization. For instance, we now teach the fact—previously well-known—that many roles are complementary, such as parent and child, employer-employee, etc., and that if one delegitimizes or destroys one of these roles, one undermines or destroys the other. This is not new, but our contextualizing and application is unusual, and might not be found in a sociology course. For instance, both society and human services often undermine the parent role, which sets the underage person loose from the role of a child of that parent, with commonly devastating results. As one mother said, in about two months, the service system had managed to destroy 18 years of her child-rearing effort.

I also heard it said here that SRV is static and rigid. How can one say this? When you look at theory-based action schemes, and compare them to SRV, you will find very few that have been as much in a state of elaboration and expansion as SRV has been in its brief 24 years.

Also, the often-heard claim that SRV is “rooted in human services” is a bit misleading. People in human services, and concerned with human services, played key roles in evolving normalization and SRV, but the teaching of normalization itself, and SRV, has always made it clear that these theories had implications to human relationships generally, and to processes in the larger society outside of human services. Even the charts showing levels of action of normalization and SRV that have been used in teaching and writing since about 1970 have always made this clear (see Wolfensberger, 1972, p. 32, and Wolfensberger, 1998, pp. 78-80), since action on the human service agency

level was only one of three—later four—levels of actions. And the four levels of actions that the SRV literature has long pointed out refer to SRV actions, not other change agency actions. So I would hope we could lay this issue to rest.

There is also another old boogaboo that keeps coming up endlessly, about how to convey SRV to people. Contrary to what was said at one session, and has been said often before, I do not know one single person in the SRV teaching culture who disputes the desirability of developing multiple ways of teaching—or otherwise conveying—SRV understanding and competence. So please, listen to data and facts, and put this straw man to rest for good.

A few miscellaneous other points, some of which will put a spot light on just certain points of a presentation.

If you could not come to the concurrent session by Sullivan and Clarke, I urge you to at least re-read its description on p. 40 of the conference program. It was a most instructive story of how the British and New Zealand government systematically stripped the indigenous Maori population of its culturally valued roles, which also makes vastly more intelligible the situation of other indigenous cultures and their social disorganization. We talk of individuals or classes as having role value problems, but here we learn of a whole population having all valued roles taken away.

One thing the video by Dennis Stabback did was to virtually recapitulate Nirje’s eight major points of his version of normalization.

David Race brought out how crucial a relationship with committed and competent people in valued roles, such as family, is: it makes the difference between rolling a low or a high dice.

As to what Race said about normalization in Scandinavia, the momentum of the earlier dissemination of normalization still carries services through, but also still persisting is a lack of horror of institutions per se; only bad institutions are decried.

Armstrong’s presentation was highly informative (Armstrong, 2007). One of the wounds of

devalued people is being brutalized (see Wolfensberger, 1998, p. 21); and this happens both in human services and outside of it in society and families. Parts of Armstrong's presentation have great bearing on this. It also brought out the power of the physical context and location to how people behave, and to what role they are seen in and accorded.

DuPont's presentation illustrated the principle of "pedagogic verisimilitude" that is taught in SRV as part of the developmental model. This contrasts with the contrived activities and settings of the "therapies" of the mental field. It is also consistent with what the early Christian services, and moral treatment, tried to do, which latter DuPont pointed out.

However, I wonder if it would not be better to abandon the idiom of psychiatry, which also applies to Pelletier's talk. Using this idiom might legitimize psychiatry, and retains links to the service world that may not be necessary. Instead, why not speak in terms of SRV enterprises, positive role construction, etc.?

It is worth noting that there is now an offspring of DuPont's enterprise in Switzerland, a spin-off I believe of the Prescott-Russell services. To learn more about it, contact the charmant Madame Arcand at Prescott-Russell Services to Children & Adults.

Role avidity was illustrated by Pelletier when he mentioned the decline of the spirits of the workers over the weekend in the arranged work places in Geneva, because then for two days, they are without a big valued role.

O'Brien's report confirmed what many of us had experienced: workers in human services generally don't want to read, study or get training, or even get a close look at the recipients of their "services."

In regard to what was said about "evidence-based practice," I have little faith in it. I believe it is more rhetoric than reality, because of the dominance of the post-modernist mentality, especially among the elites. Post-modernist mentality does not really care for evidence. It does as it wills. If

service schemes were truly evidence-based, they would look very much like SRV, and they would be bound to be relatively successful.

In regard to the Registered Disability Savings Plan, presented by the Honorable Jim Flaherty, I caution that the up-front hype always exceeds the eventual realities. Among other things, I will believe that the Canadian provinces will give up their assets limits when I see it.

Before I came to the conference, I was terribly afraid that this last hour-and-a half would arrive, and I would have nothing to say. Thank goodness, the speakers did give me something I could talk about, for which I am deeply grateful. ☺

SEE DISCUSSION QUESTIONS ON PAGE 70

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Political Economy & Social Role Valorization Theory: An Initial Exploration of the Possibility of an Expanded Discussion of the Role of Political Economy in Social Role Valorization Theory

Michael Kendrick

EDITOR'S NOTE: In this article, the author addresses aspects of SRV theory and implementation at the highest sectors of social organization, including political and economic systems and processes. Kendrick examines connections among Social Role Valorization, societal devaluation, laws, policies, social and political institutions, and resource allocation. The author provides an invitation as well as a challenge to Social Role Valorization theorists and implementers, particularly on the societal level, to add depth and nuance to their understanding and application of Social Role Valorization.

The Difficulty of Addressing Political Economy Considerations that Might Lie Outside the Intended Purview of SRV Theory

WHILE IT MAY BE TEMPTING to suggest that absolutely anything that touches on the phenomena of social devaluation ought to be comprehensively addressed by Social Role Valorization (SRV) theory, this might be an imprudent premise, because although SRV theory does deal with social devaluation overtly and with considerable clarity, it does not claim that it explains every conceivable aspect of social devaluation without exception. Rather, the claim of SRV theory is that the achievement of valued social roles will offset social devaluation (Wolfensberger, 1998, pp. 5, 6, 46). SRV theory does not appear to claim anywhere that its application will or could be the sole or complete remedy to social devaluation.

On the contrary, SRV theory claims that the roots of social devaluation are inherent in human nature and cannot be fully overcome or eliminated. It emphasizes that social devaluation can be confronted and lessened as a factor, rather than that social devaluation can be extinguished or transcended. This is an important distinction because it allows one to see that the theoretical claims of SRV theory are more limited, nuanced and carefully qualified than might be apparent if one focuses solely on the massive phenomenology of social devaluation itself. SRV theory most certainly directs attention to this colossus, but rather explicitly places itself in the category of its proposed strategies being mitigating factors in any anti-devaluation remedy rather than it being the ultimate nemesis to social devaluation that some eager persons might understandably want it to be.

This observation also raises the quite sophisticated problem of identifying where the precise boundaries of SRV theory concerning the problem of political economy¹ and social devaluation might be, such that one could better see where SRV theory begins and ends, and where it is fair to say that SRV theory has no specific claims of relevance. Obviously, while political economy does play a role in social devaluation, they are not essentially the same phenomena, but rather are intersecting ones and it may be that the remedies to their intersection may only partially be addressable by SRV theory itself. Further, leading SRV theorists have consistently re-

minded SRV enthusiasts for years not to turn SRV theory into too “big” a theory, notwithstanding its enlightening value on many matters.

Social Devaluation & its Possible Links to Political & Economic Interests

IF IT IS ASSUMED THAT it is in the nature of all social orders that they will create some manner or another of economic and political systems that reflect their values and world view, then it is logical that these political and economic arrangements would have a bearing on how various systems of social devaluation arise, are upheld and pass away (see examples of this in Race’s book, 2007, and Malcomson, 2008). For instance, if the source of wealth for a society was in its agriculture, then those with control of agricultural assets would likely have disproportionate influence in that society based on the premise that economic power and political power are normally related.

Further, it could also be surmised that those without access to agricultural wealth would be more likely to be marginalized and devalued. One only has to look at many of today’s societies where the wealth of the land is in the hands of a few, to see that these relationships between power, wealth and social devaluation are not entirely accidental. Whether the relationship is a simple positive correlation or whether it is a more complex one is quite another matter. The purpose of what follows is to illustrate that political and economic interests, and their potential role in social devaluation, are a suitable subject for expanded SRV theoretical interest. It is not intended as an attempt to define a specific political economy of SRV, though it may eventually lead to such developments.

Lack of Clarity as to the Political Economy of SRV Theory

SOcial Role Valorization Theory has attempted to describe and account for the nature of social devaluation (Wolfensberger, 1998, pp. 3-11), but the definitive SRV writings do

not give a great deal of attention to precisely how economic and political interests work to both create and uphold social devaluation. The SRV literature does not in any way explicitly deny that such interests are at work or claim that they are irrelevant, but it does not explain their role in a way that could be thought of as being a straightforward attempt at a political economy of social devaluation. If a favorable political economy were to be formulated based upon Social Role Valorization theory, then we would expect it to offer theoretical guidance on how to engage in a process of restorative justice that would make such patterned social devaluation eventually recede as well as to address precisely how such political and economic empires might be transformed.

For instance, what precisely are the ways that political and economic interests govern personal or institutional conduct? Why, for example, in the closure of residential institutions in the Anglo Saxon and Nordic nations, has it been possible to rather rapidly close so many sizable residential institutions, although these were sources of jobs to many hundreds of thousands of people? If entrenched economic interests and their political supporters are as simplistically deterministic, as some would presume, then why was this kind of relatively swift collapse of institutional empires possible even before the resultant new (replacement) community service empires were a political and economic factor? Did ideology and well organized social movements have comparatively more political significance than the entrenched economic interests that were seeking to maintain such places? Also, in a comparative sense, why have such similar movements in Ireland, Holland, Belgium, Germany and so on, been persistently weaker in their inability to generate meaningful reductions in residential institution populations?

Achieving Valued Social Roles & the Address of Political & Economic Interests

IF ONE CONSIDERS SLAVERY as a form of institutionalized social devaluation, then it would seem possible to retrospectively examine, in the American and other instances, the many

political and economic interests that had to be faced and overcome by abolitionists in order for this system to be dismantled (cf. Genovese, 1989; Tumeinski, 2007). The social devaluation of the former slaves and later generations was not overturned solely by legal emancipation, as can be seen in the persistence of devaluing racial stereotypes and social patterns into the present period. The American Civil War ensued at great political and economic cost to the young American nation, with economic divisions that still persist in terms of who benefited and who lost in that war.

Arguably, legal emancipation and the valued social role of new citizen did not come about solely as an ideological matter, since it required the elimination of the economic regime that was built upon slavery and at least the partial political enfranchisement of former slaves. These are not insignificant political and economic developments, even if they were only partially transformative in regard to achieving valued social roles for former slaves and their descendants. The civil rights movement that came later was itself both ideologically and politically important for achieving an expansion of valued social roles in both the economic and political arena for Americans of African heritage and for establishing cultural attitudes and legal authority to minimize overt racism. Again, while this has not been in itself a sufficient antidote to race based social devaluation, it has clearly been potent in reducing it.

Perceptions & How People Are Interpreted Can Hinder the Acquisition of Valued Social Roles

THE ROLE OF IMMIGRANTS and how they are perceived in a given society can substantially affect their likelihood of achieving valued social roles. For instance, if they are seen as taking jobs away from citizens, then they may be perceived much more negatively than if they are seen as creating jobs for citizens, generating taxes, expanding markets and bringing economically important skills. The state of the economy will

shape perceptions along the lines of vested interests. It may not matter whether these perceptions are accurate as long as they are believed to be so. For instance, immigrants are often willing to take and do jobs that nationals are not prepared to do, with a net gain for the economy overall, yet their success with such jobs may still be seen as a threat to those who are insecure about theirs.

This assertion of economic and political interests can translate into a pattern of social devaluation, including hardened and rejecting social attitudes, political mandates and laws to limit or even penalize immigration, and the entrenchment of existing economic interests to keep out foreign competitors, such as when professional organizations refuse to grant standing to the higher education of foreign trained professionals. While these effects may not always be enough to entirely stem the ability of at least some immigrants to eventually obtain valued social roles, their impact would nonetheless be a hindrance to them. In extreme instances, even immigrants that have dutifully obtained citizenship, quite apart from legal residency, could still face profound levels of discrimination and marginalization as devaluing attitudes triumph over fact, law and economic reality. Notably in such instances, perceived economic and political interests may be more important than actual interests (Wolfensberger, 1998, pp. 34-38).

The Possible Manipulation of Social Images to Favor Economic or Political Interests

IT IS STRIKING HOW OFTEN we hear about “those in need” and how frequently this is accompanied by requests that resources be privately or publicly directed to the organizations concerned with such groups. Typically these appeals are accompanied by a portrayal of such people as being tragic, in extremely dire circumstances, unable to help themselves and so on. Normally, there may be at least some truth in these stereotypes. Yet this depiction is likely selective and distorted in nature, and geared primarily towards the agenda of generating more funds for the beneficiary orga-

nizations. Even this might be somewhat easier to accept if the resources raised did ultimately reach such persons and benefited them in some sort of proportionate way. However, as many have noted, the principal beneficiaries may not be the people named as being most “in need,” but rather the organizations speaking for them or in their name.

In such instances, where the greatest economic benefit is gained by the parties creating the “needy” image, then the perpetuation of the social devaluation of the “needy” group is not only fostered and facilitated by such campaigns, it may be a key factor in why their status remains unchanged or even worsens. It also means that the negative social images of these groups which are highlighted also serve to entrench the same vested interests that make it likely that such persons or groups will continue to be oppressed and devalued. Thus, a functional relationship could exist between the naming and imaging of one group as being “needy” and the strengthening of another group’s advantages and benefits, if such “neediness naming” groups were essentially unethical and disproportionately benefited themselves whilst claiming to principally benefit others.

Insofar as political interests also benefit from such “neediness naming,” there may also exist incentives to claim that an organization or government is a greater “friend of those in need” than it is, since it will bring with it the valued approval of those who see themselves as being supportive of “the needy.” Thus, it may not matter at all whether “those in need” actually benefit (though they may to a certain extent), or whether those who think they are friends of those “in need” actually are friends, as the image of claiming that one is a friend of “those in need” may already have served its purpose of benefiting the various claimants in either political or economic ways. For Social Role Valorization theory purposes, it becomes very important to be able to see if there are links of this kind between the intensification of social devaluation, the manipulation of social images, and unacknowledged benefits to parties claiming that

their sole or principal agenda is to benefit devalued people.

The Role of Unconsciousness in Masking Economic & Political Interests

SOCIAL ROLE VALORIZATION THEORY quite rightly draws attention to the many ways that individuals and societies conceal from themselves truths that are unflattering and contradictory to their own preferred view of themselves (Wolfensberger, 1998, pp. 103-104). For instance, few people think of themselves as prejudiced and oppressive, but surely it cannot be true that so many of us are quite so virtuous. While many in the affluent western societies are critical of their tax monies being spent for “development” and relief to poor countries, they may not even be aware of the extent to which their own affluence is generated by the transfer of wealth from such poor countries to much richer ones. This disjuncture between the actual realities of the economic relationships at work and their perceptions of them, while most certainly unconscious, may be fueled by (often) devaluing cultural beliefs that presume a more benign relationship than the one that exists. In reality, foreign aid programs may simply be disguised self-interest at work, such as ensuring the wealthier economy maintains its subsidized agriculture rather than to create markets for the poor country to sell its own agricultural products.

Apparently, many slave owners did not see themselves as exploitive and oppressive, much as many privileged people cannot properly recognize the advantages they enjoy and the often distant sources of them. Many ordinary people might not see, nor would they frequently dwell upon, the extent to which their lifestyle and economic well being might be a function of factors other than solely their own “hard work.” For instance, the ability of many people to enjoy relatively high levels of consumption may have its roots in the fact that in some other much poorer country, people are working long hours at comparatively low

pay to ensure that the consumer goods which the comparatively wealthy of other countries enjoy are cheap and plentiful. It may only be that when their own jobs are sent overseas that they become aware of the fact that the multinational corporations they have been working for play a role in a global economy that is far reaching and possibly not as benign as they may have assumed. There may be ample opportunities for exploitation at any point in the economic chain and it is useful to see if this follows, to any degree, the patterns of preexisting social devaluation.

The disconnect can also occur in political terms, such as when governments choose to accommodate powerful constituencies by passing laws that would promote their interests even when such laws disproportionately damage the interests of socially devalued groups. This might be seen in the case of the wholesale clearing of slum dwellings where valuable urban land is expropriated at comparatively little cost to those who will be able to profitably reuse these lands, but which comes at a high cost to those who are now homeless and displaced. Were it the lands of privileged and powerful people that were to be exploited in this way, it is doubtful that there would be quite as much political ease with the decision.

It would seem that disturbing the interests of the powerful would bring greater pause than of those who are largely voiceless, politically disorganized and unfamiliar with working the political system to their advantage. Even so, if unconsciousness is widespread, then it is quite unlikely that such acts which disturb the interests of the poor will be described or recognized as inequitable and exploitive, but will instead be cloaked in some positive sounding rationale such as “urban renewal,” “revitalization,” “development” or whatnot, such that the true political and economic meaning of such acts does not have to be actually named and confronted, nor would the selective advantaging of the privileged few be highlighted even when this explicit economic and political interest was at the core of the act. The key for Social Role Valorization theory is whether social devaluation is

upheld in this way and whether unconsciousness plays the role described here relative to economic and political interests.

Negotiating Change in Regard to Achieving Valued Social Roles

THOUGH THE GOAL OF PEOPLE achieving the meaningful occupancy of valued social roles is often clear to many people as a core Social Role Valorization outcome, the process of carrying this out has thus far not been particularly well described in Social Role Valorization writings as it ties to overcoming economic and political vested interests that block rather than facilitate this intention. Many of the elements that go into the cultivating or crafting of valued social roles have been identified—such as consciousness raising, imitation and modeling, the astute use of role communicators and so on—though there is little mention of how one negotiates one’s way in the face of competing and conflicting vested interests of a political or economic kind. In fairness, this may be seen as entirely a “change agency” matter more than an SRV theory question, but to a practitioner or activist, such distinctions may not be very helpful on a practical level.

For instance, if you are seeking to have people with mental health histories obtain employment roles, and the potentially misguided fears of their prospective co-workers in targeted businesses are that these new workers would stigmatize them, then their guarding of their own reputations might be sufficient to create a veto against the hiring of workers with mental health histories. In other words, their economic and reputational self-interest might trump all other considerations, such as allowing the individual worker to be judged on his or her own merits, irrespective of their background. In such instances, valued role acquisition will be thwarted unless these embedded interests are somehow countered. The people most stigmatized and discriminated against would be the job candidates with mental health histories. Their interest in getting a job should not be held hostage to a group of existing workers whose fears are likely quite exaggerated.

The question is how to counter these entrenched interests. Some form of education of 'resistant' individuals might help, as might a measure of enlightened leadership from business management. It might also be possible that some measured and incremental approach could be pursued which slowly introduced the new workers in a carefully orchestrated way (cf. Wolfensberger, 1998, pp. 122-124). This might also serve to ease fears and draw attention to the strengths rather than the imagined shortcomings of the proposed workers. What is instructive in such speculation is that no specific guidance is given by SRV theory itself as to the likely most optimal process that should be followed in such a case. At the same time, even the brief speculative strategies cited here all have their roots in SRV theory, or are at least consonant with the theory. Consequently, a case could be made that the difficulty being faced is one of drawing the proper conclusions from the greater body of SRV theory about how to apply it. Nonetheless, contending with these political and economic vested interests is part and parcel of achieving valued social roles, and the clearer the SRV guidance the better.

Mind-Sets & their Interplay with Economic & Political Interests

IT IS NOTABLE THAT the United States of America, in recent history, has a greater percentage of its citizens lawfully imprisoned than do most all other countries (cf. Osburn, 2008; <http://www.ojp.usdoj.gov/bjs/>; <http://www.hrw.org/>). Since culture is shaped by world views which are driven by specific mind-sets, it could be reasonably concluded that contemporary American culture is deeply set in its mental outlook against people that break the law, and that the punishment and segregation of lawbreakers carries more weight than does the rehabilitation of offenders and their rapid return to valued social roles within society. In such a context, it is easy to see why political favor will rest decidedly on the side of not being "soft on crime." It would also be a rea-

sonable surmise to expect that a very large "criminal offender management industry" has arisen in the United States and that its perpetuation would be favored by the promotion of these very same mind-sets and might accentuate them as a matter of self-interest.

Put another way, as a general proposition, sustaining and re-acquiring valued social roles as a convicted offender in the contemporary United States would be comparatively harder by a significant degree than might be the case in other societies whose mind-sets do not emphasize punishment over rehabilitation. Were this to change, it would likely require a significant mind-set change, not only of the citizenry, but also in the political culture that fears challenging citizens concerning their pre-judgments about what is the most adaptive way to deal with crime as well as about who the actual offenders are.

Given the history of American racism, these perceptions are entwined. One obvious characteristic of many strongly held mind-sets is that those that have them think their particular mind-set is usually above reproach. Consequently, in order for there to be a more social role valorizing outcome in contemporary America relative to its view of law breakers, it will require a widespread repenting of the "punish and imprison" mentality and a fostering of a view of offenders as being both capable and deserving of a return to society, as well as measurably increased support for the speedy reacquisition by them of valued social roles within community.

What is clear from Social Role Valorization theory is that this latter view of offenders offers the best hope for their reintegration in society. What is not clear is precisely how these entrenched political, economic and cultural attitudes and vested interests are to be engaged and overcome, nor how long this might take. Consciousness raising, imitation, highlighting of such persons being successful in valued social roles, changes in social policy and so forth do have the potential to shape these mind-sets, but it is not clear where the leadership to do these things will come from and how it might be mobilized across

such sizable and complacent constituencies. Again, Social Role Valorization theory does yet not sufficiently explain how its own formulations are to be or should be actualized in practice, nor does it offer specific antidotes for overcoming entrenched economic and political mind-sets, though these may be implied in the theory. Even so, moving them from the status of implicit to explicit theoretical guidance would be a helpful development.

The Potentially Instructive Instances of Political Economies that Have Already Actualized Valued Social Roles

THOUGH IT MAY NOT ALWAYS be evident to many people, there are many examples of political economies that have changed from low levels of valued social participation to higher levels. The potential value of such examples, if properly studied and evaluated, would be to answer retrospectively how such advances were obtained. In the comments thus far in this brief exploratory essay, the point has been made that SRV theory has not seemed to have provided sufficient explicit prospective guidance on how political economies that are intertwined with social devaluation could be transformed. For instance, we do have ample examples of states and nations that have improved the degree to which persons with societally devalued status have gained the valued social role of worker. We also have plenty of examples of instances where the poverty of devalued minorities has been substantially eased. We also have many conceivable examples of instances where women, linguistic minorities, religious minorities and others have gone from second class or worse legal status to some manner of official legal equality, including examples from other centuries.

The potential value of such examples is that they have already occurred. This is a quite different problem than that which is faced when the problem to be addressed is still to be tackled, insofar as in the former, we know the historical outcome already and can see if it might be possible to work out just what made such results occur. For the

purposes of SRV theory and the formulation of an explanatory model of how political and economic factors could be confronted and transformed, these examples could be very fruitful for making the SRV component of the change process clearer in a political economy sense, as well as making clearer how exclusively SRV-based elements of the change process interacted with factors not addressed in SRV theory, such as many aspects of moral and other leadership, change agency, alliance formation, social movements and so on.

Conclusion

THIS ESSAY HAS HAD as its objective the intention of directing attention to the ways that political and economic realities are intertwined with social devaluation and how these may need to be better understood and addressed in the formal content of SRV theory. It does not argue that SRV theory fails to address these sorts of matters per se, but rather that very little work has been done to illuminate the possible ways in which these operate and how they might both interface with the existing corpus of SRV theory. It also suggests a need to develop practical elaborations of SRV theory that might guide action in its application to instances in which political and economic factors are at work in efforts to gain valued social roles for socially devalued persons and groups. It raises the related difficulty of a need to better clarify the boundaries and limitations of SRV theory regarding aspects of political economy, social devaluation and change agency. Lastly, it suggests that there is value to and room for a continued evolution of the work on SRV theory, in its prospective and retrospective analyses of the processes involved in the achievement of valued social roles. ☺

SEE DISCUSSION QUESTIONS ON PAGE 70

ENDNOTE

1. "Politics and economics are simply two facets of the process by which society is organized to achieve both in-

dividual and community goals. The synthesis of economics and political science yields the interdisciplinary approach of political economy which recognizes that government and the market are intertwined in modern societies.” Clark, B. (1991). *Political economy: A comparative approach*. NY: Praeger Publishers, p. 19.

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Journey to Wholeness

Brian French

EDITOR'S NOTE: This article is based on a presentation given by the author at the 2007 International SRV Conference held in Ottawa, Canada. The author describes and analyzes the efforts of the agency he works for in supporting one particular person. The agency is a Mennonite organization in Pennsylvania, US, largely providing residential services.

FAITH-BASED SERVICES historically have played a significant part in the human service system (as brought out in the one-day presentation on human service history taught by Dr. W. Wolfensberger of the Syracuse University Training Institute), and continue to do so. Organizations such as Jewish Children's and Family Services, the Islamic Social Services Association or Lutheran Social Services are examples. Some other services have their roots in a particular faith tradition, such as Goodwill. Obviously such services quite often use language and concepts consistent with their faith, even when these are not typically found in secular human services. Given the universality of the concepts underlying Social Role Valorization, it is worth examining the practices of these faith-based services from an SRV perspective.

Introduction

I BEGIN THIS ARTICLE with a brief review of history as a means of helping the reader think about what might have been for Glenn had he been born in another era, and to provide a context for understanding how his life was affected by larg-

er societal changes which took place in the last half of the 20th century (Wolfensberger, 1975). While this story focuses on one man's journey, it also reflects the journey of those supporting that man.

Humanity's view and subsequent treatment of those with obvious differences has been decidedly mixed. Many cultures exposed deformed infants to the elements as a means of hastening their death. Others viewed them as demon possessed. Throughout the Middle Ages they were used as court jesters to entertain royalty.

More recently, the eugenics movement led to people with all kinds of disabilities dying in Hitler's gas chambers (Evans, 2004; Friedlander, 1995). It also formed the philosophical foundation for the North American practice of segregation and congregation (Malcomson, 2008). This led to horrific abuse and neglect of people with mental retardation, among others. Doctors counseled young parents that it would be best to entrust their son and daughter to the state run institutions rather than subject themselves and their family to the burden of raising such a child.

The Early Years

GLENN WAS BORN into a large, Mennonite farm family in Lancaster County, Pennsylvania (US) just as the institutional system was being challenged. Parents were beginning to challenge the prevailing thought of that time period and insisting on something different. Be-

cause of the time in which he was born, as well as the faith of his parents, Glenn was spared the horrors of institutional life. Instead, he experienced the valued social roles (Wolfensberger, 1998, pp. 44-49) of a beloved son and member of the Mennonite community.

So what had his life been like up to that point? His family recounts happy times growing up on the farm. Family gatherings, holidays and birthday celebrations were important. Glenn was part of those celebrations and enjoyed life on the farm. However, as life went on, his father died and his mother could not provide care for him indefinitely. So he came to Friendship Community, a service provider founded by a group of parents and the local conference of the Mennonite Church in 1972.

He was living with his mother at the time he moved to Friendship Community in 1987. Moving to a group home with six other people was an adjustment, one which he handled reasonably well. On one occasion he approached the supervisor saying "kitty cold, kitty cold." The supervisor became concerned, since this happened in the summer. She asked him where the cat was and found herself being led to the freezer in the garage. Glenn carefully unpacked the cat which had been placed under various items in the freezer. That certainly lends credence to the old saying that cats have nine lives!

The concept of a 'Continuum of Care' which encouraged people to develop and move to greater levels of independence was practiced by Friendship Community during these years. Thus, as Glenn learned and grew, he moved to a smaller house with less supervision. There were some 'boundary' issues with the daughters of the staff which had to be worked at. This was accomplished successfully.

During these years, his mother died and one of Glenn's brothers was killed in a motorcycle accident. These were significant losses of important, freely given relationships. He began to talk about worms in coffins, snakes under his bed. Aggressive behavior became more frequent and he began to gain weight, which led to him receiving the de-

valued role of a menace (Wolfensberger, 1998, p. 15). His interest in professional wrestling and action movies became a concern as viewing these became a precursor to violence toward others, as he imitated the behaviors observed.

His weight gain added to concerns for the safety of those with whom he lived. All in all, the decade of the nineties was troubled for Glenn and those who sought to support him. The program in which he lived was staffed by a married couple with teen-aged daughters and his aggressive behaviors and mental health concerns became more than could be supported with that staffing model. As so often happens in formal service systems, Glenn had been assigned another devalued role, namely that of client (Wolfensberger & Thomas, 1994).

So when the agency expanded services in 1998, the decision was made to move him to a group home with three men who were leaving a state-run institution which was being closed, placing Glenn in a setting where he was surrounded by other devalued role models. The thinking was that he would benefit from staff trained in handling aggressive, challenging behavior. Looking back, this thought process reflected a negative mindset and low expectations held by staff. He would also be the most capable person in that home and with support perhaps could have taken a leadership role.

Typical Human Service Responses

LOOKING BACK, ONE SCRATCHES ONE'S HEAD and wonders why those assumptions were not tested more thoroughly. We now know that rather than growing and benefiting from living in this situation, Glenn became frustrated and 'regressed' further. He began to refuse to join in activities, would not get out of bed to go to the sheltered workshop, and stayed up late at night talking with the staff. Aggressive behavior escalated to the point where he trashed the living and dining rooms one night during an ice storm. Because this incident occurred at night, there was only one staff on duty. An attempt to use the phone to call for help resulted in it being torn from the wall and thrown at the caregiver.

The only recourse was to go to a neighbor's house to call for help, which was not a good alternative.

On another occasion, Glenn left the group home and entered the home of a neighbor. Of course, this was the neighbor who had opposed the presence of people with disabilities in the neighborhood to begin with. Glenn wandered through the house and ended up in a room which served as storage for hunting rifles before returning home.

This environment was obviously not working, so another move was made to another group home, an example of physical discontinuity with lots of physical moves from place to place to place (Wolfensberger, 1998, p. 19). This time he was living with three other people whose abilities were closer to his. However this arrangement did not work either. He broke a window, refused to get up and go to the sheltered workshop, and continued to gain weight, further compromising his health. People were afraid of him. He underwent psychiatric hospitalizations, various psychotropic drug regimens were tried, and behavioral support strategies were attempted, all to no avail.

So another move was made. In the fall of 2001, Glenn returned to the group home where he lived when he first came to Friendship. He had come full circle so to speak. This was a group home with five other men. The day after he moved in there was a birthday party for another member of the household. Glenn became very angry, attacked staff and completely disrupted the party.

His time at this house quickly descended into chaos as he refused to participate in daily routines related to hygiene, work routines, sleeping, eating, drinking and general health. When he did attend the sheltered workshop, he often lay his head on the table and fell asleep. Staff feared him, which led to just letting him alone rather than attempting to encourage him to do better.

No Good Options

THE FOLLOWING APRIL a team meeting was held with two of his sisters to try to figure out what to do. Much was at stake. His

behavior jeopardized his own well being and that of others living and working with him. Because he lived in an ICF/MR (Intermediate Care Facility for the Mentally Retarded), the agency's funding was at risk if adequate safeguards to protect Glenn and the other men were not in place. Staff were concerned about their own physical safety and their ability to adequately protect the others living in the house.

At that April meeting, discussion focused on the reality that this was not going to work long term. No solutions were readily apparent. However, the team took some tentative steps in the direction of a different future.

The situation still did not improve in the following months. The tipping point was reached in late August of 2002. Arrangements had been made for Glenn to spend a weekend with a family in order to evaluate whether it might be possible for Glenn to live with them. When the family arrived to pick him up, he was in the midst of an outburst. Upon observing this, they decided it was not for them. When Glenn realized he was not going with them, he left the property and ran along the berm of a busy highway. During his run, he crossed several intersections, placing both himself and those driving on that road in danger.

This incident occurred on a Friday afternoon when I happened to be vacationing with my family. I returned Monday, and this was the situation we faced. Things had now escalated to the point where the public safety was jeopardized. It was the consensus of the management team that we had no choice but to issue a discharge notice on the basis that Glenn was not safe in this setting.

The discharge notice was issued that afternoon. Naturally, there was resistance and disagreement from other members of the team. However, at that time, other alternatives were murky at best. The notice did accomplish the positive result of forcing a meeting with county and state officials along with Friendship Community administration on September 6. If nothing else, we had gained the full attention

of those who authorize the resources needed to effect a positive change.

Prior to this meeting, Friendship Community had decided we would withdraw the notice if funds were made available to develop supports around Glenn rather than attempting to once again force him to fit into an existing model of support. The reality was that none of the available models had worked for him. Something different was needed to end the negative cycle in which Glenn and those attempting to support him were caught.

We anxiously entered the meeting room, all seated around a table. One of the questions asked was why Glenn ended up in the house he was living in at that time. Friendship Community had gone through a process of moving several people to improved living arrangements with better matches of housemates. They were all thriving. What happened in Glenn's case? The honest answer was that we simply did not have any other place for him.

As the meeting progressed, staff from the county office offered funding for a new residence if the discharge notice was withdrawn! This was the very thing we were hoping for.

How Did We Get to this Sorry State of Affairs

BY THIS POINT IN HIS LIFE, Glenn had lived in five different group homes in a fourteen year period with a couple dozen different housemates and even more caregivers. Decisions and choices were made for him, both parents had died, and a brother had been tragically killed in a motorcycle accident. Lacking typical communication skills to express the immense frustration building within himself, he lashed out at those making the rules. He also ate too much, a not uncommon response in North American culture. As a result, he was feared and his health was seriously compromised.

How did we come to this state of affairs in attempting to provide support for Glenn? There are a number of assumptions which directly impacted Glenn from the time he entered the mental retardation service system.

He doesn't know and/or cannot tell us what he wants in terms of living arrangements and vocational interest. To even the casual observer, his impairments are obvious. His speech is difficult to understand. It takes more time to process information and form a response. Many people, including some in the human services world, would assume that he cannot make appropriate decisions and choices about important matters on the basis of the physical characteristics of Down's syndrome. It is all too easy and all too common to assume that someone assigned a mental age of eight on a standardized intelligence test functions at the level of a typical eight year old. Never mind that the person is 35 years of age and has 35 years of life experiences which shape who he is. The fact of the matter is that Glenn indeed had strong opinions about his living arrangements and vocational pursuits.

He can adapt to whatever we decide is best for him. The underlying, and most often unspoken, belief is that people with retardation can adapt to their circumstances. After being given a subhuman role, implying that they don't really comprehend their world nor do they really care about what goes around them, it's a small step to the assumption that all will be well if they are kept warm, well fed and healthy. After all, we in our wisdom know what is best and will develop the appropriate service models.

If it doesn't work, it is his fault. He just doesn't fit, won't fit, can't learn. When someone acts like Glenn was acting, they receive the devalued role of menace, furthering their negative reputation. As caring people we are reluctant to own our part in bestowing that negative reputation. The common and easy assumption is that it is their fault. They don't appreciate our hard work on their behalf. Or they are viewed as maliciously undermining our well thought plans and programs. So on the one hand they don't know much. On the other hand, they are smart enough to undo our good work.

God has called us to help those less fortunate. We are good, benevolent people doing God's work. How could we possibly harm anyone? This one is fraught with

danger. Of course God has called us to help others. We have the tremendous opportunity to join with God in making the world a better place. However, we dare not assume, in our imperfect humanity, that because of our good intentions we can not possibly harm anyone. The history of Christianity is filled with examples of people doing great harm to those less fortunate despite their best intentions. Those of us who claim to be Christian are too often guilty of presuming to understand more about God's purposes than we actually do. We are often reluctant to examine our motives, preferring to live with the illusion that our way is the right way (Wolfensberger, 1998, pp. 103-104). This is a source of great harm and pain.

Bad things should not happen in (Christian) agencies. When this assumption is made, people either do not see or ignore the bad things that do happen. The bad things happening to Glenn did not take the form of blatant abuse or neglect. Rather, they were the result of inadequate support systems that lacked the capacity to respond proactively and creatively to his attempts to communicate. They also stemmed from a philosophy which held that the problems Glenn presented resulted from some kind of character flaw. This prevented an examination of systemic and environmental factors which we now see as being powerful contributors to the difficulties.

Breakthrough Begins as a Different Way is Attempted

FORTUNATELY, WE ARE NOT at the end of the story. While we were at a place where there were lemons everywhere, the remaining ingredients needed to make lemonade were beginning to appear.

The situation was difficult, despite the hope of funds to develop a better, more responsive and holistic support network. Because of Glenn's aggressive behavior, the psychologist was advocating the use of restraint. This course of action was also favored by a state official, to the point of replacing caregivers who refused to use restraint. That

is not how we chose to operate, so the plan was largely to back off and give him a lot of space unless health and safety were in serious jeopardy.

Use of the term serious jeopardy is deliberately made because in fact a trade off between optimum health and avoidance of physical confrontation was made. Glenn did not cooperate with many of his routines around hygiene and diet. This was an uncomfortable place to live. However, it was seen as necessary for that place and time in order to preserve some semblance of order as well as maintain licensure and funding for the sake of the other men in the group home.

The rights of the other men in the house suffered as well. Meals were not served family style because Glenn took large portions, leaving little for others. When he needed to use the bathroom, he expected whoever was in it to get out. Now, activities were curtailed because of what Glenn might do in a public setting.

Budgets took a beating as additional staff were put in place to provide one-to-one coverage. State surveys were feared events. If a gap in coverage or oversight was found which endangered the health and/or safety of Glenn or others, funding and licensure would be at stake.

However, signs of hope began to emerge that fall. When trees drop their leaves in autumn, one can often see a tiny bud which emerges in its place. These buds serve as assurance that spring will come. The vibrant green of life will return and bring growth and nourishment despite the apparent emptiness of a winter landscape.

Well, the buds were showing on Glenn's tree. Small? Yes. Tough to see? Certainly. One could even describe them as microscopic. But as fall turned into winter and winter to spring, life inexorably pushed forward and blossomed not only in the Lancaster County countryside but in Glenn's life as well.

Of great significance is the planning process utilized to bring about positive, lasting change in Glenn's life (cf. Ramsey, 2007). An outside consultant was retained who conducted a series of meet-

ings in an old farmhouse in Lancaster County Central Park. A biographical timeline of Glenn's life was developed with input from his family and staff who had known him over the years.

It was in these meetings that Friendship Community learned about Glenn's childhood on the farm, of his love for doing a man's work and his strongly held belief that he was not disabled. We learned about his love of celebrations, that he knew what it was to love and be loved. We heard of a man who was friendly and affectionate, who wanted to be accepted for who he was and what he had to offer the world. Much of that had been buried under an avalanche of regulations, rules and expectations that he just didn't care to meet. Putting widgets together in a sheltered workshop wasn't his life calling. He preferred active work, and that was not available to most people in most sheltered workshops.

Throughout this process, budget proposals were developed, submitted, revised and resubmitted. Funds were approved and a suitable house was found. The big day arrived in April 2003 when Glenn moved into a place designed for him for the first time since becoming part of the service system nineteen years earlier.

This was a change from the way Friendship Community had typically operated. For many years, the approach was to develop a model, secure funding, and move people into a program expecting them to adapt to the model. Because Glenn would have none of that, the agency was forced to move to a new and better way of supporting people.

New Roles, New Man

GLENN LIVED ALONE WITH ONE-TO-ONE staff support for several months while a new lifestyle was established. Shopping, food storage and availability, cooking and menu planning were done in a way that provided adequate nutrition while limiting access to snacks and extra portions. Staff were trained to provide clear, consistent expectations and stand by them. What new valued roles and role aspects did Glenn

acquire? What competencies did Glenn acquire? Rather than being overweight and in poor health, his physical health was improving as a result of a better diet and exercise. He bathed regularly, which might seem small, but in our culture of course cleanliness is highly valued.

His health improved to the point that a machine to address sleep apnea was not needed—he lost so much weight it was irrelevant. New clothes were purchased because his old ones no longer fit.

Glenn does not spend his days in a sheltered workshop putting widgets together. He gets up in the morning and anticipates engaging in work which he finds meaningful. With vocational supports provided by Friendship Community, Glenn has a variety of meaningful jobs and tasks to do throughout the week. He is responsible for a soda vending route, volunteers at a local relief agency, mows grass, rakes leaves, mulches flower beds, and shovels snow as a member of Friendship Community's maintenance staff. He is active, walking, lifting, bending, talking, smiling, laughing and engaging a variety of people. He receives a paycheck for his work which gives him the valued roles of worker and taxpayer.

Glenn recently moved to a house which was designed and constructed with his needs and those of his housemate in mind. He has his own space, including his own bathroom, something of great importance to Glenn. It may seem simple, but having his own space is important and reflects the value which our culture places on privacy and control of one's environment.

I remember one of the first team meetings, held a month or so after Glenn moved. Gone was the sullen refusal to speak at meetings. He had already lost some weight. He joked and laughed; he appeared comfortable and at ease. It was an atmosphere of celebration; a life was on the mend. God was truly at work. Is Glenn perfect? Of course not. There are still bumps in the road. But he has taught us more than he will ever know. He challenged the assumptions discussed earlier and exposed their flaws. When we did not listen to or

understand his verbal communication, he communicated quite clearly without saying a word.

What good things of life does Glenn have now? He performs real work and gets a real paycheck. He has a new house. His relationships with his siblings have improved, so he is once again a beloved member of a family. One of his sisters has stated that "I have my brother back." His work on the soda route brings him into contact with many people, providing him with relationships and recognition for the services he provides to their businesses.

Conclusion

WHAT CHANGED? HOW WAS THIS POSSIBLE? Our assumptions about what was driving Glenn's behavior changed (Wolfensberger, 1998, p. 116). Rather than placing all the blame on Glenn, we faced up to our part. Rather than continuing our futile attempts to get him to fit into the program and structures available, we stepped back and created new structures designed to fit who Glenn is. Those who come to be part of his life now find it hard to believe the history of his life. The negative roles of menace and subhuman have disappeared. They disappeared because a group of people believed something better was possible for Glenn. Furthermore, he was communicating with his actions that what was provided was unacceptable and he demanded change.

To be honest, we did not consciously choose Social Role Valorization as our framework to bring about the needed changes. However, it was there in the background, guiding our thoughts and decisions.

His negative roles were shattered when negative assumptions were challenged and new, positive roles were made available. Glenn readily accepted the role of worker over the role of client in a sheltered workshop. He readily accepted the opportunities provided for good health rather than continuing to be unhealthy. He thrived on being empowered to make decisions about his life rather

than being treated as less than human, someone incapable of making wise choices for himself.

I am reminded of the words of Jesus as he began his public ministry in the synagogue in Nazareth: "The Spirit of the Lord is on me for He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

There is no doubt in my mind that Glenn has experienced good news, freedom and release. We need to keep this perspective in view as we go about our daily work. This work is a work of justice and restoration. ☺

SEE DISCUSSION QUESTIONS ON PAGE 71

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Since you are reading this journal,

why not tell someone else about it? We believe Social Role Valorization is an important tool that concerned individuals can use to address social devaluation in people's lives. As someone who shares that belief, encourage others to read and subscribe to the only journal dedicated to SRV. Information available at http://www.srvip.org/journal_general.php.

Some Reflections Upon Visiting a Bruderhof Community

Susan Thomas

SRV TEACHING HAS ALWAYS EMPHASIZED that Social Role Valorization (SRV) is universally applicable to any class of people that is devalued or at value-risk, and that what is considered valued—and therefore role-valorizing or role-degrading—will differ depending on the reference group. For instance, a behavior, appearance, or role that is devalued in the larger society may be highly valued in some ethnic sub-culture, and vice versa.

Also, SRV emphasizes the importance of valued social integration and participation in the valued society of people who are devalued or at value-risk (Wolfensberger, 1998, pp. 122-124). This, combined with the previous point, raises the question what is the “valued society” or “valued community” into which a person might be integrated? Below, I try to address some implications of these issues by reporting on a brief visit to one of the communities of the religious group known as the Bruderhof.

In 1926, Eberhard Arnold founded a Christian community in Germany that he named the Bruderhof, which means place of brothers. This sect is in the Anabaptist tradition, and has much in common with other Anabaptists, such as the Hutterites, the Amish and the Mennonites. It emphasizes living in intense community and having all things in common (much as did the early Christian church, as described in the New Testament book of Acts 2:42-47), adult baptism, forgiveness, and non-violence. Once the Nazis came to power, the Bruderhof came under persecution,

and fled first to Liechtenstein, then to Britain (in 1936-37), then to Paraguay in 1940, and finally to the US after the war. Now they have communities in England and Australia, in a number of US states, and they have explored establishing a community in Africa and yet other locales. To learn more about the history of the Bruderhof, see Arnold, 1999; and/or to arrange a visit to one of the communities, contact The Bruderhof, Woodcrest, 2032 Route 213, Rifton, NY, 12471; phone 845/658-8351. They welcome visitors.

Many Bruderhof communities are located outside of cities, as they often involve some farming and animal husbandry. There are a number of hofs throughout the countryside along the Hudson River, north from New York City almost to Albany. However, each hof also engages in some non-farming work to support itself, and to contribute to the other hofs as well. The community I visited, Maple Ridge, runs a factory that makes wooden furniture, mostly for schools; another hof runs a factory that manufactures adaptive equipment for handicapped people; another runs a publishing house; another manufactures signs.

My visit was just that—a visit—so I did not interrogate any members about their practices along the lines of the inquiry that is done for a PASSING assessment (cf. Wolfensberger & Thomas, 2007). I merely observed, and I also drew on my previous reading about the Bruderhof, including materials written by Bruderhof members and leaders.

Most relevant from an SRV perspective is how the Bruderhof perceive, relate to and incorporate members who have impairments and other conditions for which they would be devalued and often segregated into some special services if they were living outside a hof. For instance, there are many elderly members in the community, and some of them are quite debilitated, e.g., in a wheelchair due to Parkinson's, losing (or having lost) mental faculties from dementia. Members may also have other impairments, e.g., a member family may give birth to a child with Down's syndrome, or to a severely physically handicapped child. It is important to understand that upon reaching adult maturity, a person who has grown up in a Bruderhof is expected to make a decision whether to make a commitment to the community, and if so, is baptized and is considered a member for life. (If the person is unsure, or does not want to make the lifetime commitment, then the person must move from the hof and live elsewhere.) Thus, because of the strong emphasis on community, because members make lifetime commitments to the community, and because the community in turn makes a permanent commitment to its members, any handicapped members are taken care of within the community. Because of the Bruderhof's religious basis, such members are considered valued and even precious. For instance, on my short (day-and-a-half) visit, I met many elderly members, saw several old men in wheelchairs, and one very physically handicapped young man, and worked alongside a woman with Down's syndrome in the factory. I also heard about an old man with a crippling physical disease, whom several young men took turns staying with overnight so that they could help him if he needed to turn or get up during the night.

Much like the Amish, and the Hasidic Jews, the clothing of some of the Anabaptist communities seems "frozen" at what people wore when their communities were founded. In this instance, the Bruderhof wear clothing that is reminiscent of that of German peasants in the early 20th

century. It is above all simple and modest, and at least somewhat distinctive from that of most people in contemporary society. The current clothing for males is striped or plaid shirts and jeans or trousers—not all that unusual; but the females wear long skirts with blouses or vests, and the adult women wear headscarves that look a bit unusual seen next to the clothing of most females in our society today. When any of them appear together, they seem more unusual because they all dress alike. The impaired members of the Bruderhof also dress just like the other members of the community—which is role-equalizing for them as long as they are within the community, but which would distinguish them (and not in a valued way) if they were out in the larger society.

Also unlike the larger society, the Bruderhof females wear their hair in a similar style (long, and usually braided), and they do not use facial cosmetics or wear contact lenses, consistent with their emphasis on simplicity, modesty and sexual purity. However, this means that if any of their impaired members presents an unattractive feature, this would not be addressed via the use of cosmetics—much as it would not be addressed for a member who is not impaired. Of course, truly needed corrective measures would be taken, such as dental surgery, but nothing that would serve "only" cosmetic purposes.

I do not know if the Bruderhof would consider "bending over backwards" to enhance a vulnerable member's appearance when they do not do so with the appearance of other members. However, if they did not, it would be because of a value they hold that they consider to be of greater importance, just as we explain in SRV teaching that one's values will determine what SRV measures one decides to employ—or to reject—and for whom.

In the Bruderhof communities, there is a strong expectation that every member works; the communities can only thrive if all members contribute according to their ability. Thus, even very frail elderly members have some work to do, even if it is only for an hour where other members might spend 5 or 6 hours, and even if it is otherwise very

small compared to what other, stronger members are able to do. Of course, some members are much too impaired to do even that little.

Adult members who are unmarried lack the valued roles of spouse and parent, but they fill the valued role of filling in wherever the need is greatest. This is important because so many adults with impairments—especially mental impairments—do not marry. Thus, such single adults may be sent to another hof for a while to help if they are short-handed, or when there is a crisis, or when one member requires a lot of extra care, or to fill in at a job when another member is sick, and so on.

Living in such an intensely communal fashion, and having adopted values and a lifestyle that are so counter-cultural, has always meant that the Bruderhof are to a greater or lesser degree separated from the larger society. For instance, until recently, they have schooled their children in their own communities up until high school, when their young people then went to the local public schools. However, recently they have extended the schooling that they themselves provide for another two years, so that the Bruderhof youngsters only attend public high school for the last two years. Similarly, as noted, they live in self-sustaining and self-segregated hofs.

However, at the same time, they have from their beginnings been concerned with the plight of the lowly, oppressed and persecuted in society, have extended what they call “outreach” to the poor and marginalized of society, and have practiced very open hospitality to them—again, all consistent with their emphasis on imitating the earliest Christians. At present, they are experimenting with having a small urban presence in the poorer sections of some cities. This means that a small number of members of the community live together in a site in the city, from where they may operate a day care center for the poor, assist in a soup kitchen or similar meal/food service for the poor, etc. This raises the interesting question whether those Bruderhof members who run such services “in the world” would there be considered “deviant staff” (Wolfensberger & Thomas, 2007, pp. 189-196).

Also, in some locales, they have opened their own schools on the hofs to children from outside the community whose parents see the Bruderhof school as a safe and sane alternative to the public school system. This has meant much engagement of the Bruderhof with the formalized, bureaucratized public school authorities, and whether this will remain a viable option for them remains to be seen. Their history has been to maintain a distance between themselves and the authority of the state, insofar as the state has often been among their major persecutors.

There are other religious groups that live in a way that is similarly rather isolated from the larger society. For instance, the Hasidic Jews do. It would also be very instructive to see how such other groups do or do not integrate into their group people who have conditions for which they would be devalued in the larger society, their rationales for their practices, as well as who is devalued within and by these groups. ☪

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The Ring of Words: On Rhetoric, Writing & Social Role Valorization Dissemination

Marc Tumeinski

Bright is the ring of words when the right man rings them. ~ Robert Louis Stevenson, Songs of Travel

RHETORIC IS THE CLASSICAL ART of using language as a means of persuasion, exhortation and deliberation.¹ As such, rhetoric and the skills and habits of elegant and effective prose writing ought to be an integral part of Social Role Valorization (SRV) and PASSING teaching, mentoring, learning, dissemination, development and implementation. With an eye towards SRV dissemination, my intent for this column is twofold: to encourage and equip new and aspiring writers to write; and to provide a forum for more experienced writers to share as well as learn new insights into writing, particularly about SRV-related topics.

It takes time and effort to craft writing which is ordered and that has a definite purpose, a clear topic and a precise vocabulary. Yet such writing will not only assist our SRV-based efforts but will itself be informed by SRV content, particularly the themes of image enhancement and the conservatism corollary, by taking into account how our writing can consciously or unconsciously shape the perceptions of others concerning devalued classes, groups and individuals. Elegant and effective writing—which anticipates, shapes and satisfies a reader’s informational and even emotional needs—can inform, educate, persuade, direct, clarify and inspire.

Learning the fundamentals and the nuances of SRV can be aided by the willingness to write, to accept feedback on one’s writing and to rewrite. Trying to write effectively and elegantly about a topic forces one to understand it more deeply: how it relates to other topics; how to convey understanding of issues to a reader; what is most important; and what is most difficult to understand.

Those learning SRV can and should take advantage of available writing opportunities, or create their own. For example, participants in an SRV workshop may use the SRV themes as a framework to write about their own experiences in offering service to others, or may write about the social devaluation and the wounds of one person. One may write a PASSING report, describing in some detail a site visited by a PASSING team, what process the team used, what the team learned, and how the site measured up against the 42 PASSING ratings. Or one may write an article or review for *The SRV Journal!*

Efficacious teaching of SRV content requires the ability to explain, clarify and nuance a complex set of interrelated ideas, often to people of different needs, backgrounds, concerns and interests. The desire and ability to write effectively can provide a strong backbone for such teaching. Writing has played and will continue to play a significant and unique role in the dissemination and teaching of SRV and PASSING. Formal teaching of SRV—in a four day workshop, for example—is based on

written presentations which are periodically edited to better communicate the content of Social Role Valorization. As well, interested readers and learners now have access to a small but growing number of relevant books and articles specifically about SRV.

Opportunities to write well, taking into account the general craft of writing as well as SRV-specific considerations, abound in human services. Not only servers, but people served and their family, volunteers, the media, funders, administrators, and so on, have many opportunities to write. We write reports, records, newsletters, plans, articles, books, conference presentations, grant applications, memos, contracts, letters, stories, briefs, agency publications, marketing brochures and more. Our writing may reach a few people or a large audience. We should take advantage of these many opportunities but also work at becoming better at writing. Our writing has to stand on its own merit; we never entirely know who will read it, when, where or why.

“It is foolish to suppose that you can teach anybody to write, but it is equally foolish to suppose that you cannot teach people a great deal about writing” (Rolfe Humphries). We will cover the topic of writing much more deeply in future columns, but in the meantime, if you want to become a better writer who is informed by SRV, I suggest—if you do not already have them—getting your hands on some helpful resources, such as a good general style and usage guide (e.g., the *Chicago Manual of Style*, the *Publication Manual of the American Psychological Association*, Strunk & White’s *The Elements of Style*), a dictionary and thesaurus, the SRV monograph and PASSING manual,² and the TIPS issue on language.³

Although this advice seems obvious and perhaps quite basic, the basics are that for a reason: they provide a solid foundation for writers. I also suggest keeping your eyes open for examples of good writing in books, journals, newspapers, articles, etc. which you can study, analyze and imitate.⁴ This too might seem elemental but the best writ-

ers are so often voracious readers, and imitation is one of the most powerful ways of learning.

With the help of guest columnists, I propose in this column to cover such topics as writing good sentences, developing and fleshing out a particular issue in writing, providing and using constructive feedback, choosing and honing topics to write on, and so on. If you have specific questions about writing or its relevance to SRV, please let me know and we will try to cover them in future columns. ☺

ENDNOTES

1. The classic introduction to rhetoric is Aristotle’s *Rhetoric*, written around 350 BC. A good resource on classical rhetoric is Corbett, E. (1971). *Classical rhetoric for the modern student* (2nd ed.). NY: Oxford University Press. Contemporary writers on rhetoric include Stephen Toulmin, Douglas Walton at the University of Windsor, CAN (<http://www.dougwalton.ca/>) and David Zarefsky at Northwestern University, US.

2. Wolfensberger, W. (1998). *A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services* (3rd ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agency; Wolfensberger, W. & Thomas, S. (2007). *PASSING: A tool for analyzing service quality according to Social Role Valorization criteria. Ratings manual* (3rd rev. ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agency. Contact Susan Thomas at the Training Institute 315.473.2978 to purchase these resources.

3. Training Institute Publication Series (TIPS), 16(5); 17(1,2,3). Back copies available from the Training Institute at 315.473.2978.

4. Select articles from this journal are available to download at <http://www.srvip.org/>.

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REVIEWS & MORE

A WAY WITH WORDS AND IMAGES. By HUMAN RESOURCES AND SOCIAL DEVELOPMENT CANADA. Ottawa: Her Majesty the Queen in Right of Canada, 10 pages, 2006. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Karen Schwartz

OVER THE PAST FEW YEARS, I have had the opportunity of working on a project that examined media portrayals of people with disabilities from the perspective of the language used, allowing me a certain sensitivity to this particular issue (Schwartz & Lutfiyya, 2009). Such portrayals often bring to mind Wolfensberger's (1998) "major common negative roles into which members of societally devalued groups are apt to be cast" (p. 14).

If, as writers in the area of disability and the media suggest, mass media plays a crucial role in shaping societal attitudes about people with disabilities (for example, see Auslander & Gold (1999), Biklen (1987), Haller & Ralph (2001), and Longmore (2003)), then efforts to educate members of the media and the general public ought to help eliminate the language of negative stereotypes and create more positive portrayals of people with disabilities.

A Way with Words and Images, a booklet published by the government of Canada, seeks to address this issue by promoting "a fair and accurate portrayal of people with disabilities" and by suggesting "appropriate terminology" (p. 1) for use by the public generally and the media specifically. By equating attitudes about disability with the language we use to talk about disability, the government hopes to make people more aware of the effect negative or derogatory language has on our perceptions about people with disabilities. In creating this document, a number of national disability-related organizations were consulted.

The booklet is divided into two sections, "general guidelines" and "media coverage." The gen-

eral guidelines concentrate primarily on words to avoid, and advocate for a focus "on the issue rather than the disability" (p. 4). The segment on the media touches on the areas of research, writing and reporting, by suggesting that journalists write articles on issues of importance to people with disabilities, rather than over-emphasizing "human-interest" story lines. Another part of media coverage concentrates on interviewing, providing pointers to "improve communications with persons with disabilities" (p. 5).

A removable centrefold lists "appropriate terminology and images" (p. 2). This is a chart contrasting traditional ways of describing people with disabilities with more valorizing language that can be used instead. For example, instead of using terms such as "mentally retarded, defective, feeble minded, idiot, imbecile, moron, retarded, simple, mongoloid," the term "person with an intellectual disability" is suggested.

Some of the phrases that are considered to be offensive in the pull-out section of the booklet include "deaf and dumb," "handicapped," "retarded," "confined to a wheelchair," "crippled," "suffers from" and "stricken with." Yet, using print media as an example, a quick check of Canadian newspaper stories in the latter part of 2008 indicates that many journalists have not gotten the message *A Way with Words and Images* conveys.

Several examples certainly beg the question: is anyone in Canada paying attention to the message in *A Way with Words and Images*? Is this approach to changing language and imagery use working? A *Victoria Times-Colonist* contributor wrote, "For all the credit given the major parties for their political cunning and strategic acumen, they're still capable of being utterly deaf, dumb and blind to the public's view of the results of their scheming" (Leyne, 2008, p. A12).

The *Globe & Mail*, a national newspaper, printed an article that contained the following language:

“Everybody with a seriously handicapped person in their life knows this fantasy. The fantasy is a place, somewhere the handicapped person will be able to live and be cared for, not as someone handicapped but as a participating member of the world, for as long as they survive” (Brown, 2008, p. F1).

A writer with the *National Post*, another Canada-wide paper, wrote, “George W. Bush (with degrees from Yale and Harvard) was borderline retarded. His IQ was said to be 91” (Schweizer, 2008, p. A17).

From the period of October 1st to November 30th, 2008, an electronic database search of the words “wheelchair” and “confined” in Canadian newspapers yielded 31 examples of the phrase “confined to a wheelchair” used in twelve different papers across the country.

Although the suggestions in the booklet are both relevant and important to the portrayal of people with disabilities, the publication has taken the unfortunate approach of providing a prescription to fix the problem. What it fails to do is provide the media and public with a greater understanding of the harm such portrayals can have. I suggest that such an understanding can provide a compelling rationale for actually making change.

Some of the issues that the booklet could have addressed include: a) why people with disabilities are described using devaluing language; b) the effect that negative language has on devalued people; and c) the importance of recognizing these effects and making change. A critical tool for discussing these issues is Wolfensberger’s (1998) *Social Role Valorization*.

There are a number of ways in which *Social Role Valorization* is relevant for and might add to this booklet. The first is a brief consideration of the role of unconsciousness. Although Wolfensberger (1998) is talking about people involved in the field of human services, the idea that “unconsciousness is present in every aspect of human existence, and affects just about everything that human being do” (p. 103) is equally applicable to

the media and the general public. It is more likely that individuals with disabilities will be thought of and portrayed in a more positive light if people were made aware of the “unconscious devaluations and practices” (p. 104) that are so prevalent in public (mis)perceptions about disability.

One way to raise consciousness is to understand the role that imagery can play in reinforcing or changing people’s perceptions of individuals with disabilities. Wolfensberger (1998) says that an image is a “mental picture that others hold in their minds about an individual or group” (p. 63). Images are created by, among other things, what an observer is told about an individual or group and the language that is used to describe the individual or group (Wolfensberger, 1998). This information results in the creation of an “overall mental image” about people with disabilities (p. 63). Wolfensberger (1998) argues that devalued people are often engulfed in a “systematic pattern of negative images conveyed through multiple channels” (p. 69).

Another way of bringing unconsciousness to light is to make people aware that negative images held about individuals with disabilities may be the result of devalued roles into which people with disabilities have been and continue to be cast. Individuals with disabilities have been portrayed in “stereotypical” roles, such as the “other,” sub-human or non-human, a menace, an object of pity or burden of charity, a child, a diseased organism, and even in death-related roles (Wolfensberger, 1998) for a very long time. Many of these roles continue to negatively impact them. People may not necessarily appreciate this long and difficult history of devaluation or the impact that such history and representations can continue to have. It is in bringing these unconscious misperceptions to the foreground that *A Way with Words and Images* would make a significant impact on its readers.

Although *A Way with Words and Images* does offer some good advice on how to depict people with disabilities in a more valorizing way, it does not go

far enough in explaining why it is so important to heed such advice. Without this explanation, readers may not find the motivation to make change. Several key concepts in Wolfensberger's (1998) Social Role Valorization, such as the role of unconsciousness, the role of imagery and the effect of devalued roles, would provide more insight into why such change is so urgently needed.

EDITOR'S NOTE: *A range of opinion and practice exists about language use, including within SRV circles. For additional reading, see also Ringwald, C. (2008). Review of the book A reporter's guide: Reporting about people with disabilities by Betsy Southall. The SRV Journal, 3(1), 52–54; and Training Institute Publication Series (TIPS) 16(5); 17(1,2,3). Back copies of this TIPS issue are available from the Training Institute at 315.473.2978.*

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INTELLECTUAL DISABILITY—SOCIAL APPROACHES. By DAVID RACE. Buckingham: Open University Press, 288 pages, 2007. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Bruce Uditsky

DAVID RACE IS A SENIOR LECTURER in the School of Community, Health Sciences and Social Care at University of Salford, UK. He holds a BSc in Management Sciences from UMIST, a PGCE in primary education from Sheffield City Polytechnic, and a PhD in services for adults with learning disabilities, awarded by Reading University. Race has edited a number of books, including *Learning Disabilities: A Social Approach* and *Leadership and Change in the Human Services: Selected Readings from Wolf Wolfensberger*. He is also the author of *Social Role Valorization and the English Experience* and a number of book chapters.

He has worked in the field of disability, particularly intellectual disability, since 1973, in various countries, as a researcher, consultant, writer and teacher. He has also been involved in a considerable amount of service training, both in the UK and overseas, especially in the USA and Canada. He is a member of the Institute for Health and Social Care Research. His administrative roles are

as a member of the School Research Committee, the Faculty Postgraduate Committee, and the University International Research Committee. Consultancy work in the learning disability field stems mainly from Associate Membership of the North-West Training and Development Team on Learning Disability. He is one of only six overseas corresponding members of the North American Social Role Valorization Development, Training and Safeguarding Council.

Intellectual Disability–Social Approaches is a personal book chronicling Race's comparative study tour of the human services for individuals with intellectual disabilities in seven countries on three continents that have been impacted by Social Role Valorization (SRV). Race's introduction to these countries and their services were through individuals with a connection to the SRV network.

As a personal approach, Race is clear that his book is not an objective, empirically-based comparative study and deliberately so, given the inherent limitations of any attempt to comprehensively compare so many countries. As the father of a son with intellectual disabilities, he brings his obvious love and appreciation of his son to any analysis. In addition, he shares in his book other experiences that have shaped his worldview of individuals with intellectual disabilities and the services they access. Race does this to enable the reader to understand the author's perspective and to further enable the reader to render his or her own interpretation of the book's findings.

One of the features that makes this book unique is that in each country he visits, Race reflects on what life might be like for his son Adam if he lived and grew up there. These reflections are captured in sections entitled *Adam's World Tour*.

THE BOOK IS STRUCTURED as follows:

- The first chapter provides an overview of the history and demographics of the seven countries.

- Each of the subsequent seven chapters is dedicated to one country, beginning with the countries with the most comprehensive welfare states to those where services are largely agency-driven. Race acknowledges the difficulty in trying to capture the essence of a nation's services in those countries where many service variations exist across multiple jurisdictions. Each of these chapters adheres to the following outline:

- * instant reflection
- * short history of services
- * summary overview table of the service system
- * detailed examination of services
- * Adam's world tour

- The final chapter contains conclusions, a summary of Adam's virtual tour, and a closing reflection.

AS SOMEONE WHO HAS SPENT TIME in six of the seven countries Race reviews, and as a father of an adult son with intellectual disabilities, I was particularly interested in reviewing this book. Like Race, I am anxious to ensure my son has every prospect for the 'good life' and curious as to how his life might have fared in different contexts.

In many ways this is an unremarkable yet telling book. The information shared about the human services in each country, at least from my understanding, is reasonably accurate and readily available. Having the information in one book with the comparative analysis based on the author's son is very helpful but nevertheless illustrative of the limitations of a life dependent on human services. For the vast majority of individuals with intellectual disabilities, life is likely not very different from what Race describes, as so many lives are captured by human services and the policies, funding and values which govern them.

Race, although he is no doubt aware of them, did not set out to capture the exceptional story but rather chose to illustrate what is likely to be typical for an individual with intellectual disabilities. Access to the good life, as Race notes, is rare

and not the subject of this book. The book is sober and somber; in my view, a necessary reminder of the significant gains achieved relative to the past but how limited the gains are relative to what is possible. The very fact that so many individual lives can be characterized by their relationship to services, policies and funding is illustrative of the lack of individuality in the lives being lived.

The book, until perhaps the last chapter, offers little critical analysis of what is observed. It is primarily a reporting of what Race learns on his travels. At times Race does connect a positive service development to SRV but there is no analysis offered as to why SRV might have been impactful in one area and not another, except for the advent of post-modernism. His views of what is positive or not harmful to individuals with intellectual disabilities—such as unpaid work if meaningful, and paid work in sheltered workshops—may be reflective of a limited vision of what is possible rather than what should be. It is one thing to observe the reality of unpaid work or sheltered employment (which for some are inherently contradictory and harmful constructs) and another to characterize them as positive.

Race draws mixed but valid conclusions with an overarching analysis that is limited in scope and depth. On the one hand there is the view that perhaps the Scandinavian countries are preferable because of the comprehensive nature of their welfare state, the equitable distribution of resources and the predictable life outcomes. Life, while it may not be as good as might be achieved elsewhere on an individual basis, is nevertheless reasonable. This is a fair assessment, but as Race appears to conclude on the very final pages, not enough and certainly not enough for his own son.

He notes the contradictory state of affairs where in less regulated and comprehensive countries, the vagaries and dysfunctionality of the human service system can be wonderfully overcome by a limited number of individuals with the support of families and allies. I would add the interpretation that the very nature of a comprehensive

system might oppress the possibility for unique and full lives.

RACE CONCLUDES THAT neither the comprehensive welfare state nor the agency controlled market-driven systems are good or able enough to realize the good life for individuals with intellectual disabilities. That even in conceptualizing an idealized values-driven human service system, it is limited in what it can achieve. These services cannot replace the ability and power of families and communities to create good lives, but could at least be helpful by allying themselves with this understanding. Race is not naïve to the modern societal forces that impede this ethic but one can assume he remains hopeful.

A comparative overview of human service system across countries, while accurately describing what is, is nevertheless limited in what it can contribute to creating more inclusive futures for individuals with intellectual disabilities. As he draws his book to a close, Race returns to his son, noting his connections to community and the valued roles he has in that community. Perhaps Race's next book will take up this theme of hope, community and the good life that can be realized through the commitment, love and advocacy of families.

EDITOR'S NOTE: *Readers interested in this topic may also wish to read* Race, D. (2007). Social approaches to valued roles ~ Adam's world tour. *The SRV Journal*, 2(2), 17–29.

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RACHEL AND HER CHILDREN: HOMELESS FAMILIES IN AMERICA. By JONATHAN KOZOL. NY: Crown Publishers, Inc., 1988. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Penelope Lyn

MUCH HAS BEEN WRITTEN ABOUT the homeless and the roots of homelessness. In *Rachel and Her Children*, Jonathan Kozol shifts the focus onto the plight of homeless families and draws our attention to a segment of the homeless population often forgotten—the children. He documents their struggles, details the effects of homelessness on children, and explains the cause of homelessness. Kozol's personal interviews with residents of a shelter hotel record the stark reality and desperation of their lives.

Contrary to popular misconceptions, a significant portion of the homeless today are families.¹ Kozol's journey began five days before Christmas in 1985. He interviewed residents at the Martinique, a shelter hotel in New York, which housed many families who shared their space with a "considerable cockroach and rodent population." Fearing reprisals from housing authorities, the residents requested anonymity from Kozol. Many residents were previously employed and encountered unfortunate life crises, which resulted in job loss and eviction. Kozol met Peter, Megan and their five children, living in two rooms plus a bathroom containing a broken toilet. A fire had destroyed their home and all their possessions. Without his tools, Peter, a carpenter, was unable to find adequate work. Another resident, Mr. Allesandro, a former maintenance worker, was forced to take half-time work when his wife abandoned him and their young family. Caring for his children interfered with his work schedule. Unable to meet rent payments, he was evicted. Rachel, a mother of four, struggled to keep her children safe in an environment where drug use was rampant. A former

drug addict, Rachel understood the temptation to temporarily forget the miseries of everyday life.

Effects of Homelessness on Children

HOMELESSNESS HAS LONG-TERM negative effects on children. "All but a few of the children in the Martinique and similar hotels will fail to thrive in any meaningful respect" (p. 82). Many of these children Kozol was writing about were low-birth-weight babies, and thus at risk of delays in cognitive and physical development, as well as early death. Poor maternal health is one of the causes of low weight babies. Under the US administration of President Reagan (1981-1989), cuts to Medicaid, a low income health program, resulted in community health center closures, thus depriving low income women of prenatal care. Additional cutbacks to welfare benefits led to increasing numbers of families facing malnutrition. "One million people had been cut from food stamps in the first year of the Reagan presidency" (p. 82). Malnutrition often leads to cognitive and physical impairments. The consequences are dire for children suffering from hunger. Learning becomes difficult for those children who are actually able to attend school. As many as "a quarter of the hotel children are between two and three grades behind their peers in academic skills" (p. 87). Many faced added dangers from their temporary residences: most shelter hotels were unsafe, poorly maintained, cramped and squalid. Narcotic dealers and prostitutes frequented garbage-strewn hallways and stairways, with security guards often doubling as dealers. Teachers described to Kozol children asleep at their desks because the conditions at their shelter prevented a night's sleep. Kozol wrote of a generation of children, malnourished, undereducated and emotionally damaged who would face a bleak future.²

Lack of affordable housing is one of the causes of homelessness. Kozol used statistics from newspaper and book sources to reveal record numbers of homeless families. Joblessness had forced formerly self-reliant families into homelessness. By 1985,

the US had recently dealt with massive layoffs in various industries and continued to struggle with further job loss from the cascade effect. Farmers, autoworkers and shopkeepers were the new homeless. In New York city, "50 percent of individuals served at city shelters during 1984 were there for the first time" (p. 4). At a time when "half a million low-income housing" units were lost to condominium conversion, abandonment or demolition each year, the government had also cut funds to build or rehabilitate low income housing (p. 11). The consequences impacted every large American city.

Application of Social Role Valorization Theory

THE CONCEPTS OF SOCIAL ROLE VALORIZATION (SRV) theory can be used to analyze, and to offer potent and relevant means of address for, the situations the book described. "SRV is an empirically-based social theory that ... [can be used to address] the social devaluation of individuals and groups" (Cocks, 2001, p. 13). The negative experiences common to devalued people are called wounds (Cocks, 2001): the life stories of the homeless families described in Kozol's book are replete with wounds.

The identity of those who are devalued in a society can be inferred by looking at what society values. North American society values wealth and material possessions and thus poverty is devalued. Homeless families are poor and therefore are typically devalued. Those perceived to be of little value are relegated to low social status in society and treated accordingly. Devalued groups are rejected, separated and excluded (Wolfensberger, 1998, pp. 13, 18, 20). So many homeless families were congregated with other homeless families and placed in shelters. The Martinique, now closed, housed nearly four hundred families and was just one of fifty-five such shelter hotels in New York City.³ The families living in such homeless hotels experienced distantiation, a behavioural expression of rejection where distance is put between valued and devalued groups (Wolfensberger, 1998, p. 18).

Additionally, devaluation was reflected in the low quality housing afforded the homeless. The Hotel Carter, another shelter hotel, offered rooms for tourists as well as homeless families. Tourists stayed in clean, renovated rooms containing televisions and air conditioners, while the rooms designated for the homeless were cockroach infested, and had floors with holes and broken windows. Within the shelter, homeless families were restricted to three floors set apart from the tourist section. The managers at Hotel Carter discouraged the shelter children from using the front entrance. To board their school bus, they were "herded" to the rear exit mainly used for garbage collection. The exit opened beside a store selling "drug paraphernalia in a block of pornographic movie theaters." Every school day, these children experienced the wound of symbolic stigmatization. These devalued people were juxtaposed to negative images, furthering their devalued status (Wolfensberger, 1998, p. 17). The squalid conditions of their rooms, on top of having to exit with the trash onto a seedy street, provided powerful image messages to these children and to others, significantly reinforcing their low status.

Devalued classes so often receive substandard treatment from service systems. Many of the shelters described by Kozol were in old buildings, their walls covered with lead paint greatly exceeding levels permitted by law. Much of the paint was peeling from the walls, their sweet taste a temptation to children. Children exposed to lead face irreversible neurological damage. Medical treatment is often ineffective because the brain has already been damaged. The landlord's solution was to cover the lead paint with non-lead paint. "Medical experts for the city testified, however, that even with these measures, residents were still at risk" (pp. 153-154). The city promised that children and expectant mothers would be diverted to safe shelters. However, the city "violated a pledge made in court" and continued sending children and expectant mothers to these shelters. Homeless families residing in these shelters

had been poisoned, because their devalued state placed them in dangerous living conditions, and they suffered from impairments to their body and to their functioning (Wolfensberger, 1998, pp. 12-13). This wilful, cavalier treatment from the city was unfortunately typical.

Deathmaking

A LIFE PERCEIVED AS UNDESIRABLE can be neglected and hastened toward death. "Deathmaking is a logical endpoint to social devaluation" (Hildebrand, 2004, p. 68). Kozol documented the short life of baby Benjamin. Benjamin weighed less than five pounds at birth and had contracted a viral infection leaving him "partially blind, brain-damaged, deaf, [and] hydrocephalic." His mother, Holly, was unsuccessful in obtaining stable and secure shelter. Still, the hospital repeatedly released Benjamin to his mother knowing she was in no position to care for her child. "A spokesperson for Beth Israel Hospital later said the hospital would never have released the baby had it known he had no proper shelter" (p. 119). Yet, they had issued a note to Holly's welfare worker asking that she be given shelter. The city claimed that shelter and food were provided, but according to the Legal Aid Society, the city acted only after Legal Aid had been "alerted to the child's plight" on the day Benjamin died. Society negatively values physical and intellectual impairment. Benjamin was accorded the role of subhuman, a devalued role so often accorded to impaired newborns (Wolfensberger, 1998, p. 14). Once discharged, the hospital and the city paid little attention to his needs. They failed to appreciate the struggles Holly faced in trying to care for Benjamin until the night of his death. Because of his devalued state, the system hastened Benjamin's death.

Although somewhat disorganized in content, Kozol writes directly and simply, appealing to a wide audience. The strength of *Rachel and Her Children* lies in the people revealed through the interviews. Their voices resonate with desperation and fear, and Kozol's intention is clear. His pur-

pose in writing about homeless families was "to attest to their existence, to give witness to the toll they take upon the children of the dispossessed, and to pay tribute to the dignity, the courage, and the strength with which so many parents manage to hold up beneath the truly terrifying problems they confront" (p. 185). He succeeded.

ENDNOTES

1. In November 2008 in New York City, of the 36000 people living in municipal homeless shelters, 15800 were children. Over two-thirds of these people were living in a shelter with their family. Estimates are that ten percent of all poor children in the United States—almost 1.4 million—are homeless at some point during the year, and this percentage is rising.

2. Today in the United States, it is estimated that almost one-third of families considered 'low income' cannot afford three meals a day, that 20% of homeless children do not have regular medical care, that 20% have to repeat a school grade because of frequent absences, and that almost 15% are diagnosed with 'learning disabilities.'

3. Today, New York City's Department of Homeless Services places families in 61 homeless hotels, many of which are of substandard quality, though the city often pays over three times the market rental rate for these properties.

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A GUIDE FOR TRAINING STUDY CIRCLE FACILITATORS (2nd ed.). By S. CAMPBELL. Pomfret, CT: Study Circles Resource Center, 101 pages, 2006. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Pamela Seetoo

THIS GUIDE WAS DEVELOPED AND PRODUCED by the Study Circles Resource Center, now known as Everyday Democracy, a non-profit organization that seeks to support and create community through public dialogue and problem solving. Everyday Democracy works with neighborhoods, communities, states and regions, with particular attention paid to racial equality and ethnic differences. *A Guide for Training Study Circle Facilitators* was developed specifically to train facilitators to conduct study circles on any range of issues within a community. Study circles can be an effective means of giving voice to all people with a common concern for the purpose of moving people to action and creating change. Facilitators of such circles have a key role in assuring that members work together cooperatively and productively. Because Everyday Democracy utilizes study circles as a primary effort and one that they encourage others to use as well, they are vested in developing and assisting others to develop competent, well-skilled facilitators. Thus the guide is intended to instruct anyone with an interest in using the study circle model. It should be noted that the goal of the guide is to train facilitators to conduct study circles and not on the usefulness or effectiveness of study circles. The guide is available at www.everyday-democracy.org and in print from Everyday Democracy.

This seven chapter manual is very specific and comprehensive in its approach. After a brief discussion regarding the purpose of the guide and the principles of study circles, the guide begins to

take a step-by-step approach to developing a facilitators training program. In Chapter 2, *Building a Training Program from the Ground Up*, several areas are addressed to assist program developers to get started. Benefits to co-facilitation are discussed as is how to find and recruit good facilitators. Some tips for creating a successful and effective training are recommended and include the importance of thoroughly educating potential facilitators on the study circle process. Other items covered in this chapter include training timetables, considerations regarding training sites and determining whether or not facilitators should be paid. Finally, this chapter addresses issues related to maintaining a high quality training program. After outlining a short general agenda in Chapter 3, *The Training Agenda at a Glance*, Chapters 4 and 5 work together to clearly provide users with all they need to conduct a facilitator's workshop. Chapter 4, *Annotated Training Agenda*, lays out a complete annotated agenda whereby those conducting the sessions are prompted and instructed clearly and methodically through the presentation of the curriculum. Chapter 5, *Tips and Takeaways*, offers all of the necessary handouts and slides or overheads that facilitators will need as well as instructional guides such as *Leading a Brainstorm*, *Facilitation Tips for Special Situations* and *The Art of Recording*. Chapter 6, *Training Young People to Facilitate Study Circles*, amends the previous annotated agenda for young facilitators, as youth are acknowledged in this process as powerful leaders of youth. The guide ends with a chapter on evaluation tools and suggests facilitator and participant surveys as well as the use of facilitator diaries, observation, one-on-one interviews and mentoring.

MY PURPOSE FOR REVIEWING this guide stems from my membership in an Social Role Valorization (SRV) study group and my desire to see that group not only deepen their understanding of SRV but also take more relevant and potent SRV-based action. The question I asked as I reviewed this manual was, "Is this guide instruc-

tive and useful for training facilitators of SRV study groups?” So while the study circle process itself does not specifically address its applicability to many of the groups of people for whom the principles of SRV are useful, it does purport to be effective in giving voice to people of marginal status, such as those living in poverty or people in racial and ethnic minority groups, and for moving people to action.

Study Circles are at the heart of a process for public dialogue and community change. The process begins with inclusive community organizing that aims to draw people from all parts of the community to work on an issue of shared concern ... moving to action, people connect the ideas from the dialogue to outcomes that range from changes in an individual's attitudes, behaviors, and beliefs, to new projects and collaborations, and to institutional and policy change (p. 4).

GIVEN THIS DESCRIPTION of the study circle process, certainly the process itself could be quite fruitful in terms of using the ideas associated with SRV and putting them into action to create change on behalf of devalued people. The very essence of the process makes way for vulnerable people to be seen themselves as valued and contributing, as having something to offer the process, and to be known as an agent of change. Furthermore, the range of effect that the study circle process can have has great relevance to the equally wide range of impact that the ideas of SRV can have when applied: ranging from change on an individual level to institutional and social policy change. If the process itself is useful, then it seems that a process for training those who facilitate the process would also be useful.

An emphasis of the SRV study group that I am a part of has been to educate people on the ideas of SRV. Through the teaching, instructing, and mentoring of this group, gains have been made

within a rapidly growing agency to develop a critical mass of people with a deep understanding and knowledge of the ideas, and a desire to teach others (cf. Elks & Neuville, 2007). As we prepare for an upcoming summit of these “students” of SRV, a very intentional focus of our two days together will be to call people to action, to use this knowledge to bring about change. It leads me to think that a role that would be particularly effective in terms of bringing the study circle to a point of action is the role of the facilitator. In *A Guide for Training Study Circle Facilitators*, the facilitator is responsible for what happens inside a circle.

They help participants speak honestly, build trust across differences, explore a range of viewpoints, explore a range of approaches, explore disagreements and identify common ground, develop action ideas to make progress, think about implementation, and understand the connection of their work to the larger community (p. 5).

THE GUIDE PROVIDES INSTRUCTION in various areas and skills related to this role which is not the same as the role of teacher (a role crucial to coherent application of SRV) and is more complex than simply leading a discussion. Through this neutral role, as defined in the guide, ideas are recorded, brainstorming is captured, dialogue is prompted to action, ideas are prioritized, and viewpoints are connected, and all voices are encouraged to be brought forth. This role would have great benefit in the context of assisting people to think about a person who is devalued, or a practice or a policy that devalues a person, and to identify action using the principles of SRV. Another great advantage is that study circles are a ‘non-technological’ strategy for implementing change. The democratic and community orientation of such a process makes it likely that all kinds of people, human service workers and those simply wishing to create change for people, can take part in the process. In combination with students being provided with

sound teaching of SRV principles, this guide has much to offer in terms of skill development for the facilitator role and effective formats for study groups seeking to implement those principles.

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THREE GENERATIONS, NO IMBECILES: EUGENICS, THE SUPREME COURT, AND BUCK VS. BELL. By PAUL A. LOMBARDO. Baltimore: Johns Hopkins University Press, 2008. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Thomas Malcomson

ON 2 MAY 1927, SUPREME COURT JUSTICE Oliver Wendell Holmes Jr. delivered the decision in the Buck vs. Bell case. The court upheld the sterilization of Carrie Buck, deemed to be feeble-minded—the mother of a supposedly feeble-minded daughter; herself the daughter of an alleged feeble-minded woman—and judged likely to give birth to other feeble-minded children. The operation would stop the hereditary line of feeble-mindedness, promoting “her welfare and that of society” (p. 287). The title of Paul Lombardo’s book on this historic case is a play on Holmes’ pronouncement in the decision that, “Three generations of imbeciles are enough.”

The story of Carrie Buck’s ordeal at the representative hands of the Commonwealth of Virginia is introduced through a prologue focusing on the testimony delivered in the Circuit Court of Amherst by eugenic expert Arthur Estabrook. Estabrook was testifying at the local court hearing over the order to sterilize Carrie Buck, issued by the Virginia Colony for Epileptics and Feeble-minded. His testimony on eugenics, the hereditary nature of feeble-mindedness and the diagnosis of Carrie and her family was, according to Lombardo, critical to sealing her fate. Here Lombardo sets himself apart from other accounts of the story. Edwin Black (in *War Against the Weak*, 2004) and Harry Bruinius (in *Better For All the World*, 2006) all but ignore Estabrook, and focus on a sworn affidavit by eugenic expert Harry Laughlin as the evidence which convinced the court of Carrie’s defective nature. With this opening hooking the reader into the story, the author settles into recounting the eugenic movement’s activities to make sterilization its weapon of choice against people with perceived hereditary problems.

The book’s eighteen chapters can be divided into five thematic sections. The first four chapters deal with setting the scene on the two central contextual elements in the Buck vs. Bell story: eugenics and sterilization. Chapter 1 introduces Francis Galton’s theory of eugenics and its spread to America. Lombardo rightfully places it along side other social reform movements of the later 19th and early 20th centuries, the Social Purity and the Progressive movements in particular. The creation of the Virginia Colony for Epileptics and Feeble-minded is described along with the medical community’s negative view of people with epilepsy and those considered feeble-minded.

In Chapter 2, Lombardo summarizes the history of sexual surgery to ‘treat’ criminals, those with aberrant sexual behaviour and the feeble-minded. The contemporary arguments against such surgery is clearly delineated by Lombardo, who quotes legislators, medical journal editors, and others; questioning the rationale, the effectiveness, the

safety and the possible increase in immoral behaviour such sterilization surgery could promote. The pro-sexual surgery side begins to win the day by the end of the chapter, which closes on the case of Davis vs. Berry, in which the 1911 Iowa law on sterilization was before the Supreme Court of the United States. The law was revoked by the state before the decision was announced on grounds of a lack of due process and cruel and unusual punishment. The Supreme Court provided a brief comment dismissing the case and noting procedural problems with the law. In a historical moment of foreshadowing, Lombardo reveals that the ruling was written by Oliver Wendell Holmes Jr.

The use of pedigree studies as evidence to advance the eugenic message is the focus of Chapter 3. *The Jukes* of 1915 by Estabrook and Henry Goddard's *The Kallikaks* are used as examples, as both were heavily drawn on during the initial court hearing for Carrie's sterilization. Estabrook's twisting of Dugdale's original assessment of environmental factors shaping the Jukes' family experience into an argument for heredity is noted. The positive reception of both books by contemporaries is balanced with several negative reviews, leaving the reader with the firm sense that eugenic evidence was not blindly accepted by all.

Chapter 4 explores Harry Laughlin's drive to have sterilization legalized through state laws that would be defensible against constitutional concerns. The result is Laughlin's "model law," a formula for creating a law to stand a test case taken to the Supreme Court. The law would have a rigidly followed procedure for deciding and processing sterilization candidates, due process of notification, the right to appeal through the adversarial court system, and would avoid the concern over unusual and cruel punishment by employing vasectomy or salpingectomy as the methods of sterilization. Again, Lombardo notes the critics of such laws, but in the end the pro-sterilization voices rise louder and shape laws.

The second section focuses on the superintendent of the Virginia Colony for Epileptics and

Feeble-minded, Dr. Priddy, his prior use of sterilization and his campaign to re-write the Virginia law on sterilization. It begins with Chapter 5 focusing on Priddy's involvement in the institutionalization and sterilization of Mrs. Willie Mallory. In 1916, Priddy sterilized Mrs. Mallory without her permission and sought to sterilize two of her daughters, on grounds that they were feeble-minded and engaged in, or would be engaged in, immoral sexual activity. Priddy was sued by Mrs. Mallory over the surgical assault. The jury found Priddy in the wrong, but did not award damages. This experience rattled Priddy to the point he stopped performing sterilizations and began to press for a sterilization law. The following chapter re-visits Laughlin's book and model law on sterilization. It is an awkward re-telling of information found in Chapter 4, as it focuses on how the book was finally published by a eugenic organization, after rejection by every major American publisher. Chapter 7 describes the creation and passing of the Virginia Eugenic Sterilization Act, 1924. The evidence placed before the legislature, and the public campaign to convince people that the law was needed and would stop the onslaught of 'defective' people who threatened the well being of the state, led to a swift passage of a law based on Laughlin's model.

The story of Carrie Buck, the court case which went to the Supreme Court of the United States, and her subsequent sterilization are dealt with in the third section. This is the heart of the story. Carrie's selection and the three trials are told in detail. The lawyer to defend Carrie in fighting the sterilization order, Irving Whitehead, a eugenicist and a pro-sterilization advocate, was involved in the founding of the Colony. Lombardo paints his pathetic attempt to defend his "client" in broad even strokes. Whitehead never explored how a single woman (Carrie) became pregnant while living in the house of Mr. and Mrs. Dobbs, who had raised her from the age of three after her removal from Emma's care. Carrie claimed she was raped by a nephew of the

Dobbs. Whitehead never questioned the theory of eugenics or the practice of sterilization; indeed his questions to Estabrook verified the hereditary nature of feeble-mindedness. His submission to the Virginia Court of Appeal was a meager five pages, while the Colony's lawyer, Aubrey Strode, wrote a forty page brief defending the sterilization order. The three issues brought forward to the Supreme Court of the United States were the essential constitutional points which the sterilization law was created to meet.

Chapter 10 deals with the Supreme Court's contribution to the sterilization of Carrie Buck. Lombardo provides details on the background of not only Holmes (who wrote the final decision) but on other members of the court. Chief Justice William Taft (the former President) was a supporter of eugenics. Justice James McReynolds was a racist and anti-Semite who favored state rights. The support for the ruling by Louis Brandeis and Harlan Stone, although mentioned, is not really explored by Lombardo. The support of the other three members of the Court—Willis Van Devanter, George Sutherland and Edward T. Sanford—is not explored. The attitudes of the Justices whom Lombardo does mention are an important addition to the story, as prior authors have focused entirely on Holmes. Lombardo examines the decision in light of the writings of contemporary eugenicists and finds close parallels with Holmes' decision, suggesting he knew the eugenic arguments for sterilization and wrote them into his decision.

This section makes it clear that Carrie Buck was chosen as the best case for sterilization that could be used to test the new Virginia Sterilization Act. It was the decision of Priddy, Strode and Whitehead to push the case all the way to the Supreme Court of the United States before the order was even presented to Carrie. With the constitutional issues of unusual and cruel punishment, due process, and individual versus state rights to protect its population from "defective" people decided in favor of the Act, the path to the sterilization of people in the state of Virginia lay wide open. In

an issue focusing on individual connection with people at risk for negative outcomes, the legal railroading of Carrie Buck provides a clear and brutal example of what happens when there is no interpersonal connection with people who have been devalued. Before the law was revoked in 1979, 8,300 Virginians would be sterilized.

The fourth section focuses on the immediate outcome of the *Buck vs. Bell* decision. Response to the Court's ruling was both positive and negative. Critiques of eugenics warned of "the danger of error" (p. 175). Supporters praised the decision and looked forward to the wide use of sterilization. Estabrook's and Laughlin's departures from the eugenic stable are related with no loss of the irony of their hypocrisy. Estabrook's marital infidelities resulted in dismissal from the Eugenic Records Office (ERO). Laughlin's epilepsy became so severe he could no longer hide it and had to retire from the ERO as well. Lombardo connects the eugenic sterilization laws of the United States with those of other countries, notably with Germany, but also the provinces of Alberta and British Columbia in Canada. This section reviews the later lives of other people in the story; Whitehead, Strode, and Emma Buck. The honors at the time of the death for the former two stand in stark contrast with the anonymity of Emma's passing.

The final section looks at the demise of Virginia's Sterilization Act (and those in other states) as a result of the failing enthusiasm for eugenics in post-World War II America, the approach of other methods for understanding disability and disorders, sterilization's failure to end the problems eugenicists had promised it would, and the case of *Skinner vs. Oklahoma*. Convict Jack Skinner served as the test case for the state of Oklahoma's sterilization law. Under the law, as a three time felon, he was considered hereditarily unfit and subject to sterilization. His defense attorney fought for him throughout the course of appeals. In 1942, the Supreme Court ruled in Skinner's favor, striking down the law. This court decision and the Lov-

ing vs. Virginia case (which ruled that Virginia's law restricting marriage was unconstitutional) laid the beginning of the end of the laws based on the eugenics of the early 20th century. The continued sterilization of people in the United States included the use of "federal funds ... to sterilize between 100,000 and 150,000 low-income people" (p. 248). Many of these people were threatened with the loss of welfare payments if they did not have the surgery. Others were sterilized for their mental incompetence. Some were sterilized in childhood. An appendix in the book lists the thirty-two states which enacted sterilization laws, the date of repeal and the numbers sterilized. The laws of two states, Washington and Mississippi, are listed as intact at the time of publication.

Chapter 18, "Rediscovering Buck," tells of Carrie's death, the various state apologies for their sterilization laws, the sterilization of Leilani Muir in Alberta and her subsequent compensation, and the lack of such compensation in the United States. Carrie's post-colony life was one of poverty, two happy marriages, a lengthy correspondence with the Superintendent of the Colony, Dr. Bell (Priddy's replacement, as he died before the Supreme Court ruled on his case); and came to an end in a state run nursing home. She was buried a short walk from her daughter Vivian.

In the epilogue, Lombardo places Carrie Buck's story and the court decision in the context of the American "government's power over reproduction" (p. 268). He discusses the place of the Buck vs. Bell decision (never overturned) in law, noting its citation "150 times in judicial opinions" (p. 270). Without a new overtly eugenic law going before the court, there is little likelihood of the Buck vs. Bell decision ever being overturned. Lombardo warns against the comfort some might take in court decisions which uphold individual reproduction rights, as in each case they were never said to be binding to all people or in all circumstances. With this analysis he shows all legislation touching on reproductive issues to be open to use by the state to control the individual. The posi-

tioning of the Buck vs. Bell decision with reproductive rights appears to privilege this later issue over the story of the use of eugenic ideas to eliminate people deemed unfit to live as the main place Carrie's experience has historically. This is but a detour, though, as Lombardo returns to the issue of selectively eliminating people via genetic testing and manipulation. He ends with a caution for the reader not to forget the Buck vs. Bell case (Carrie Buck's story) as we face, "today's excitement ... cultural fascination, and commercial potential" in the field of genetics (p. 279). Carrie Buck's story is one of the historic markers for the dangers that are inherent within any eugenic program.

Lombardo's choice to start with Estabrook's testimony draws our attention to the power of labels assigned to vulnerable people by those deemed (by larger society) to be capable of such determination: the 'scientific' professional. Of all the people to testify in the case, eugenic expert Arthur Estabrook was the only one to visit all three Bucks: Carrie, her mother Emma (both residents in the colony), and Carrie's six month-old daughter Vivian (living with the Dobb family in Charlottesville). He talked with Carrie, performed a short form of an intelligence test on Emma, and gave "the regular mental test for a child of the age of six months" (p. 5) to Vivian. He assessed Vivian as below the average for a child of eight months of age. A social worker, who testified in the original court case, stated that Vivian looked different, not quite right. Emma was given an intelligence test when she entered the colony in 1920 and was assessed as a high grade imbecile. Carrie was assessed as a moron upon her entry into the Colony. There never was an official testing of Vivian. At her untimely death, eight-year old Vivian's report cards showed her to be a good student (who could read, write and perform math at or above the average and whose deportment was excellent). They provided the closest measure of her intellect and indicate a 'normal' person. It is a piece of irony, among many in the story, that the diagnostic label of imbecile, which Holmes attached to Emma,

Carrie and Vivian, was so clearly misused. Holmes and the others didn't need to understand the labels, just apply them and let the eugenicists do their work.

Although Lombardo does not write from an Social Role Valorization (SRV) framework, the story of Carrie Buck, as he tells it, provides abundant examples of elements covered within the SRV theory. The use of negative imaging (Wolfensberger, 1998, p. 17) to create the sense in people that the targeted group was defective, atavistic, or not fully human is rampant within the eugenic movement. This is obvious within the language and photographs of the family pedigree studies, and the eugenic books and articles quoted by Lombardo. Lombardo makes reference to a picture Estabrook used in the book *The Jukes* of one of the 'Juke' women holding an infant next to a group of pigs with the caption "After their own kind" (p. 37). Estabrook employs this juxtaposition to place the targeted people in the role of lower animal.

Another example is Paul Popenoe's alteration of a wedding photograph of Carrie Buck in an article on the history of sterilization. The photo is oddly long and thin (p. 193). The odd shape of the image is a result of Popenoe cutting Carrie's husband out of the picture. A normally happy newlywed couple was not the kind of image Popenoe wanted his readers to view. Popenoe could not allow people to see a member of the group the eugenicists deemed as defective social outcasts in the valued social role of wife. Another aspect of the story focuses on the professionalization that the eugenicists sought in order to gain authority over the groups they wished to eliminate. The use of experts in court, the training of field workers to collect the correct eugenic information and the use of supposedly diagnostic labels are some of the examples of the professionalization. Related to this was the unfailing faith eugenicists held in their 'science,' which seemed remarkably resistant to contradictory evidence. Finally, throughout this book there is the multiplying of problems in one person (Wolfensberger, 1998, p. 17). Eugenicists

associated the feeble-minded with immoral behavior, criminal activity, living in poverty and being the cause of other social problems. The removal of one feeble-minded person would solve a cacophony of issues. The tenacity of the eugenicists to advance their flawed ideas in the face of strong criticism is not only remarkable but deeply disturbing. The reader is reminded of the critical importance of a sustained, clear and convincing critique of eugenic ideas.

This telling of the Buck vs. Bell decision benefits greatly from Paul Lombardo's twenty-five years of research and writing on the topic. Lombardo's mining of archival documents gives this rendition of Carrie Buck's confrontation with the eugenicists, and their weapon of sterilization, fresh information and a strong foundation. The endnotes provide a thorough sourcing of quotes, analysis and paraphrased summaries by Lombardo. "A note on sources" provides a two page statement listing archives consulted, Lombardo's previous work on eugenics and the Buck vs. Bell decision, but is not overly helpful. A more standard listing of works cited would be better. Apart from this small problem, the book is recommended for those interested in past, and concerned about present, eugenics.

EDITOR'S NOTE: *Readers interested in this topic may also wish to read* Malcomson, T. (2008). Applying selected SRV themes to the eugenic movement in Canada & the United States, 1890-1972. *The SRV Journal*, 3(1), 34-51.

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BUILDING SOCIAL RELATIONSHIPS THROUGH VALUED ROLES: THREE OLDER ADULTS AND THE COMMUNITY MEMBERSHIP PROJECT. By J.E. HARLAN-SIMMONS, P. HOLTZ, J. TODD, & M.F. MOONEY. *Mental Retardation*, 39(3), 171-180, 2001. **REVIEW AVAILABLE ONLINE @ www.srvip.org**

Reviewed by Joe Osburn

THIS ARTICLE DESCRIBES A THREE-YEAR LONG federally funded project "to expand the social networks" of "older adults with developmental disabilities" (p. 171). "Community builders" were hired and trained to: (a) connect participants with carefully selected local settings where activities the participants enjoyed occurred on a regular basis; (b) support their participation in those activities for an initial period of time; (c) "cultivate and nurture budding relationships" with other participants in the activities and settings; and then (d) "fade" as a physical presence when ... on-site support is not needed" (p. 172). It was carried out by the Indiana Institute on Disability and Community, Center on Aging and Community, in Bloomington, Indiana (US). Fairly detailed, instructive, and respectfully written vignettes of the project's experience with three participants, ages 47, 61, and 69, are presented as representative of the 14 mentally retarded adults served by the project.

Several positive features commend this article to potential readers.

The authors tell us that the project was based on two assumptions related to social roles, first that "through involvement in valued community roles associated with meaningful activities," project participants "would be more likely to develop unpaid sources of social support," and second "that participation in valued roles is not only a means

to gain social support, but an end in itself" (p. 171). This articulation of basic assumptions is a positive contrast to many other service enterprises that leave their foundational beliefs in the realm of ambiguity or unconsciousness.

Of general interest from our perspective is the described project's secondary focus on valued social roles. It is clear (e.g., from the article title) that bringing about relationships was the project's primary aim, and that roles, community settings, and activities were its main vehicles for doing this. Without necessarily being critical of this approach, it is useful to note that the project's goals and means, while certainly admirable and positive, are relatively limited and circumscribed in comparison to an overall SRV approach. For example, in Social Role Valorization (SRV), valued social roles would be the first-order goal, based on its premise that valorizing someone's roles will greatly increase the likelihood that they will experience the good things in life (Wolfensberger, Thomas, & Caruso, 1996), one of which is having close, meaningful, freely-given positive relationships with other people. Also, in a comprehensive SRV approach to valorizing another party's social roles, many other important considerations, such as multiple elements of image and competency enhancement, would also be taken into account.

Also of particular interest to the SRV culture is that this article provides a fairly detailed published account of a roles-based project; in this case, a thoughtful picture of a concerted effort to forge adaptive relationships on behalf of three individuals with typical citizens in their communities. That there are other roles-based projects in North America, Australia, Europe, and elsewhere, we know from international SRV conferences and our work within the broad SRV network; there are not huge numbers of such projects, but there are some. However, most of them are not widely known because they have not (yet) been described in easily available published sources; hence their potential for instructiveness to others about the importance and means of supporting valued social

roles for devalued people is greatly constrained. In short, we wish there were more published descriptions of projects like this one.

Another appealing feature of the article is the authors' seemingly modest assessment of the project's success and value. We are told, for example, that while some participants benefitted much more than others, the "community building process" had a positive affect on all participants by "bringing a variety of community relationships into their lives." The authors also noted that "Close relationships take a great deal of time and concerted effort to cultivate, along with the plain good luck of the right interpersonal chemistry. Many of the social connections ... did not become friendships wherein time was spent together outside of the activity. However, it became evident that the relationships that were restricted to participation in organizations and activities, even though they were not friendships per se, were valuable both intrinsically as a form of social support and as potential stepping stones to more intimate alliances" (p. 179). This "stepping stones" idea, though used in reference to relationships, is very similar to the SRV teaching of "role ascent," where incumbency of one valued role often leads to acquisition or attribution of one or more other, sometimes bigger and more valued, social roles.

Also mentioned was a general benefit to the community members who became involved with project participants in that these "relationships provided an opportunity to dispel myths about people with disabilities and to promote understanding and acceptance" (p. 180). The individual stories that were presented of the three participants also brought out the fact that some community members clearly experienced and expressed a sense of positive interpersonal feelings toward the participant with whom they were involved (cf. Wolfensberger, 1998, pp. 118-120).

The vignettes contain, on the one hand, many positive examples of the participants gaining new socially valued roles, such as woodworker, musician, musical performer, student, and vol-

unteer, as well as helpful accounts about how the "community builders" went about facilitating these. On the other hand, they also depict instances where project efforts to introduce participants into some settings and activities did not work out, or were short-lived, or where the participants' presence was not appreciated or even came to be resented, and they explain why this was so as well. The authors were clear that the "community building" process was not easy and did not always go smoothly. For instance, some settings and activities, and the typical citizens engaged in them, were not quite so welcoming as others. In such cases, the project tried various strategies to make it work, including increased effort and perseverance in winning over staff and users in some settings, trying out other venues with different activities and people, and changing "community builders." Having these descriptions of both the successes and failures provides useful information that others inclined to similar "community building" efforts can draw on productively.

The vignettes also bring out the positive feedback loop between competency enhancement and valued social roles (Wolfensberger, 1988, p. 72). By being supported in opportunities to carry out a valued role, participants developed role-related skills and abilities they otherwise might never have gained, which in turn enhanced their competent performance in that role, leading others to perceive them in a more positive light and thus to be more open to relating to them in a positive way, at least within the boundaries of the role as well as the setting and the activities in which they were mutually engaged. Besides gaining competencies that were directly role-related, participants also gained ancillary competencies as a result of being in a valued role, such as learning to ride public transportation, or how to manage money better. Their new roles also enabled some participants to regain and further develop lost or suspended skills and latent interests. Gains in confidence and initiative were also noted.

One vignette tells of how a “community builder” was able to bring about a turn-around in the generally negative attitude held toward one of the participants by his staff at the nursing home where he resided. She did this by patience, diplomacy and courtesy, but mostly by helping the nursing home staff come to an appreciation of the importance of the participant’s new role and of their help in facilitating his participation in it. This could also be read as an illustration of the SRV teaching points on the importance of exchanging one devalued role for another less-devalued one, or of working to reduce the negativity of a devalued role, such as by adding valued elements to it. In this case, the devalued role of incompetent, confined nursing home resident was upgraded to the slightly less devalued role of a nursing home resident with interesting outside things to do. With their new and improved attitude toward the participant, the nursing home staff, or at least a number of them, also tended to treat him better, specifically in regard to facilitating his participation in the outside activity, such as by making sure he was up, dressed, and ready to go on time, and this positive pattern of interaction around this specific aspect of the participant’s life may also have generalized to the staff extending to him more positive treatment overall (though the article does not mention if that was the case).

Another SRV teaching point is that when there is more than one way to refer to a person’s role, it is more valorizing to use the more valued reference, provided that is not deceptive. One of the roles of the participant just mentioned was helping to make children’s toys in what the authors called a “community woodshop.” His role there may have been said to be that of a toy-maker, a woodshop worker, or a woodworker, the latter probably being the most image-enhancing. The authors note that this participant “started telling people that he was a carpenter” (p. 179); while this was at least somewhat misleading, it shows how well he understood that most others would think very highly of him if they perceived him in that clearly valued role.

The authors’ summary comment regarding the project’s outcomes was that these “illustrate that success in expanding social networks is linked to regular participation in highly regarded activities that are well-matched to the individual” (p. 180). To a degree, this finding reflects what SRV has to say about personal social integration and valued social participation, but SRV goes further by making a special point of the crucial importance of valued participation, meaning that it is only valorizing if the person’s presence and participation is wanted and valued among and by the other people the person is being integrated with (Wolfensberger, 1988, pp. 122-124).

In the article’s concluding sentence, the authors offer a modest commendation of the project, stating, “As a flexible approach, rather than a model, the use of staff members as community builders within the four-stage process described here may be a useful example for agencies seeking to implement more *person-centered services* [italics added] for adults who are either working or retired” (p. 180). However, it would have seemed more pertinent here to emphasize relationship-building or valued social roles, since these were stated major goals of the project, rather than to introduce the notion of person-centered services, which was at best only an implicit subtext in the article, and mentioned for the first and only time in the article’s concluding sentence. This unnecessary conflating of concepts is one of several problems in the article; others are noted below, some minor, others less so.

Although we have since learned that the project ran from 1993 to 1996 (J. Todd, personal communication, 20 February 2009), the article does not specify this. However, this timing is worth mentioning from an SRV perspective because by 1983, SRV began to be widely disseminated via publication and training events conducted in various places in the US and elsewhere, including in the state where the project and its staff were located. Yet, the article does not tell us what, if any, role SRV played in the project’s formulation and con-

duct. To me, this is a surprising omission, because it seems obvious that this or any other project with major emphasis on social roles would have been well guided by SRV as its main conceptual and implementive framework. So, if SRV played any such role, why is this not explained? If it did not play any role, why did it not? While we can only speculate as to the reason(s) SRV is not mentioned in the article, we strongly doubt that one of them was a lack of awareness of its existence and relevance. (The project's operating organization was, after all, a "University Affiliated Program.") Relatedly, one wonders why—instead of or in addition to referencing Wolfensberger and Tullman's 1982 outline of normalization—the authors chose not to cite any of Wolfensberger's numerous works on SRV, one of the first of these being published in the same journal in which the article under review was later published (Wolfensberger, 1983).

Including handicapped adults as young as their mid-30s in a project operated by a "center on aging" does their image no good, though if the authors perceived this problem, they did not comment on it.

In drawing conclusions about this project, one should keep in mind that it was a short-term demonstration with limited scope and purview. It was, by nature, transitory in the lives of its participants. While it was up and running, it accomplished some good things on their behalf. When it stopped, it unfortunately and inevitably left social and relationship (and possibly physical) discontinuities in their lives. At the same time, however, the project tried to buffer these by consciously "nurturing natural supports," such as encouraging friendly relations between a participant and a fellow actor on the scene so that that person would then take over doing some of the things the participant needed help with in order to engage in the role activity, e.g., giving him a ride to and from it. Instances of some of these kinds of things happening were noted. However, in line with this, it would have been helpful if the article had included discussion of what was done to "turn over" to others (for example, to a participant's family

member or residential staff) the specifics of facilitating the on-going involvements of participants. The fact that this was not discussed in any detail raises a question of how well, or even if, this important transition was dealt with by the project.

In summary, in spite of these drawbacks, the project seems to have been positive in both intent and execution and to have had some degree of success in demonstrating its goals. It would, of course, be of considerable interest to learn what happened to the participants since 2001 when this article was published. How long did the involvements in the roles and relationships last for them after the project, and the extensive supports provided by its "community-builders," were discontinued. Some years ago, I evaluated another short-term project in another state that was similar to this one in scope and aim, and preceded it in time. It had noteworthy success in connecting its participants with local organizations, associations and clubs in their communities. In a recent visit with the main staff on that project, I learned that many of the involvements and relationships it generated were pretty long-lasting, and that a few of them still continue to this day, even though the project itself was completed (i.e., not renewed for funding) nearly 20 years ago. We can hope for something similar for the participants in this now completed project. Perhaps a letter to the editor of this *Journal* from one of the authors of their interesting article will respond to some of these questions.

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LEARNING TO TEACH SOCIAL ROLE VALORIZATION (SRV)

SOCIAL ROLE VALORIZATION, when well applied, has potential to help societally devalued people to gain greater access to the good things of life and to be spared at least some of the negative effects of social devaluation. This is one of the reasons why it is important for people to learn to teach SRV, so that its ideas and strategies are known and available to the right people in the right places who can apply it well. Unless people continue to learn to be SRV trainers, the teaching and dissemination of SRV will cease. Many SRV trainers for example could teach lots of people how to **implement** SRV, but not how to **teach** it to others. At a certain point there might be implementation of aspects of SRV, but the knowledge of SRV itself might not be passed on to others, such as the next generation of human service workers. Teaching about SRV, and learning to teach SRV, can be done in many ways, depending in part on one's abilities, interests, resources and so on.

The North American SRV Safeguarding, Training & Development Council has developed a specific model for teaching people to competently do two things: (a) teach Social Role Valorization; and (b) teach other people to teach SRV. People who can do the former, the Council calls "SRV trainers." Those who can do the latter, the Council calls "trainers-of-trainers" of SRV. The Council named this a "Trainer Formation Model," i.e., a model for forming or developing SRV trainers and trainers-of-SRV trainers. A description of the Trainer Formation Model is available if you are interested (http://www.srvip.org/about_mission.php); also see the article referenced below.

To find out more about studying SRV and learning to teach it, please contact Jo Massarelli at *The SRV Implementation Project*, 74 Elm Street, Worcester, MA 01609 USA; 508.752.3670; jo@srvip.org. She will be able to help you or to put you in touch with someone more local to your geographic area who can be of help.

RESOURCE

SRV Development, Training & Safeguarding Council (2006). A Brief Overview of the North American SRV Council's Trainer Formation Model (November 2005). *The SRV Journal* 1(1), 58-62.

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:

ANTI-OPPRESSIVE PRACTICE IN HEALTH AND SOCIAL CARE. By V. NZIRA & P. WILLIAMS. London: Sage Publications, 223 pages, 2009.

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

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

WHO GETS BORN? Wellington, New Zealand: TOI TE TAIAO: THE BIOETHICS COUNCIL, 64 pages, 2008.

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

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

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

ROLLING. By GRETCHEN BERLAND (Director). 71 minutes, 2004.

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

HO, A. 'DISABILITY IN THE BIOETHICS CURRICULUM.' *Teaching Philosophy*, 30(4), 403-420 (2007).

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

FRIEDMAN, S. & GILMORE, D. 'FACTORS THAT IMPACT RESUSCITATION PREFERENCES FOR YOUNG PEOPLE WITH SEVERE DEVELOPMENTAL DISABILITIES.' *Intellectual and Developmental Disabilities*, 45(2), 90-97 (2007).

DISCUSSION QUESTIONS

THIS NEW FEATURE PROVIDES, for those who are interested, a way to continue learning from and engaging with a feature *Journal* article after they are done reading it. We will support such learning by publishing questions based on selected articles, prompting the reader to continue considering, reflecting, discussing and even writing about what they read. Such questions can be useful in deepening a reader's level of understanding of the article content and its SRV implications, whether for teaching or application, and may even lead to a shift in mind-set. We hope that these questions will be used for example by individual readers, as well as by university/college professors in their classes, by program managers during staff meetings, and so on.

CONCLUDING COMMENTS (PP. 10-27) ~ WOLFENBERGER

1. How would you translate both the good and bad things that happen to socially devalued people, and that happen in human services, into role-specific language?
2. Is it possible to separate the empiricism of SRV from the mandates of ideology and religion? If so, how? What implications would this separation have for teaching SRV? for applying SRV?
3. Have you seen examples of any of the author's predictions of a dire future? How well can SRV be implemented outside of formal structures, such as service agencies, if these no longer exist or only in greatly reduced straits?
4. If the author's predictions come true, what differences would this make in teaching or disseminating SRV?
5. Have you seen examples of the conceptual confusion around current service concepts, including ones often confused with SRV, such as inclusion? What are the impacts of such conceptual confusion for vulnerable people?

POLITICAL ECONOMY & SRV THEORY (PP. 28-35) ~ KENDRICK

1. In your own state or province, what have been some of the political and economic forces and factors which have influenced the success or failure of deinstitutionalization efforts?
2. Kendrick comments that most SRV training and writing has focused on implementation at the level of the individual devalued person, or at the level of the primary social system (e.g., family, group home). What strategies or measures could you envision to combat devaluation at the level of a whole service system, or a whole society?
3. There have been some remarkably successful campaigns for societal attitude change over the past few decades, e.g., toward the rejection of cigarette smoking. Analyze these successful cam-

paings: what lessons might we discern, and how might those lessons be applied to a socially devalued group in which you have an interest?

4. There are attitude change efforts which are “public education,” and there is the influence on public attitudes of what might be called “private education,” as people interact with socially devalued individuals who are filling valued roles. What do you see as your role in working at either or both levels in addressing social devaluation?

5. Reflect on the mutual interaction between devaluation and economic oppression. To what extent does devaluation of a group cause the economic exploitation of that group? And to what extent is economic exploitation of a group rationalized or excused by devaluing attitudes toward that group? For example, to pick up on an instance discussed by Kendrick: It seems clear in the history of US slavery that economic oppression of slaves led to the deeply racist devaluing attitudes toward African-Americans which arose and have persisted. But there must have been some degree of preceding devaluing attitudes, because only Africans were enslaved. Which causes which?

JOURNEY TO WHOLENESS (PP. 36-43) ~ FRENCH

1. In what ways was Glenn’s life path similar to and different from other people of a similar age, gender, culture and religion? Reflect on this in terms of life experiences and roles.

2. At one level, it could be thought that more funding and better planning were ‘the answers.’ However, what were the deeper shifts in mindsets and expectations that led to a better life for Glenn?

3. SRV helps us understand that there can be a difference in what we say we believe and what we actually believe. What we actually believe becomes apparent through our actions. In what ways did the actions of the service (including the name of the service, other terminology, the service responses, etc.) reveal differences between espoused beliefs and unconsciously held beliefs and assumptions? How might this unconsciousness have contributed to further wounding of Glenn?

4. How did the mindsets of people around Glenn shape what was done to and for him?

5. What new learning have you had from this article and the reflection questions? What will you do differently as a result?

If you know someone who would be interested in reading
The SRV Journal, send us their name & address
& we’ll mail them a complimentary issue.

CALENDAR OF SRV & RELATED TRAININGS

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

NOTE: NEW DATE-5th International SRV Conference

September 21-23, 2011
Canberra, ACT, AUS
email jarm@socialrolevalorization.com

An Introduction to SRV: A High-Order Schema for Addressing the Plight of Devalued People (*with an emphasis on developing leaders in SRV*)

July 27-30, 2009
Bardon, Brisbane, Queensland, AUS
email Greg Mackay ~ viaainc@gmail.com

October 26-29, 2009
Holyoke, Massachusetts, US
email register@srvip.org

An Introduction to Social Role Valorization

June 15-17, 2009
Sunbury, Pennsylvania, US
email Pam Seetoo ~ pseetoo@keystonehumanservices.org

September 21-24, 2009
Harrisburg, Pennsylvania, US
email Pam Seetoo ~ pseetoo@keystonehumanservices.org

Practicum With SRV Using the PASSING Tool

prerequisite: attendance at a leadership level SRV workshop

August 24-28, 2009
Chevalier Centre, Kensington, New South Wales, AUS
email foundationsforum@yahoo.com.au

September 14-18, 2009
Bardon, Brisbane, Queensland, AUS
email Yvonne Donnan ~ viaainc@gmail.com

September 20-25, 2009
West Virginia, US
email Linda Higgs ~ lindahiggs@wvdhhr.org

October 12-16, 2009
Victoria, AUS
email Claude Staub ~ cstaub@st.johnofgod.org.au

October 12-16, 2009
Harrisburg, Pennsylvania, US
email Pam Seetoo ~ pseetoo@keystonehumanservices.org

Service Planning and Evaluation Course (one site, non-residential PASSING course)

June 24-27, 2009
University of Salford, Greater Manchester, UK
email info@independentoptions.org.uk

Introduction to the PASSING Tool (one site, non-residential, no evenings PASSING course)

November 16-20, 2009
Fairhaven, MA, US
email register@srvip.org

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

July 16-17, 2009
Victoria, AUS
email Claude Staub ~ cstaub@st.johnofgod.org.au

August 13-14, 2009
Koomarri Centre, Phillip, ACT, AUS
email Veronica Hadfield ~ vhadfield@koomarri.asn.au

November 23-24, 2009
Victoria, AUS
email Claude Staub ~ cstaub@st.johnofgod.org.au

Social Role Valorization News & Reviews

Wolf Wolfensberger

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

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

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

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

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

The Wounds & Wounding of Devalued People

The Wound of Life-Wasting

*At SRV workshops, it is explained that a common fate of devalued people is to have their time and lives wasted by those in power over them. The on-line newsletter *The Riot (Between the Lines*, Fall 2007, p. 7) ran a make-believe ad to illustrate what happens to many people at day

centers and sheltered workshops. Some of its lines are as follows.

Wanted:

Adults to waste the day away.

No experience needed.

Do the same thing every day forever.

This job is for you!!

Only people with disabilities need apply.

Call 1-877-ITS-CRAP.

*Jensen, D.M. (1955). *History and trends of professional nursing* (3rd ed.). St. Louis, MO: C.V. Mosby. Dr. John Smellie, a famous British anatomist, surgeon and obstetrician (1728-1793), recognized that the time and lives of the poor get wasted, and so always served the poor first, letting the rich linger in his waiting room. He said that they could afford to waste time, but the poor could not.

By the way, it is one of those awful “coincidences” so often associated with deviancy juxtapositions that the father of obstetrics was Dr. John Smellie’s father, Dr. William Smellie (1697-1763), also called the first “man-midwife.”

*Haggard, H.R. (1910). *Regeneration: Being an account of the social work of the Salvation Army in Great Britain*. London: Longmans, Green & Co. A student of the Salvation Army, Haggard said that “most poor people are waiting for some-

thing,” and indeed, many behaviors of the poor are of a waiting nature: waiting for their next welfare check, for a family contact, for better housing, for their luck to change, for a winning lottery ticket, etc.

*We recently ran into an elderly (92-year old) woman who had been waiting in a doctor’s office more than two hours for a call-a-bus to pick her up and take her home. She had been to the doctor’s for a five minute procedure (a pinprick blood draw), and had also spent several hours getting there and waiting to see the doctor. So for a five minute medical appointment, she had spent a good part of her day: as we say, the lives of devalued people are devalued, and their time is also devalued, hence wasted.

*In some US states, low-income students are four times as likely to have an unqualified teacher (*Syracuse Post-Standard*, 11 June 2002), which of course wastes their time.

The Wound of Poverty

*In the wounds module in SRV teaching, it is mentioned that many of the poor have been poor for generations, and likely will pass on their poverty to their progeny for more generations. This reality is captured in the 1965 play “The Persecution and Assassination of Jean-Paul Marat as Performed by the Inmates of the Asylum of Charenton Under the Direction of the Marquis De Sade” by Peter Weiss, in which the poor inmates of the Charenton insane asylum keep crying out “We are the poor and the poor stay poor.” This play—originally written in German under the title *Die Verfolgung und Ermordung Jean Paul Marats dargestellt durch die Schauspielgruppe des Hospizes zu Charenton unter Anleitung des Herrn de Sade*, but usually referred to by the abbreviated name “Marat/Sade”—is a fictionalization of the murder of the French revolutionary Jean-Paul Marat in his bath at the Charenton asylum by the inmate Charlotte Corday on 13 July 1793. The Marquis de Sade, who was also an inmate of Charenton,

actually spoke at Marat’s funeral, but that speech is not part of this play. de Sade used to write plays and have them performed by the asylum inmates, and this play is based on the idea that de Sade produced such a play that tells the story of Marat’s death, 15 years after it.

The director of the asylum and his family watch the play-within-this-play, and object each time the dialogue implies that things have not improved in France since the days of the revolution and now under Napoleon. (Weiss, P. [1965]. *The persecution and assassination of Jean-Paul Marat as performed by the inmates of the Asylum of Charenton under the direction of the Marquis de Sade* [G. Skelton, trans.]. New York: Atheneum. [Original work published 1964].)

*Parish, S.L., Seltzer, M.M., Greenberg, J.S., & Floyd, F. (2001). Economic implications of caregiving at midlife: Comparing parents with and without children who have developmental disabilities. *Mental Retardation*, 42, 413-426. In SRV teaching, it is generally brought out that societally devalued people have a very high likelihood of being, or ending up, poor. This study reports that when mentally retarded people stay with their parents, the parents are highly likely to have much less income and savings by the time they reach their 50s than other parents whose children were not mentally retarded.

The study was unable to clarify what accounted for the differences, but did find that the mothers specifically were much less likely to have continuous blocks of employment, and this may have been a major factor.

*In the name of efficiency and customer service, it seems that the US Social Security Administration (SSA) has hit upon a new way of stripping poor people of money. The SSA will soon offer four million poor people without bank accounts the option to have their Social Security and Supplemental Security Income (SSI) payments posted monthly on a Mastercard debit card. The card

can be used at automatic teller machines (ATMs) to withdraw cash, and at retailers to pay for purchases. Not only is this likely to make it less transparent to people how much money they actually have (and more tempting to blow it all up front every month), but there are also charges attached to various transactions. After the first ATM transaction each month, additional withdrawals cost between 90 cents and \$3 each, plus 3% of the withdrawal! To get a paper account statement will cost 75 cents (*AARP Bulletin*, March 2008, p. 4).

The Wound of Multiple Jeopardy

*Unwin, G.L. & Deb, S. (2008). Use of medication for the management of behavior problems among adults with intellectual disabilities: A clinicians' consensus survey. *American Journal on Mental Retardation*, 113, 19-31. Some studies have found startlingly high rates of behavior problems in the retarded population—up to 60%. Furthermore, up to 45% of retarded people are estimated by some studies to be on prescribed mind drugs because of behavior problems, rather than because of mental disorders. If these figures are correct and not merely a deviancy-manufacturing device of a post-primary-production service industry, then this raises the question why, and whether this is not a much higher rate than a generation or more ago.

Bad behavior patterns are not an automatic concomitant of retardation, but are the result of either learning or not learning, e.g., not having been taught to overcome infantilisms. Another way of putting this is that these people have either been badly wounded, or role-valorizing pedagogies have been withheld from them.

*Hinckeldey, C. (Ed.). (1981). *Criminal justice through the ages: From divine judgment to modern German legislation* (J. Fosberry, Trans.). Rothenburg o.d. T. (West Germany): Mittelalterliches Kriminalmuseum. (Vol. 4 of the publications of the museum). Here are some historical examples of multiple jeopardy. During the late Middle

Ages, executioners in Europe were also made to serve as torturers, dog catchers, cesspool emptiers, brothel keepers, and to chase lepers away from the town. And during the Central European witch hunts, having red hair was sometimes as much grounds to be suspected of being a witch as was being hunchbacked.

*One of several major universal strategies of deviancy-making and devaluation is so-called scapegoating. Scapegoating customs around the world have been described by Sir J.G. Frazer (*The scapegoat*. New York: Macmillan, 1935). In the 6th century BC, the Greeks, when beset by some disaster, would take a deformed or ugly person and conduct a scapegoating ceremony. There would be music, the person would be (strangely enough) beaten about the genitals, and then burned and their ashes cast into the sea. We might note important differences between sacrifice and scapegoating. With a scapegoat, we can clearly see the idea that it is the devalued individual who is expected to assume into his or her identity other devalued phenomena such as plagues. Thus, not every form of (human) sacrifice should automatically be considered a scapegoating sacrifice or event.

Also, often the most precious of what one had was sacrificed (a first fruit, a perfect young man or maiden, one's first-born, etc.), while it was an already devalued person who was scapegoated.

*Garrett, P.W. & McCormick, A.H. (Eds.). (1929). *Handbook of American prisons and reformatories*. New York: National Society of Penal Information. In Georgia in the 1920s, men set free from prison were given a railroad ticket to return to the point from which they had been sentenced, but no cash. Upon arriving there, with no job and no money, they would be arrested again as vagrants, because the court officers were paid on a fee basis (p. xxi).

In Nebraska in the late 1920s, there was a law that women infected with venereal disease were to be confined to penal institutions, i.e., to prison (p. 575).

In Maryland, as late as the late 1920s, paupers were confined to a state prison along with those sentenced for serious offenses, because county officers received fees for taking them to the prison but not to the almshouses (p. 429).

*Yonge, C.M. (1882). *The story of the Christians and Moors of Spain*. London: MacMillan. In the early 1200s, the Spanish nobles amused themselves by turning a pig loose in the tournament lists among a set of blind men armed with clubs. He who killed the pig was to receive it as a prize, and there was infinite sport in watching the blows dealt by the blind men at the beast, thin air and each other. This not only put the blind men into the role of objects of ridicule, but also resulted in serious injuries, striking the wound of multiple jeopardy.

After the conquest (ca. 1490) of the last Mohammedan remnant in Spain by the Christian kings, a group of people called Moriscos who had been Mohammedan but had been forced to convert to Christianity were caught between the two religions, rejected by both, and severely persecuted and detested. They entered a marginal status and low class position that lasted for hundreds of years.

*An iron rule of plague history is that whenever a much-feared epidemic first appears, the authorities will deny either its existence, its dangerousness, or its nature. Also, people stricken by the disease are often multiply-jeopardized by being interpreted to have a vice-associated illness, especially if a disproportionate number of victims were from a despised class, such as slum dwellers. For instance, when the plague appeared in San Francisco in 1901, it was officially declared to be "syphilitic septicemia found in the Chinese" of Chinatown (Gregg, C. T. [1978]. *Plague!* New York: Charles Scribner's Sons).

*People with hookworm tend to develop certain food cravings, and begin to eat soil ("dirt"), clay, brick and resin. They also are chronically lethar-

gic. In a good example of the wound of multiple jeopardy, they have been said to be lazy, and to eat these substances in order to make themselves sick so that they did not have to work. Because the disease was so common in the US South, it contributed to the stereotype of the lazy Southerner (e.g., Williams, C. [1969]. *The plague killers*. New York: Charles Scribner's Sons).

*An adult medical day care program in Syracuse held a "midnight" New Year's party between 10 am and noon on December 31, 2007, with a count-down before noon (*Syracuse Post-Standard*, 1 January 2008, p. B1). Many of the clients would already be confused as to time and date, and this surely did not help any.

The Wound of Brutalization & Deathmaking

*The German poet Joseph v. Eichendorff wrote a satirical poem entitled "Symmetry." In it, a dolt limps on one leg, which is very offensive to the esthete, who calls out, "Smash his other leg, so that he will limp on both of them!"

*One of the wounds of devaluation is brutalization, and a related one is being cast into the role of object. Currently, the poor in Third World countries are being subjected to these wounds by having their bodies and body parts treated as commodities that people in rich countries can buy. This increasingly includes rich people paying poor women in these countries to serve as so-called surrogate mothers, especially in India. So many women have been willing to do this that the price has gone down by a third in just a few years. It is a buyers' market (*First Things*, 5/2008, pp. 72-73). This also illustrates the wound of multiple jeopardy, insofar as it was poverty that led to the objectification and brutalization.

*In the 19th century, when convicts were sent from Britain to Western Australia, destitute convicts who got sick or old and could no longer work became a heavy drag on a pioneer society.

As Hasluck (1978) put it, they were then “government-helped to death” (Hasluck, A. [1978]. *Unwilling emigrants*. Melbourne, Australia: Oxford University Press, p. 107).

*von Corvin, O. (undated; possibly ca. 1934). *Die Geissler!: Historische Denkmale des Fanatismus in der römisch-katholischen Kirche. Ergänzungswerk zum “Pfaffenspiegel.”* Berlin, Germany: Bock Verlag. Throughout history, a common practice of punishing people was to beat them with a stick or a whip of some sort. Not only were children beaten, but also slaves, servants, and even soldiers, the latter into the 19th century. People in religious orders beat each other and themselves for their offenses and sins, or merely because it was good for them. Much of this “beatery” would fall under the wound of “brutalization.” Anyone interested in the form of beating called “flagellation” is advised to read the work by v. Corvin (started in 1852, and finished by others), who looks at it from all angles, including whether it was administered above or below the belt (i.e., on the behind). Cultured people will recognize the former as the *disciplina sursum* or *disciplina secundum supra*, and the latter as the *disciplina deorsum* or *disciplina secundum sub*.

*In the 1870s, there were poor neighborhoods in London in which the death rates were as high as 97% over a three-year period. In 1883, an anonymous pamphlet appeared, sold for one penny, entitled *The Bitter Cry of Outcast London* (reprinted in 1970 by Humanities Press in New York). Its author was a Congregationalist minister, Andrew Mearns. This pamphlet finally touched consciences, received wide publicity and resulted in an effective reform.

*Jankovich, D. (2008). Thor’s triumph. *ICSPP Newsletter (International Center for the Study of Psychiatry and Psychology, Inc.)*, No. 2, 8-9. The above Center has “for over three decades been informing the professionals, the media, and the

public, about the potential dangers of drugs, electroshock, psychosurgery, and the biological theories of psychiatry” (from p. 2 of the Newsletter). The article, “Thor’s Triumph,” concerns a young man, Thor Nystrom, who left a small Minnesota town to attend the 30,000-student University of Kansas, and one night, while drunk and on two prescription mind drugs (Adderall and Paxil), got into a fight. He was taken by the cops to a hospital where, after a 10-minute interview, he was diagnosed as schizophrenic and put on several more prescribed drugs. In the following 12 months, he received seven different “diagnoses,” 13 different drugs, more than a dozen psychiatrists and psychologists, and hundreds of hours of therapy—all accompanied by drug overdoses, self-mutilation, a 140-pound weight gain, a suicide attempt and being committed by the state to three different mental institutions. After the suicide attempt, his psychiatrist threatened to report his family to social services for not admitting their son to the hospital—which the psychiatrist remedied by having him committed involuntarily for four months. The psychiatrists also relentlessly told Nystrom he was not capable of continuing his schooling. However, Nystrom was determined to recover his valued roles. So once he was released from the committal, he returned to Kansas against the advice of the psychiatrist, where he successfully completed 18 months of work at a community college, and then returned to the University of Kansas. During this time, he went off all his prescribed drugs, began a strict fitness regimen, worked as a reporter for the student newspaper, completed his degree in journalism, and graduated, after which he got a job as a sports reporter.

While this article never used the terms devaluation, wounding, or roles, it illustrates the very things that are covered by those terms in SRV. Sadly, one of the most amazing things about the story is that Nystrom was able to escape clientage in the human service system, the debilitating mind drugs, and the low/negative expectations for him held by the psychiatrists, all on his own ini-

tiative. Many lowly people, who may never have held valued status, and who may not have internal strength, would not have been able to accomplish this on their own.

Miscellaneous Wounding

*As long as things go well for devalued people, it is easy to forget just how vulnerable they are. This may only become apparent when something—even something relatively small or minor—happens to them, and the entire edifice of apparent success and stability may come tumbling down, sometimes in an instant. For example, a person may live “independently” on his or her own, but may have no real friends, and no roles that bring with them regular social contacts and regular routines (such as a daily job, or regular church attendance) where it would draw attention if the person did not show up. Unless one is a part of a community of people who regularly look in on each other, even live with each other, or at least see each other often and on a regular basis, all sorts of difficulties one has may not become known. For instance, a middle-aged man with multiple sclerosis fell in his bathtub where he remained for six days, until a van driver who was to take him to an appointment that had been made much earlier found him. Even though the man had a “service dog,” the dog could not help him out of the tub, and the portable phone that the dog helpfully brought to the man was not charged, and so could not be used (*Syracuse Post-Standard*, 7 September 2003). Had the man had a job where he was expected, or people who looked for him every afternoon, or something like that, he would most likely have been found much sooner.

*Cacioppo, J. & Patrick W. (2008). *Loneliness: Human nature and the need for social connection*. New York: W.W. Norton. This is yet another scholarly source that documents that people need social connectedness in order to thrive physically. Loneliness is strongly associated with reduced life

expectancy. This is also one more reason not to exalt “independent living” by impaired people (sometimes alone in their own house, attended to mostly by paid workers), and to quit denouncing group homes.

*A study of the wounds of people who are devalued for reasons other than physical or functional impairment, and who managed to avoid secondary such impairments as a result of their other wounds, is very timely and promising. The vast majority of the teaching on wounds has focused on people with physical or functional impairments. Even the many service assessments done with the PASS or PASSING tools have tended to deal with services to people with primary or secondary such impairments.

Therefore, further theoretical and empirical work on deviancy might deliberately exclude groups or persons with either primary or secondary such impairments. Examples of classes to be studied might be competent members of devalued religions or cults, competent but devalued members of ethnic groups, competent poor people, etc. In Europe, Jews would once have made an ideal study group (see also the item above on the Moriscos in Spain), or the Cagots of the Pyrenees, and even today, the “village people” (Buraku or Burakumin) of Japan, who look and talk like everyone else (as the Cagots once did), but are nevertheless devalued. The Burakumin have been viewed as defiled, unclean and even nonhuman. They were forced to live in segregated neighborhoods and wear distinctive clothing. Apparently, their origins are in the Buddhist caste system. Of course, all these groups have been studied, but what would be fruitful is a study specifically of wound-infliction on these groups.

The *New York Times* (16 January 2009) actually carried a very interesting article on the Buraku, their history and current status in Japan. While assimilation is taking place, ancient prejudices and discriminations also still continue.

The SRV Theme of (Un)consciousness

*One day, psychoanalytic concepts are all the rage, and so is the phenomenon of unconsciousness. Next day, we are told that there never was any research evidence for psychoanalytic concepts, and that “everybody now knows” that there is no such thing as the human unconscious. But this is the day after the day after, and unconsciousness is once again all the rage, with mountains of evidence that humans are “deeply influenced by perceptions, thoughts, feelings and desires about which (they) have no awareness.” Unfortunately, one school of unconsciousness revival has been speaking in terms of an “inner zombie” (*Discover*, October 2008, pp. 80-86)

*Research has shown that neural activity that begins a behavior action sequence starts up around one-third of a second before a person becomes consciously aware of a decision to act (e.g., Dennett, D.C., *Freedom evolves*, 2003).

Even only a split-second glance at another human face that has a hostile expression can activate a fear center (in the amygdala) in a normal brain. In turn, within milliseconds, this triggers a body-wide emergency response and maximizes a person’s capacity to either flee or fight. Furthermore, the precipitating stimuli tend to be more strongly embedded in memory (*Newsweek*, 24 February 2003).

It has even been determined that people who are under surgical anesthesia, and therefore “unconscious,” nevertheless can at least occasionally hear what is going on around them; what they hear may become embedded in their memory, and in some cases it can be recalled later (*Discover*, 19 August 1986).

These three findings underline how real and powerful the operation of the unconscious is, and how extensively our mentation can be affected by events of which we have no conscious awareness.

*A new term has appeared that is very relevant to SRV, namely “antecedent control.” It refers to all sorts of events or circumstances that are apt to

elicit behavior (adaptive or maladaptive). Antecedent controls could include the behaviors of other people in a person’s environment, or features of the physical environment itself. However, because the term comes from the idiom of behavior modification, it carries connotations that other terms would not.

Yet more evidence of the power of the unconscious is a series of studies out of Cornell University of the influences on what, and how much, people eat and drink (e.g., *Time*, late 2007). People are largely unaware that they will eat more if they are given larger utensils (spoons, plates, glasses, etc.), a greater quantity and wider variety of foods to choose from, and even multiple colors of the same food (e.g., of a candy). These studies illustrate the power of the “antecedent controls” in the physical environment to influence behavior, including whether the evidence of how much one has eaten (such as picked bones) is left in sight or is cleared away. Much of the research is reported in a book entitled *Mindless eating* (B. Wansink, 2007).

*Much of the press coverage of the 2008 US presidential election, and all the campaigning over a period of years that led up to it, has underlined two themes of SRV. One is the power of unconsciousness, and how much of what humans do—even on issues of great importance—is controlled by unconscious dynamics that are not subjected to rational analysis. For instance, people increasingly base their decision of who to support and who to oppose for a political office on a single phrase, slogan, or image juxtaposition, and not on substantive matters, including a candidate’s proposals or positions. According to several experts and analysts of voting behavior, what people feel and how a candidate or position makes them feel is more important than what they think (*Newsweek*, 11 February 2008).

The second theme is that of interpersonal identification, with people forming allegiances and then voting on the basis of whether a candidate is perceived as “one of us,” “like me;” and the more

the candidate is thusly perceived, the more will that candidate receive the perceiver's support.

*Surely, the recent epidemic of people developing false memories must be counted as falling, among other things, into the category of unconsciousness. After all, a person conscious of his or her past would know what did and did not happen, or at the very least, would not manufacture and firmly hold to false memories. In other words, adhering to a false memory is equivalent to being unconscious of what really happened.

*In the 1630s, a wave of demon possessions associated with all sorts of bizarre behaviors broke out in a nunnery in Loudun in France. The bizarre phenomenon started when exorcists arrived, and ended when they departed (Huxley, A. [1952; 1965 ed.]. *The devils of Loudun*. New York: Harper Colophon Books [Harper & Row]). This famous episode has uncanny parallels with strange memories beginning to be reported when somebody these days goes to a shrink.

*Many years ago, when a convention of lawyers and jurists was held in a European city, in the middle of a speech, a clown rushed onto the stage followed by another man who, after a brisk verbal exchange with the chairperson, shot the clown. After restoring order, the chairperson urged all the legal people present to write down what they had witnessed for the benefit of local authorities. It turned out that these reportings were just as much subject to hysteria and error as that of the courtroom witnesses whom the lawyers so often berated. This experiment has since been replicated many times with the same results (*Rumor, fear & the madness of crowds*, 1959).

*The vast majority of negative image juxtapositions to devalued people are the result of unconscious devaluations breaking through, very much in the way that have come to be known as Freudian slips.

Here is a Freudian slip similar to the ones we encounter in human services to devalued people all the time. In the early 1900s, Lise Meitner, who was to become one of the foremost women scientists and a Nobel prize-winner, was supposed to give her first lecture at the University of Berlin on "Problems of Cosmic Physics." In a newspaper, it ended up as "Problems of Cosmetic Physics" (*Science*, 27 January 1989).

*A term which in some professional circles is replacing the word "unconscious" is "implicit," as in "implicit and explicit mental processes." Precisely why this change is being made is not always explicit; we wonder whether all the motives are conscious.

Roles—Both Valued & Otherwise

*Recent research tells us that wine drinkers rate their enjoyment of a wine by its priciness, and will heap praise on a \$10 wine that is being sold for \$90. One of the cheapest California wines, at \$2 a bottle, got one of the highest ratings out of 2300 wines tasted "blind" by a panel of international judges in 2008. SRV teaches that good things are said about, and done to, a person who is perceived in a valued role. The valued role is like the \$90 price on what might otherwise be an ordinary—or even inexpensive—bottle of wine (*Syracuse Post-Standard*, 24 February 2008, p. A6).

*A *Scientific American* (January 2008, pp. 34, 37) news item said the following about getting the Nobel Prize: "Once the king of Sweden drapes that medal around your neck, life is good—people want to hear you speak, offer you prestigious positions and are more inclined to give you what you want." This is almost a paraphrase of what is said in SRV teaching about the likely consequences of holding valued roles.

On 21 July 2002, CBS' *60 Minutes* reran its earlier coverage of mathematics professor Dr. John Nash, who became schizophrenic in his late 20s and a ridiculed figure roaming the Princeton campus, even though he no longer had a faculty ap-

pointment there. In the early 1990s, he received the Nobel Prize for economics based on his mathematical theories published decades earlier, and this effected something akin to a cure. In SRV language, he was propelled from several extremely negative roles to one extremely positive one—upon which he virtually became a new person who could now very rationally discourse about his earlier insanity. However, tragedies persist: one is that his son is also said to be schizophrenic, and it is most distressing to see both of them together with their mouths in constant convulsive motion, quite obviously from tardive dyskinesia, the result of prescribed mind drugs. With another person who started out with much less mentality than he, this might have resulted in dementia, but it is a well-known fact that people who start out with a great deal of mentality also retain a lot more after they have experienced dramatic losses, and may appear to be still functioning at a high level. Another example of that a few decades ago was Timothy Leary, whose drug habit would have debilitated a less gifted person vastly more than it did him.

*The controversial “anti-psychiatry psychiatrist” R.D. Laing (1967) said that schizophrenia did not exist except as a role—and a career role at that—into which a person gets locked by a “conspiracy” of psychiatrists, general medical practitioners, mental health officers, nurses, social workers, family, and often even fellow mental patients. While this was probably an exaggeration, there is some truth to it, and it testifies to the fact that Laing believed strongly in the power of roles and role circularities. Laing, R.D. (1967). *The politics of experience & the bird of paradise*. London: Penguin.

*Late in life, psychiatry-critic Thomas Szasz came to the conclusion that what is called mental illness can really be (largely unconscious) role-playing, and/or living up to expectancy circularities. Sometimes, the “mental illness” at issue brings certain benefits to the “ill” person that the

person enjoys, and therefore enters in, or perpetuates, the mentally ill role. (Source material from Raymond Lemay.) The benefits of the sick role were first identified in the literature in the 1950s by Talcott Parsons. All of this is concordant with Social Role Valorization.

*Gilligan, R. (2008). Promoting resilience in young people in long-term care: The relevance of roles and relationships in the domains of recreation and work. *Journal of Social Work Practice*, 22, 37-50. The author (who also gave a presentation at the May 2007 4th International SRV Conference in Ottawa) cites several studies that found that occupancy of socially valued roles was associated with better health, better social relationships, better positive affect, and a greater sense of purpose in life, and of being in charge of one’s life. However, the only SRV publication cited was Lemay’s 2006 article in *Mental Retardation* about the relationship between roles and integration. Unfortunately, for reasons not clear, the author emphasized primarily positive roles in recreation and recreation employment.

*A woman in Texas has cerebral palsy, no hand control, sits in a wheelchair, cannot speak intelligibly, but can use a computer with a head pointer, and manages to type about eight words a minute. Since childhood, she has been a Los Angeles Dodgers’ fan and became a world class team statistician, and producer of a Dodgers website. After a famous sportswriter reported on her in the *Los Angeles Times*, the Dodgers team hired her to write for their website which previously no one had visited but which afterwards got about 500 visits a week (*Reader’s Digest*, May 2003). Probably no human service agency would have thought of trying to craft this kind of valued role for her, or anyone else like her.

*A golf coach who had coached an eight-year old girl for seven years to a successful golf career became quadriplegic in an accident, but contin-

ued to coach the girl, still coaching 10 years later (*Parade*, 25 June 2000).

*In 2008, we heard the story of a retarded man who bought a lawn mower, and hired himself out around his neighborhood. He also cut people's lawns for free if they were unable to do it themselves and could not afford him.

*Military forces around the world have had a long tradition of being very social role-valorizing for many of their members. We were reminded of this by a guest editorial in *Newsweek* magazine (2 August 1999) written by a problem-ridden young man who got set straight by a stint in the US Navy. Many lowly recruits—and when there was a draft, many draftees—are marginal people, from the lowest strata of society. Many barely completed high school. Many were in trouble with the law. In fact, in some jurisdictions until recently, judges would often offer troubled teens the alternative of a jail sentence or the “invitation” to enroll in the military. The combination of strict discipline, very high expectancies, fancy uniforms, titles and medals, educational and vocational opportunities, and strong peer pressure and sense of mutual interdependence, that characterizes the military has worked wonders for many such young people, at least during their time in the service and often afterwards: straightening them out, keeping them out of a life of crime, giving them an education and a career, etc. Of course, the military does not “save” all its recruits, but more so than most human services, it accomplishes much role-valorization.

For thousands of years, it was not at all uncommon among commanders, and later officers, of European military forces to continue serving in their military capacity even after they had lost an arm, a leg, an eye, etc. Strangely enough, it was in the American military where injured officers tended to get mustered out, though that is once again changing.

*How expectancies and mindsets can be shaped so as to create roles is illustrated by a recent study that found that US schools increasingly define and manage the problem of student discipline as an issue of crime control, and in fact, that they view certain students as being “on a criminal justice track,” much like other students are viewed as being on an academic track, a business track, etc. In essence, the students are being cast in the role of “future criminal and prison inmate,” thereby creating a self-fulfilling prophecy (source item from Marc Tumeinski; Hirschfeld, P.J. [2008]. Preparing for prison? *Theoretical Criminology*, 12(1), 79-101).

*Alert readers of this *Journal* have probably noticed that in high school and college sports, mentally retarded people are increasingly being given the valued role of assistant manager or assistant to the coach. Such stories have been receiving wide coverage in the media, in good part because of both their novelty and the “human interest angle.” For instance, in California, a mentally retarded teenager with an IQ of about 50 was enamored of basketball and kept hanging around the high school basketball games. The coach eventually gave him an official role as “water boy” for two years, and after that, decided on a gamble: he gave the boy a uniform and permitted him to play whenever his team was far ahead in points. One day, when he had done this, the other team made an unexpected comeback, putting the coach and his team in a quandary whether to take the youth out and send in a better player, or let him stay. However, the coach hung on, and lo-and-behold, at the very end of the game, the boy shot the winning basket to everybody's elation (*Syracuse Post-Standard*, 20 February 2005). It was certainly a role-valorizing measure to let the boy play at the very least when the game outcome was not in jeopardy.

We ourselves now have a sizable collection of newspaper items on specific instances such as the one above—and that is now becoming the problem: the role is becoming a valued role ghetto for

mentally retarded teenagers and young adults, much as basketball-player is a role ghetto for so many young African-Americans. And because the handicapped people rarely fill the role of team player, they are even in danger of slipping from the valued and competency-demanding role of assistant to the manager, to the less valued role of team mascot.

*In Walt Disney's 1937 film *Snow White and the Seven Dwarfs*, the last and youngest of the dwarfs is meant to be seen as stupid. He is called Dopey, and is mute but happy and spry. He is the only one depicted without facial hair (thereby being cast into a never grown-up role); does the most menial work (e.g., sweeping up, supervised by an older dwarf), thereby communicating low competency and low expectations; pulls faces; and wears oversized clothes over which he trips (thereby being cast into the object of ridicule role). Many of these depictions are in accord with age-old expectancies as to what a stupid person is like.

*At one time, government-funded rehab programs in the US trained and subsidized a large number of blind people into running small concession stands and canteens, especially in government buildings. Now one hardly ever sees blind concessionaires anymore.

In Japan, it has been customary for masseurs to be mostly blind. South Korea reportedly is going one step further by forbidding anyone who is not blind from becoming a masseur. On the one hand, this opens valued job opportunities to blind people, but on the other hand, it ghettoizes blind people into one occupation, just as formerly, they were pushed into basket-weaving and broom-making.

*Some social roles are peculiarly ambiguous in regard to their social value. A striking example is the role of *la grande horizontale*. This refers to certain women who achieve great social prominence by having sexual relations with multiple—

usually prominent—men. There were several such ladies associated with the French court over the centuries, and to some degree, even Napoleon's first wife Joséphine Tascher de la Pagerie may be counted among them. While these ladies were often valued for their enterprise, eventual high status, and often even benign or culture-promoting influence over the men around them, there also hangs over them the cloud of scandal, and being seen by many as only a little better than whores.

According to the French author Ulysse Trélat (in his 1861 book *La folie lucide*), "imbecile" girls in 19th century France (and probably earlier as well) often found intelligent men to marry them provided that they had good dowries. In other words, parental wealth was able to open up a highly valued role for them. However, Trélat also said that such unions often produced imbecile or insane offspring.

*We have commented before in this column on some achievements or accomplishments by handicapped people that are unnecessary, or that might even backfire if they are perceived as ludicrous or even threatening by ordinary people. When such a perception occurs, all that has been achieved is to put the person at issue into another version of the role of ridicule. Here are some examples of how positive activities or roles can appear preposterous when performed by a handicapped person: certain sports by blind people (archery, sailing, ice hockey); hunting with rifles by the blind; blind people driving automobiles; a debating society for people with severe stutters; a handicapped person in a wheelchair being taken mountain-climbing. In June 2008, a quadriplegic woman set off on a solo boat journey around the British Isles—but solo in this case entailed a support crew on land (she was to come to shore every night), and another manned boat sailing alongside her.

We have now learned of very severely physically handicapped people going deer-hunting with bows and arrows. The photo that accompanied the article (*Syracuse Herald American*, 21 Septem-

ber 1997) showed a man in a wheelchair with a bow contraption attached to his head. (There is even an organization called the New York Bowhunters Physically Challenged Archers Committee.) This would be less problematic if these people had been hunters before they became impaired, and were trying to maintain some valued role they had earlier possessed—as was the case for one blind hunter, who hunts with a “sighter” next to him who nudges him to correct his aim. But apparently this was not the case for all the hunters because there were 12 such persons who went hunting together (!), at a hunting preserve where the game manager set them up at “choice spots” where the deer always came. This is, of course, not what bow-hunting is supposed to be: it is supposed to be a game of stalking the deer, and giving it an opportunity to elude the hunter, not setting it up so that the deer has hardly any chance. It also leaves a bad taste to contemplate bodily wounded people inflicting mortal fear, bodily wounds and pain, and death on other creatures.

*If elderly people are very impaired, and especially so mentally (e.g., demented or dementing, perhaps unable to speak), it becomes very difficult not to see them as in their “second childhood,” and thus to cast them into an age-degraded role. However, as with mentally retarded people, such a role may constitute a form of protection for them that leads others to treat them kindly and with patience when they otherwise would become irritated with the old person.

While such persons can certainly fill other roles—especially relationship roles (e.g., grandmother), some membership roles (e.g., church member), and of course past roles (e.g., former this-or-that)—it is very hard for servers on the scene to relate to the impaired elderly person in these roles on a daily and hourly basis. Instead, servers are likely to fall into a global pattern of relating to the elderly person as a child. This is even yet more difficult to avoid if several, or many, such elderly persons are congregated together, as in nursing homes. Then

the potentially valued roles that could be attributed to specific different members of such a congregation become washed out, and stereotyped negative role ideas for the whole group begin to dominate the servers, in which case the second childhood role is probably the least worst by far, and a protection against being cast into a vastly more devalued role.

In the 1998 British television program *Lost for Words*, the true story of a middle-aged writer taking care of his mother in the last year of her life, the mother had a series of strokes, the last of which put her in a hospital where she was initially treated by the young nurses “as if she were part of the bed linen,” or—in SRV language—in the role of an object. In order to help improve their interactions with her, the son brought into her hospital room a photo of his mother when she was young. The nurses saw it, admired her youthful beauty, and were made to believe that the woman was once a fashion model in Paris, upon which they immediately began to treat her better.

*People of low intelligence have been cast into the role of objects of ridicule since time immemorial. Even when they were not badly treated, stupidity itself was an endless source of amusement to others, and generated both jokes about stupidity, and funny stories about stupid people. This topic is so vast that we can not do justice to it, but only want to here shed light on one element of it, the so-called moron joke.

The moron joke became popular some decades after the term “moron” had been coined by H.H. Goddard in 1910, referring to the mildly retarded person. The Greek word root means as much as fool or foolish. The joke had a standard format, starting with the puzzled question, “Why did the moron” do this or that, and when the other person gave up, the punch line followed. “Why did the moron throw the clock out the window?” “Because he wanted to see time fly.” There are several books (we have some of them) with sections on such jokes.

The moron jokes seem to have thrived in the 1930s, followed briefly by a short but intense craze of “Little Moron” jokes in the winter of 1942-43. (One wonders what set this off.)

The genre seems to have gone dormant, at least in North America, but is bound to reappear in some form eventually, and maybe already has in the “so-and-so for dummies” idiom.

*Below follow a number of examples of people being cast into “already dead” or “dying” roles.

Certain prisoners in Russia, banished to Siberia after 1648, were declared legally dead, their possessions were passed to their heirs, and their wives could remarry. As a sign of their “dead” status, they had half of their heads shaved (Wines, F. (1910). *Punishment and reformation*. New York: Thomas Y. Crowell).

In 2007, one support and education group for people with pancreatic cancer put out a booklet on hospice/end-of-life care for such people, and on almost half the pages there is a picture of a dead dandelion blossom about to be blown away—certainly conveying a dying role message.

A homeless Syracuse man in a chronic drug haze was hit by a car and went into a coma. The newspaper said that visitors had come to the hospital to “pay their respects” (*Syracuse Post-Standard*, 27 November 2005), as if he were already dead and laid out.

One writer (David Hevey, in *The creatures time forgot*) said that the purpose of most institutions was to “suspend the socially dead until their actual physical deaths.”

Apparently, it can happen that when someone appears to others to have died, the person may amazingly regain some vitality within hours or days, get up, walk around briefly, and then drop dead for real. In some Eastern cultures, these are called “walking corpses” (*Parabola*, Summer 2003).

In 1973, an 18-year old man was in a car accident, suffered brain damage, fell into a 30-year coma, and then died at age 48. He spent 29 of those years in a nursing home, but with family

and friends involved all this time, and attended by the same nurse. Survival in a coma for so long is unusual, and perhaps also is the loyalty of the family for such a long period of time. However, it did not help that the newspaper headlines proclaimed that the man had “stayed 18-years old for 30 years,” which one might characterize as both an “eternal adolescent role” and a “live dead role” (*Syracuse Post-Standard*, 21 December 2003).

At 3 months of age, a Syracuse baby had a traumatic brain injury and has been profoundly impaired since then. A local newspaper headline referred to him as “Newborn For Two Years” (*Syracuse Post-Standard*, 11 February 2008, p. A1).

A large cohort of Syracuse University students died in the terrorist bombing of an airliner over Lockerbie, Scotland in 1988. At a commemoration at Syracuse University 15 years later, one of the 21-year old students who died in the crash was referred to as “she will always be 21” (*Syracuse Post-Standard*, 22 December 2003). This is a bit different in that the person actually died at age 21, but it is still a somewhat unusual way of characterizing someone who dies at any age. One might think of this as the “dead live role.”

There have been so-called Make-A-Wish foundations that try to do whatever a child with a terminal disease says that he or she wants, a common example being a trip to Disneyland. In 2001, we saw, for the first time, an obituary that described the child that had died as a “Make-A-Wish child,” which is certainly a peculiar role, and definitely a death-imaged one. We also learned that for the first time, handicapped children who are not dying have recently been deemed eligible for the benefaction of some Make-A-Wish foundations. Of course, this attaches death-imagery to such handicapped children. We suspect that this development was due to such foundations having received so many donations that they ran out of dying children, and began to cast a wider net, much as some well-endowed private hospice services have also begun to do.

There is a rare genetic affliction which makes children extremely susceptible to skin burns not only from the sun but from ultraviolet light generally. One way to deal with this affliction is to keep such children indoors during the daytime. Someone in New York State thought of starting a summer camp program for such children, called Camp Sundown, which operates every day from 9 pm to 5 am. Though in some ways appropriate, this name unfortunately projects a death image on the children, whose life expectancy is already known to be low. By the way, there is a parallelism here with Adalbert von Chamisso's fictional character of Peter Schlemihl, who only went outdoors when there was no sunshine, lest he be discovered to have no shadow, and possibly cause a riot.

Since the early 1970s, the normalization (later SRV) teaching culture has made the point that juxtaposing nursing homes with funeral homes projects a death image on the nursing homes' (usually elderly) residents. This was often vehemently contested by workshop participants, who often also called this a mere "coincidence" with no intent or meaning. Since then, and in good part because of normalization dissemination, there has been much consciousness-raising on such issues. In Coeur D'Alene, Idaho, it was proposed in 2007 to establish a funeral home across the street from a senior center. The center's clients became indignant, and said that this was "a little too close for comfort." About 100 people signed a petition to deny the funeral home a use permit. However, a few elderly dissented. One said, "I think it [the funeral home] will be handy" (*Syracuse Post-Standard*, 4 January 2008, p. A2). Prior to normalization teaching, there would likely have been no protest whatever.

*A very devalued new role looms in the future for a lot of children, namely that of "future criminal" as determined early in their life (starting at age 5) by DNA testing. Already, 1.5 million youths age 10-18 in England have had their DNA put in a database which, it is hoped, will be found to pre-

dict criminality. Then children with certain DNA profiles will be intensively targeted with "preventive" programs (*The Observer*, 16 March 2008, and *Syracuse Post-Standard*, 9 November 2008). This development is relevant not only to SRV, but also to the post-primary production economy, in that it would create many new people to "serve."

*The Franciscan Missionaries of Jesus Crucified is a Catholic religious order founded in 1987. It was initially begun only for members "with disabilities," but has recently begun to be willing to also accept the able-bodied. Eventually the order hopes to receive formal church recognition as what is called a secular institute, meaning its members take the traditional religious vows (of poverty, chastity, and obedience) but live and work in the world. While the order has been an occasion of juxtaposition of people with various devalued identities (mental disorder, blindness, cancer), it also offers a role that is valued at least within the Christian church.

*In complementary roles, the role of one partner only works if the other one functions too. For instance, one set of complementary roles is that of teacher and pupil. If the teacher does not teach, or the child will not learn, the partner role in this set of complementary roles will also not work.

In Europe, many parents are abandoning their children in order to get a better job in another country of the European union. In Poland alone, about 100,000 children have been thusly abandoned by their parents in exchange for jobs abroad. Typically, this starts with one parent, often followed by the second, with contact gradually fading away (*WeSerurier*, 24 Sept. 2008; source item from Susanne Hartfiel). Obviously, both the parent role, and the child's reciprocal role of son or daughter, will decay.

Miscellaneous

*The ca. \$800 billion or more bail-out package (it is deceptively called \$700 billion) passed

by the US Congress in October 2008 included many pork barrel and lulu riders unrelated to the financial meltdown, undoubtedly thrown in pell-mell and suddenly in order to buy the votes of Senators and Congress members. At least one of them will be a disaster for millions of Americans, namely the Paul Wellstone and Pete Domenici Mental Health and Addiction Equity Act, to take effect in January 2010. It forces insurance firms to include (with a few exceptions) "mental health" services on the same level as real health services. This means that millions of Americans (according to the American Psychology Association, an unlikely 113 million of them very shortly) will be cast into the "mental patient" role, and most of them will be subjected to highly injurious mind-drugging. This bill's passage can be attributed to extremely high-pressure lobbying by the American Psychological Association, and will be a boon to big Pharma. Allegedly, all this will increase insurance rates by only 0.4%, but we know better: mental services are a bottomless pit, the same as military spending, or educational spending (*APA Monitor on Psychology*, November 2008).

There are also federal bills pending to fund school health centers. Such centers commonly include a shrinkery component. If these bills pass, children will be even more subjected to psychiatric labeling and mind drugging.

*A senior center in Düsseldorf, Germany, erected a real-looking but fake bus stop sign outside its front entrance. The reason is that its clients sometimes wander off because they want to go home to real or imagined homes, and often will make a beeline to the bus stop sign, where they "are easily corralled," as the director said. Other senior centers soon began to imitate the practice. Nothing was said about what happens to other citizens who naively line up at the fake bus sign (*AARP Bulletin*, September 2008, p. 10). This touches on several SRV issues.

*Savin-Williams, R.C. & Cohen, K.M. (Eds.). (1996). *The lives of lesbians, gays, and bisexuals:*

Children to adults. Fort Worth, TX: Harcourt Brace College. A review (*Contemporary Psychology*, June 1997) of this book was entitled "Normalizing the Developmental Psychology of Lesbian, Gay, and Bisexual Individuals," and a passage in the book itself went as follows: "We wish to normalize the lives of those who own homoerotic attractions as well as highlight the diversity that exists among them." Note that what is to be normalized here is not homosexual identity or behavior, or life conditions, but the "lives" of homosexual people.

*Pencovici, A. (Kfar-Tikva, Israel) (2001). *Child & Youth Services*, 22(1-2), 23-36. This article about a kibbutz-like institution for the retarded in Israel was interpreted in the following hilarious idiom: "Common principles of services for people with disabilities such as deinstitutionalization, normalization, inclusion, less restrictive environment, and mainstreaming worked well in the past, but they have become obstacles to complete decision-making authority and self-determination."

*From the 14th century on, German law permitted a person to be put to death merely because the community would be "better off without that person," even when the person had committed no crime. This practice anticipated the current medical executions because of dependency. Talk about distantiation!

Also, if no professional executioner could be found, a man of low estate could be forced to perform an execution. Since executioners were "honorless" men, this meant that such a lowly man was being put in multiple jeopardy.

The children of executioners were treated as pariahs, much as their fathers, and could not engage in an "honest" occupation. In consequence, the boys too became executioners and the girls married executioners. Thereby, the occupation, and its state of living in dishonor, became hereditary. Such families were shunned almost as much as lepers. Strangely enough, traveling musicians were also honorless. The honorless estate is very close to what in SRV teaching is sometimes called "civic annihilation."

The eventual rehabilitation of executioners, starting in the late 1600s, had some problematic image elements in that large numbers of executioners became physicians. One rationale was that different body parts of executed persons had long had a reputation for healing various ailments, e.g., their blood was said to heal epilepsy. Also, since executioners were also torturers, they knew some anatomy. In 1744, Frederic the Great allowed executioners to take exams for becoming healers of wounds and fractures. He set an example of rehabilitation by appointing a former executioner as his personal physician (Keller, A. [1921/1968]. *Der Scharfrichter in der deutschen Kulturgeschichte*. Hildesheim: Georg Olms Verlagsbuchhandlung. [First published 1921 by Verlag Kurt Schroeder, Königswinter]).

*When Wolfensberger decided in 1983 to use the French word *valorisation* as an English word (spelled with a z in American English), in the phrase “Social Role Valorization,” the word was virtually unknown and unused in English. This was one reason the phrase was criticized by some people. Now, the term “valorization” has become commonplace, at least in the discourse of the elite, and especially among the politically correct.

However, the acronym SRV is not unique to Social Role Valorization. Someone has found it used on the computer Internet to refer to a cult religion from India, and one workshop participant pointed out that these are also the initials of the jazz guitarist Stevie Ray Vaughn. And at the 2002 New York State Fair in Syracuse, there was a thrill ride called The SRV. The operator did not know what the initials stood for, but we figured out that it was “simulated ride vehicles.” It is an enclosed car, about the size of a minivan, in which riders are treated to “wind, sound and motion, synchronized to a ‘breathhtaking’ movie,” and which the operator said is like being in a car or a go-kart.

*The longest word in the Oxford English Dictionary is *floccinaucinihilipilification*, pronounced

flossi-nosi-nihili-pilifikashun, which means to estimate something as worthless. The TIPS editor cannot help but wonder whether the concepts of normalization and Social Role Valorization would have caught on more with academics if we had called social devaluation *social floccinaucinihilipilification*, rather than “mere” social devaluation that anyone can easily pronounce.

*We are surprised that people in the SRV teaching culture have apparently not capitalized on fiction writer Kurt Vonnegut’s futuristic 1968 novel *Welcome to the monkey house*. It is set in 2081 after the 211th, 212th and 213th amendments to the US Constitution had been passed that mandated equality, enforced by a Handicapper General who makes fast and strong people carry extra weight, the beautiful to wear masks that make them look average, and the smarter people to wear headphones that emit thought-disrupting noises. By 2058, the drug anti-gerasone had arrested the aging process, bringing about a tyranny of the old over the young.

*Accessible buildings are generally a contribution to valued roles, because they afford greater scope of action, competency-exercise and social participation to people with bodily (and sometimes also mental) limitations. An interesting question now arises: are accessible prisons also more role-valorizing? Faced with an aging prison population, Japan is building three prisons featuring ramps, elevators and other “disabled-access” features (*AARP Bulletin*, March 2008, p. 8).

*Smelser, N.J. & Baltes, P.B. (Eds.). (2001). *The international encyclopedia of social and behavioral sciences* (Vols. 1-26). Oxford, United Kingdom: Pergamon/Elsevier Science. This work has been called the social science equivalent of the Egyptian pyramids (*Contemporary Psychology*, 12/2004). It has 17,500 pages, with thousands of entries by 4,000 distinguished scientists, organized into 39 sections. The encyclopedia can also be accessed on the Internet through the Elsevier website, Science

Direct, which is said to give even better cross-referencing of entries than the printed version. Now what we need is for “someone” (a reader of this journal?) to search that website for SRV-related content, and tell us what they found.

*Weiner, I.B. (Ed.). (2003). *Handbook of psychology* (Vols. 1-12). New York: Wiley. This encyclopedia could also be searched for SRV-related topics. It is a mere 7,900 pages. Of special relevance to us should be Vols. 5-8 respectively on Personality and Social Psychology, Developmental Psychology, Educational Psychology, and Clinical Psychology. However, a review (*Contemporary Psychology*, 12/2004) judged the set to be fragmented, and expressive of the confusions and crazes in the field.

*In late 2008, the journal *Exceptional Parent* named its “seven wonders of the world of disabilities”—and among them was Wolf Wolfensberger and the concepts of normalization and Social Role Valorization. Other “wonders” were the Braille system, the wheelchair, Salk and his polio vaccine, Guthrie and his test for phenylketonuria (PKU), the human genome project, and Special Olympics. Honorable mention went to companion animals. 🐾

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A NOTE ON THE WORD ‘STEREOTYPE’

IN EXPLAINING HOW social judgements are formed, Wolfensberger wrote, “People hold so many *a priori* stereotypes and perceptions about all sorts of individuals and classes, about the meaning of certain personal appearances, and about the social contexts in which they might encounter a person, that it is relatively rare for one’s judgment about a party to be shaped exclusively by one’s actual experiences with them” (1998, p. 37).

Allport defined a stereotype as “an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category” (1954/1979, p. 191). Lippmann wrote, “The subtlest and most pervasive of all influences are those which create and maintain the repertory of stereotypes ... And those preconceptions ... govern deeply the whole process of perception” (1922/1997, p. 59).

The word ‘stereotype’ can also be used figuratively to mean “something continued or constantly repeated without change.” Another usage which gives insight into its current meaning is that, beginning in the 18th century, it referred to a printing process which used solid metal printing plates. Stereo, taken from the Greek, means solid. As opposed to printing a page by setting loose type (each piece representing a single letter), a page of text was cast into a metal plate. This was more efficient than having to re-set all of the type for a page every time it was printed; however, it also made it more difficult to make changes, as the text on the solid metal plate was fixed.

Allport, G. (1954/1979). *The nature of prejudice*. Reading, MA: Perseus Books.

Lippmann, W. (1922/1997). *Public opinion*. NY: Free Press Paperbacks.

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

[Additional information from the *Oxford English Dictionary*.]

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