



KEYSTONE  
INSTITUTE

*Introduction to*  
SOCIAL ROLE  
VALORIZATION

A FRAMEWORK FOR HELPING PEOPLE TO HAVE  
RICH, FULL AND MEANINGFUL LIVES

**June 6-15, 2022**

*An interactive distance course offered over six days through multiple modalities.*





# Social Role Valorization

## Resource Manual

The Keystone Institute  
3700 Vartan Way  
Harrisburg, PA, 17110  
717-909-9425  
[www.keystoneinstitute.com](http://www.keystoneinstitute.com)



# An Introduction to Social Role Valorization

## Resource Manual

### Table of Contents

<b>I. PROGRAM .....</b>	
WELCOME LETTER .....	PM1
SYLLABUS .....	PM3
PRE-WORKSHOP ASSIGNMENT .....	PM13
<b>II. RESOURCE MATERIALS .....</b>	
ARTICLE: "HEY, JOE," JOHN MCKNIGHT.....	RM1
ARTICLE: "REFLECTION ON DIFFERENTNESS," ANN O'CONNOR .....	RM2
POEM: "YOU AND I," ELAINE POPOVICH .....	RM3
"A CREDO FOR SUPPORT," NORMAN KUNC AND EMMA VAN DER KLIFT .....	RM4
ARTICLE: "AN OVERVIEW OF SOCIAL ROLE VALORIZATION THEORY," JOE OSBURN .....	RM7
SRV MEASURES THAT ARE PARTICULARLY RELEVANT TO CERTAIN WOUNDS .....	RM17
OVERVIEW OF PASSING .....	RM18
DESCRIPTION OF A TYPICAL PASSING WORKSHOP .....	RM22
THE SRV JOURNAL: PUBLICATION AND ORDERING INFORMATION .....	RM28
LEARNING TO TEACH SRV .....	RM29
A SELECTED BIBLIOGRAPHY ON SRV .....	RM31
ARTICLE: "IMPLEMENTING SOCIAL ROLE VALORIZATION ACROSS A LARGE HUMAN SERVICE ORGANIZATION: LESSONS & LEARNING," DARCY ELKS AND ELIZABETH NEUVILLE .....	RM39
ADVANCED ISSUES IN SRV BOOK FLYER.....	RM47
ISRVA MEMBERSHIP INFORMATION.....	RM49
<b>III. SMALL GROUP WORK AND INDEPENDENT ASSIGNMENTS .....</b>	
REFLECTION ON WOUNDING .....	SG1
REFLECTION ON UNCONSCIOUSNESS.....	SG2
CONSERVATISM COROLLARY .....	SG3
REFLECTION ON MINDSETS AND EXPECTANCIES.....	SG5
IMAGERY ASSIGNMENT AND EXERCISE.....	SG7
MODEL COHERENCY .....	SG8
IMPLEMENTATION OF SOCIAL ROLE VALORIZATION AT DIFFERENT LEVELS OF SOCIAL ORGANIZATION .....	SG10
REFLECTION ON MY NEXT STEPS/ACTION COMMITMENTS .....	SG12
<b>IV. PRESENTATION MATERIALS .....</b>	
MOST OF THE PRESENTATION SLIDES FROM THE PRESENTATION MODULES .....	67
<b>V. SRV GRADUATE RESOURCES .....</b>	
SRV ACTION OPTIONS .....	GR2
GRADUATE REFLECTION QUESTIONS .....	GR4
SUGGESTIONS FOR POTENTIAL FOLLOW-UP .....	GR5
KEYSTONE INSTITUTE LIBRARY INFORMATION.....	GR7
WEB RESOURCES FOR SOCIAL ROLE VALORIZATION .....	GR9



#### Acknowledgements:

The materials in this manual, and those presented in the workshop, are offered with deep appreciation to the major developer, Dr. Wolf Wolfensberger, as well as those who have contributed to the teaching and development over the past decades. In particular, Darcy T. Elks, has worked with and taught these materials over many years, and we are appreciative of her leadership, mentoring, and partnership. Please respect the work and do not copy or disseminate further. All materials are taught with permission from the developers.







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*Introduction to*  
SOCIAL ROLE  
VALORIZATION

*“If we have no peace, it is  
because we have forgotten that  
we belong to each other.”*

*–Mother Teresa*





Welcome to the Distance Introduction to Social Role Valorization Course!

On behalf of the Keystone Institute, we would like to thank you for setting aside six days over two weeks for this important professional development event. We realize that time away from typical responsibilities is a major investment of your time and energy, and we are glad that both you and your agency have committed to learning about Social Role Valorization and how you can impact the lives of vulnerable people in powerful ways.

The Keystone Institute is pleased to offer this workshop as a continued expression of our commitment to the principles of Social Role Valorization, and in support of services which are truly responsive to the needs of the people who are served. It is our hope that you will join many others over the years for whom this event has been a pivotal one – one which shapes our understanding and demands that we commit to listening more carefully and learning more deeply.

We are so fortunate to have skilled presenters for this workshop, joined by numerous faculty members as group leaders, and those studying and learning the materials as well. Our workshop faculty members are also experienced in SRV theory and implementation, and have made significant commitments to learning and growing in this area. We are grateful for their time and experience.

We are also glad that you have taken time to invest in this demanding and rigorous learning event, and we hope that you will leave this training with a passion to learn more. There is a broad range of opportunities for people wishing to pursue development in Social Role Valorization. We are excited about working in partnership with you in your personal and professional development, as well as serving as a resource to you in making a difference in the lives of the people you support.

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# Distance Introduction to Social Role Valorization

## Course Syllabus

**June 6 - 15, 2022**

The Keystone Institute  
3700 Vartan Way  
Harrisburg, PA 17110  
717-909-9425

[www.keystoneinstitute.com](http://www.keystoneinstitute.com)

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Pamela Seetoo – [pseetoo@khs.org](mailto:pseetoo@khs.org)

Matthew Nguyen – [mnguyen@khs.org](mailto:mnguyen@khs.org)

Elisa Parmer – [eparmer@khs.org](mailto:eparmer@khs.org)

## Course Description:

An Introduction to Social Role Valorization: A Framework for Assisting People to have Full, Rich, and Meaningful Lives

## Workshop Leaders:

Elizabeth (Betsy) Neuville  
Pamela Seetoo  
Matthew Nguyen  
Elisa Parmer

## Course Overview and Objectives:

The Introduction to Social Role Valorization is an intensive workshop which presents the idea of assisting people with disabilities and other devalued conditions to have positive social roles as a productive and helpful response to wounding life experiences. Social Role Valorization is a comprehensive theory which provides insights as to why certain groups of people become devalued in society, what life experiences are likely to befall people once they have become devalued in the eyes of others, why valued social roles are a powerful response in combatting the negative life experiences, and ten essential themes which can guide implementers in pursuing valued social roles by, with, and for those practitioners desire to serve.

*An Introduction to Social Role Valorization* is the foundational course for communicating the theory of Social Role Valorization. This introduction is a pre-requisite to participating in the practicum workshop: *An Introduction to PASSING*.

This foundational material is essential to those wishing to serve others in meaningful ways, and who are impassioned to make a difference in the lives of others. Many participants experience the learning within this event as the most helpful, inspiring, and clarifying body of knowledge they have been exposed to in their professional development, and it assists in long-term understanding and focus on being of service to others in ways that matter.

The workshop includes pre-recorded as well as live presentations, small and large group live reflection and discussion, online forums and resource materials. Participants should be prepared for significant presentations.

The objectives of this course are to provide better understanding of the negative life experiences of people who have been devalued and the implications of those life experiences, as well as to provide a framework which can serve as a foundational guide for those who are committed to the work of making life better for devalued people.

## Learning Resources:

Each participant of this workshop will receive a print and pdf version of the main workshop text, *Introduction to Social Role Valorization Resource Manual* for a Comprehensive SRV Workshop.

This manual includes:

- Program –
  - Welcome Letter
  - Course Syllabus
  - Faculty Bios
  - Preparatory Participant Assignment for the Introduction to Social Role Valorization Workshop
- Resource Materials –
  - Poems
  - Articles
  - A Selected Bibliography on Social Role Valorization
  - SRV Journal Order Form
  - ISRVA Membership Information
- Small Groups/Assignments
- Presentation Materials – Most of the Slides from the Presentation Modules
- SRV Graduate Resources –
  - SRV Action Options
  - Graduate Reflection Questions
  - Suggestions for Potential Follow-Up
  - Keystone Institute Library Information
  - Web Resources for Social Role Valorization

The Keystone Institute YouTube Channel –

- This channel will hold all of the pre-recorded video modules needed for course assignments. Links will be provided for each of the assignments for your convenience in Google Classroom.

Google Classroom:

- This course will utilize Google Classroom as the central hosting platform for all aspects of the course. This syllabus as well as the course schedule will be posted on Google Classroom for participant use, all assignments are outlined in detail, and all links for live sessions.

## Participant Expectations:

This course is a collection of live plenary sessions, small group work, pre-recorded video sessions, and online forum posting. In order to receive credit for the Introduction to Social Role Valorization workshop, it is expected that all participants attend every session and complete every assignment.

As this is a professional workshop, participants are expected to conduct themselves professionally while in session, with the same standards that apply to face-to-face workshops. This means that participants are expected to dress appropriately for a professional setting, be seated at a table or desk and in view of their camera during the length of the live sessions. The equipment which is required for the course is a laptop or a tablet, to assure each person has full technological capability and visibility for the course work. In addition, a reasonably strong internet connection which will allow full participation will be needed. Participants are expected to be free from other work responsibilities during the live sessions, and to do the best they can to minimize interruption. Significant course work will be assigned outside of the live plenary sessions. A detailed list of course assignments for both week one and week two is provided below the course schedule. Please read thoroughly in order to make sure that you are able to be present for every session as well as fulfill every assignment.

Faculty of the workshop will be available and happy to assist as much as possible with any questions or concerns you might have about the course material as well as any concerns you may have about the technological aspects of the workshop.

Participants who attend all live sessions and complete all assignments will receive a certificate verifying the completion of the course.

## Course Schedule:

### Week 1:

**Day 1** Monday June 6: 9:00 am – 12:30 pm Live Session with 2 additional hours of Independent Assignments

**Day 2** Tuesday June 7: 10:00 am – 2:15 pm with 30 additional minutes of Independent Assignments

**Day 3** Wednesday June 8: 10:00 am – 4:15 pm A combination of Live Session & Independent Assignments

### Week 2:

**Day 4** Monday June 13: 3 hours of Independent Assignments prior to logging on for the Live Session from 12:00 pm – 3:15 pm

**Day 5** Tuesday June 14: 9:00 am – 2:30 pm Live Session with 1 hour of additional Independent Assignments

**Day 6** Wednesday June 15: 9:00 am – 4:00 pm A combination of Live Session & Independent Assignments



# Introduction to SRV Workshop

## Online Format Course Assignments

### June 2022

#### WEEK 1

##### Monday June 6<sup>th</sup>

9:00am-12:30pm

This live plenary session welcomes learners and introduces participants to the workshop. Included is a history of the theory of Social Role Valorization, a presentation on what our culture values and the definition of societal devaluation. We will introduce the wounding life experiences of devalued people concluding with negative roles.

*Manual pages 67-83*

INDEPENDENT  
ASSIGNMENT

Participants will then view a pre-recorded session prior to the plenary meeting June 7<sup>th</sup>. This session addresses “The Most Common Wounds of Devalued People”, the response patterns that those wounds engender, and some concluding points.

*Manual Pages 76-77, 82-103*

*\*These are difficult issues and learners should be aware that time will be given to discuss and reflect on them in the following live meeting.*

##### Tuesday June 7<sup>th</sup>

10:00am-2:15pm

This session combines live presentation, small and large group discussion and personal reflective exercises. Beginning with some structured discussion and opportunities for questions regarding the presentation on the wounding life experiences of devalued people, participants will then break into small groups for a time of reflection, sharing and discussion. Before leaving the topic of devaluation there will be a short reflection offered on “the Universality of Oppression” and a facilitated reflective exercise called “My Favorite Devalued People.”

*Manual pages 104-106*

*Break for Lunch*

Today’s session will end with an approximately one hour live presentation on Social Role Valorization as a response to devaluation.

*Manual pages 107-121*

INDEPENDENT  
ASSIGNMENT

Following the above session and prior to the next, participants will view clips from “Possibilities.” Participants should watch with an eye to valued roles that each of the featured women fill, as well as potential strengthened or future roles they might acquire.

## Wednesday June 8<sup>th</sup>

10:00am-10:45am	Participants attend a live presentation introducing the 10 core themes of SRV as well as the culturally valued analogue. <i>Manual pages 122-126</i>
10:45am-1:00pm	Participants will view a 1.5 hour pre-recorded presentation on the Theme of Unconsciousness. <i>Manual pages 127-135</i> (Included in this time frame participants should break for lunch)
1:00pm-1:45pm	Participants return to Zoom for a small group reflective session on the Theme of Unconsciousness.
1:45pm-4:00pm	Participants attend a live presentation on the Conservatism Corollary <i>Manual pages 136-142</i> <i>Break</i> Small group session on using the Conservatism Corollary
4:00pm-4:15pm	Week 1 Wrap-Up/ Prepare for Week 2

# Introduction to SRV Workshop

## Online Format Course Assignments

### June 2022

#### WEEK 2

Monday June 13 <sup>th</sup>	
INDEPENDENT ASSIGNMENT	<p>Participants will view pre-recorded presentations on the Themes of Interpersonal Identification and Mindsets and Expectancies. <i>Manual pages 143-149</i></p> <p>Participants will complete an independent reflection on Mindsets which is printed on page SG5 in the small group tab of the manual. Please read the article excerpt and then answer the reflective questions on page SG6.</p> <p><i>Time is allotted here for participants to break for lunch before joining the plenary session at 12:00.</i></p>
12:00-3:15pm	<p>Participants will join a live plenary session for a brief discussion on the Mindsets &amp; Expectancies Theme, followed by a live presentation covering the Theme of Role Expectancy and Role Circularity, which will incorporate both small group and large group discussion. <i>Manual pages 150-154</i></p>
INDEPENDENT ASSIGNMENT	<p>Participants will view a pre-recorded presentation concluding the Theme of Role Expectancy and introducing the Theme of Symbolism and Imagery Use (45 minutes) <i>Manual Pages 160-162</i></p>
Tuesday June 14 <sup>th</sup>	
9:00am-10:30am	<p>Participants will join a live presentation on Symbolism &amp; Imagery Use <i>Manual pages 163-169</i></p>
10:30am-1:15pm	<p>Individual Assignment- participants will break from the live session and research some examples of imagery use. Each participant will return to the live session at 1:15pm with at least one example of imagery use relating to vulnerable people to share with their small group and analyze in a small group session. <i>Time is allotted for participants to take a lunch break before returning to the live session.</i></p>
1:15-2:30pm	<p>Participants join a small group session to share their imagery examples and work through an analysis using the channels through which imagery is conveyed. Following the small group session, each group will present an example of their work to the large group.</p>

INDEPENDENT  
ASSIGNMENT

Participants will view a pre-recorded presentation on the Theme of Model Coherency & Relevance & Potency. *Manual pages 170-177*. This 45 minute presentation can be watched at participant's convenience prior to reconvening for the next live session on February 9<sup>th</sup> at 9:00am.

Wednesday June 15<sup>th</sup>

9:00am-10:10am

Participants will join a small group session on Model Coherency. Each small group will view a video of a service model and analyze the coherency of the service using the Model Coherency Impact Framework.

10:30-12:00pm

Participants will attend a live presentation on the Personal Competency Enhancement & the Developmental Model. *Manual pages 178-192*. Incorporated into this presentation will be a viewing of the film *Living the Dream*, about the Alberta Safeguards Inclusive Post-Secondary Initiative with large group discussion on the major broad strategies for competency enhancement to follow.

INDEPENDENT  
ASSIGNMENT

Participants will view pre-recorded presentations on The Power of Imitation (*Manual pages 193-199*) and the first part of Personal Social Integration and Valued Societal Participation (*Manual pages 200-209*).  
*Time is allotted for participants to take a lunch break before returning to the live session.*

1:15pm-2:30pm

Participants will attend a live presentation on the second part of Personal Social Integration and Valued Societal Participation. Incorporated into this presentation will be a video example of excellent use of integration and discussion on its benefits to people with and without disabilities, to those facilitating integration and to society as a whole. *Manual pages 211-215*

2:40pm-3:40pm

Participants will join their final small group session for reflection and discussion on implementing SRV and individual action commitments for moving forward.

3:40pm-4:00pm

Participants return to the large group session for closing thoughts and workshop closing.



## Keystone Institute Faculty



Elizabeth "Betsy" Neuville serves dual roles as Executive Director of the Keystone Institute and Director of Keystone Institute India. She has over 30 years of experience as a human service worker, administrator, agency director, evaluator, educator, and personal advocate, as well as extensive experience in designing and developing supports for people with disability, meaningful quality measurements, and extraordinary employee development programs.

She began her work with people with disability in 1986 as a support worker in a small community home for three men who had recently left an institution, and has continued her commitment to personal human service ever since. In 1988, she was hired by Keystone Human Services to help 20 people leave institutions and establish themselves in their home communities in Pennsylvania, US. She spent her first year with those 20 people and their families planning and envisioning new lives outside the institution, and she continues to walk alongside them as they entered their new lives and created a positive future.

Betsy served as Executive Director for KHS's office in Lancaster, PA for many years, designing and directing supports for adults and children with developmental disabilities and/or mental disorders. She has assisted hundreds of people to leave institutions and begin lives as valued and contributing members of their communities. Equally important, she has been involved with the closure of several large governmental institutions, and she established the use of person-centered processes to assist people to envision full, rich community lives. She played an important role in building KHS's reputation as an organization that will successfully support people whom others have given up on. She has mentored a great number of passionate change agents to carry on this work.

Betsy has worked extensively with the ideas of Normalization and Social Role Valorization (SRV) and provides training and consultation both nationally and internationally. She is fully accredited by the North American Social Role Valorization Council as a senior trainer of SRV. She has taught SRV and PASSING in Canada, across the United States, Ireland, the UK, Holland, Turkey, India, Azerbaijan, Romania, and the Republic of Moldova. She studied under the mentorship of Dr. Wolf Wolfensberger, the developer and foremost proponent of Social Role Valorization, and has, in turn, mentored and supported a generation of people committed to personal human service to others. She remains closely connected to people with disability, and holds particular interest in the historical treatment of people with disabilities.

She began using the tools and techniques of Person Centered Planning in 1992 to help people move toward better lives, and has extensively studied and used the work of Beth Mount in Personal Futures Planning and Jack Pearpoint in PATH and MAPS. She has taught Person Centered Planning techniques across North America, and in deinstitutionalization projects in Romania, the Republic of Moldova, and Azerbaijan. She has developed techniques which merge traditional Person Centered Planning with Social Role Valorization and Model Coherency, increasing the likelihood that such processes will identify and meet true needs, as well as incorporate valued social roles. In 2013, she co-wrote the implementation plan for best practice in Person Centered Planning and positive behavior support for the class action settlement agreement *Jensen v State of Minnesota*, and has extensively evaluated current practice in this area for the federal court monitor.

She also develops material and teaches on many topics beyond SRV and Person Centered Planning, including Hospitality, American Eugenics, Moral Treatment, Organizational Values in Action, and many other areas. She leads the Keystone Institute in their work of developing top quality workshops and events relating to not only what their work is all about, but why it really matters.

Betsy divides her time equally between India and the US.



**Pamela Seetoo, Associate Director**

Pam has worked to assist people to live rich, full community lives for over 30 years. Over the course of her life's work, she has assisted people to leave institutions and establish themselves in their communities, supported children and families within foster care and host home programs, provided service leadership, and focused on values-based education and facilitation.

Since 2005, Pam has worked to educate others about the effects of social devaluation of vulnerable populations. She facilitates many presentations at a variety of Social Role Valorization (SRV) and related workshops, leads small group learning and has been a team leader at PASSING events. She develops and organizes an extraordinary employee development program for the Keystone Institute and serves as a mentor and role model to many others. She has a strong interest in preserving and safeguarding the personal histories of people with disability and has developed workshops around this topic. Pam has

been accredited as an SRV teacher by the North American Social Role Valorization Council. Pam is also a member of the North American SRV Council.



**Matthew Nguyen, Education Specialist**

Matt joined the Keystone Institute in 2016, and brings over 17 years of experience supporting people with intellectual disabilities to live everyday lives, developing services for individual people, and successfully managing individualized programs and services. He began studying and using Social Role Valorization during his early years working at Keystone, and has worked to implement the ideas in the lives of people he has supported.

Matt is committed to leading by example, and has used his roles in organizational leadership to influence others to also learn about and apply the ideas of SRV. Matt presents at Social Role Valorization workshops, leads small groups at workshops, and has team led at several PASSING workshops. Matt has also assisted with the implementation of the ideas of SRV through consultation and providing mentorship with teams and individual servers. He

believes that engaging in personal human services to others enriches both service workers, leaders, and vulnerable people who they serve.



**Elisa Parmer, Education Specialist**

Elisa Parmer joined the Keystone Institute in 2017. She has over 10 years of experience in direct service to people with intellectual disabilities, with a focus on understanding the negative life experiences that accompany devaluation and assisting people to grow into valued roles in order to create positive change, one person at a time.

Elisa presents and leads small group work at Social Role Valorization workshops and related events. She has mentored many colleagues in their knowledge and implementation of SRV, and has team led PASSING. Elisa has a particular interest in utilizing graphic facilitation to assist people in building visions for themselves with big, bright futures, improve visual elements for educational events, as well as assist service providers in planning initiatives. She desires to bring families and direct support staff together to cultivate strong, collaborative relationships.

## Preparatory Participant Assignment for Introductory Social Role Valorization Workshop

The principles and ideas you will be learning about will be much more impactful when you can see how they have affected the life of a person you are connected to in your own life. Additionally, learning about Social Role Valorization is most enriching and meaningful when you come to the workshop prepared. This includes spending some time with a person who is vulnerable or devalued, perhaps a person you have met through your work who experiences a disability or impairment. In preparation for the Social Role Valorization workshop, please:

Familiarize yourself with the information pertaining to the life story of someone you know who lives with a devalued identity or condition. This will be your "focus person" for the material. The more fully you prepare this assignment, the more you will be able to personalize the material and draw guidance from it. Try to find out the following information about the person:

1. What relationships with family and friends does this person have, and what are the attributes of these relationships?
2. What type of residence does the person live in?
3. What type of day program, school, or work does the person have?
4. What is a typical day in the life of this person?
5. What does the person want in terms of their lifestyle and future?
6. What do others see in the future for this person?
7. What are the person's strengths and gifts?
8. Are there other relevant details?

Please remember that all of this is confidential and for your learning only. It would be a good idea to ask the person you are writing about for their permission to use the information. Please invest time into preparing this information, as the more you invest in it, the richer your learning experience will be.

Thank you







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*“Community is much more than  
belonging to something; it’s  
about doing something together  
that makes belonging matter.”*

*–Brian Solis*



## 'Hey Joe' – by John McKnight

I met a remarkable woman in a little town in Southern Georgia. She worked for a service agency responsible for mentally retarded people in a three-county area. Her agency decided it was too focused on deficiencies and needed to think about the gifts, contributions, and capacities of the people who were its charges.

So this woman began spending time with the people the agency had once called "clients" to see if she could understand -in their homes- what gifts they had to offer. She went to the home of a forty-two-year-old man who had been the victim of special education -segregated education. His name is Joe. He has one short leg (at least he limps), and he doesn't speak the way a lot of people speak. (I'm not sure what label deficiency-finding psychologists would give him. But I'm sure they would give him one.)

At age twenty-one, Joe had no place in society. So he went home to a pig farm. Every day he did two things. He fed the pigs twice a day, and he sat in the living room where he listened to the radio. (He couldn't see to watch television.)

The woman told me that after four days at Joe's house she couldn't find his gift. "But on the fifth day," she said, "I realized what his gift was: he listens to the radio."

"I found out that three people in town spend all their time listening to the radio, and they get paid for it. One is in the sheriff's office, one in the police department, and one in the local civil-defense office. So I looked at each of these places where a person sits, listening to a radio all day. I liked the civil-defense office best. It's a voluntary organization. They have a house that somebody gave them; so the voluntary ambulance people sleep in its bedrooms. There's a desk and sitting right by the desk is a radio getting all the calls from the county. At the desk sits a twenty-seven-year-old woman who listens for calls and dispatches volunteers when someone needs an ambulance."

So she told the dispatcher, "I have somebody here who likes to listen to the radio as much as you do. I'd like to introduce you to him." And so she introduced Joe to her, and they put a chair on the other side of the desk, and he sat there every day listening to the radio.

This little house is also the neighborhood community center. Somebody is always there. People come and talk and drink coffee in the dining room. Sometimes they show movies.

Whenever anybody was there, Joe would go in. Everybody came to know Joe, and he became a part of that neighborhood. When Christmas came, the volunteers gave Joe a radio of his own to listen to at home in the evening because Joe had been with them and had shared his gifts in the face of their hospitality.

Joe began to go downtown at noon to eat at the diner. One day he went into the diner and the owner of the diner said, "Hey, Joe, what's happening?" Joe looked at him and said, "The Smith house over in Boonesville burned down this morning. And out on Route 90, at that turnoff where you can have picnic, there was a drug bust. And Mr. Schiller over in Athens had a heart attack." Everybody in the diner stopped talking and looked around at Joe. They couldn't believe it. They realized that Joe knew the answer to the question "What's happening?" because he listened to the radio all morning.

When I went to visit this town and the woman who introduced Joe's gift of listening to the radio to the community, I saw an incredible thing. I saw, first of all that the dispatcher and Joe were in love with each other. Then when I went with Joe to lunch, I saw that everybody who came into the diner came over to Joe first and asked, "Joe, what's happening?" And I realized that I was in the only town of the United States that now has the gift of a town crier.

The woman told me she was planning to take Joe over to the newspaper editor. It had occurred to her that in this little town with a little newspaper and one editor, the editor couldn't possibly know "what's happening." But by noon Joe knew. And if Joe would go over and talk to the editor every noon, the grasp, the breadth, the knowledge, of the newspaper and what it could report would expand mightily.

So Joe is now a stringer for the local Gazette. He showers his gifts on the community because somebody knew that community is about capacities, contributions, and hospitalities -not about deficiencies, needs, and services.

# Reflections on Differentness

...Please forgive me if I don't use the proper word in vogue these days for us folks who are consigned to the categories of physically handicapped or developmentally disabled, or mentally impaired. It would wear a person out trying to keep up to date on the current acceptable language. In any case, there's a lot of talk these days – and from handicapped people as well – that people like us do not want to be considered as different, or at least that our differences should be ignored because (it is being said) we are no different than anyone else. Perhaps this is one way of insisting that our human dignity and value be acknowledged and accepted. Or perhaps this is an expression of how our culture levels everything out to a certain flatness or sameness. But nevertheless, the reality of our situation is, and there is no denying it, that we are different. We are different than those not so afflicted, which is most people. We are, by our affliction, set apart. Yes, we are different in superficial ways such as physical appearances, mental capabilities, in the way we talk, or don't talk. But we are also different in the way we perceive the world and reality and our place in it. Our very presence reminds people of their own vulnerability and mortality, and that their idols of youth and beauty and physical fitness are passing away.

So because of our difference and the hard truth which our presence speaks – and which people don't want to hear- others avoid us, and society wants to keep us out of sight. We're told we're not productive and. Therefore, not valuable. We are made poor, and then told we are a financial liability to society. Our differences then become, to others, our whole identity. We are called "victims " of some disease or other, or patients instead of persons, or we become a "case" and a number in someone's case lead. The process of depersonalization deepens as we are regarded as less than human, and others look past us or through us, as if we are not there.

However, as all of us here know, once people are willing to give us their attention and look into our eyes, they can get to know who we are and they no longer experience our difference as a problem or barrier or a threat. What wounded people require is, as William Stringfellow says, that we be called by name and taken seriously.

I believe that we must not hate being different, not deny it. I believe that difference is our vocation. Our difference is a gift to us, to those around us, and to society. By vocation, I mean, that each of us is called to be the unique person God intends us to be, and thus to accomplish something that only we, as that unique person, can do. By vocation, I do not mean jobs or careers, or accomplishments such as financial success or fame or glory. I am speaking on the deeper, more important level of living the truth and serving others with that truth. Those of us who are afflicted can discover a great truth. The more deeply wounded we are, the easier it is to see: It is the truth of the great dignity of human beings and the eternal destiny to which we are all called. Our vocation is to live the truth that this is not all there is in life- what can be seen, or touched, or heard – that under the surface is where the treasure is buried, a pearl of great price. Our vocation is to be a sign to the world of sacredness of each human life, from the moment of conception until natural death.

We serve others best, I believe, by calling them to the truth about themselves and about human life and God. Simply by being, we (who are afflicted) call others to the truth. This is the great gift of wounded people – the truth the world hungers for, the gift that others need if they are not to lose their souls.

So instead of denying our difference, or hating it, we have come to see our difference as a vocation and a gift we have been given to share...For most of us, we discover our gifts and vocation only through those around us who love us and serve upon us. Share your gifts of heart and soul, so that simply by being and struggling against all odds, you will serve life.

*Ann O'Connor is a hospittaller at Unity Kitchen, in Syracuse, NY. She was invited to act as emcee at Team B's Awards Luncheon on June 28, 1989. These excerpts of her opening remarks are from "Person to Person", the newsletter of an Onandaga County, NY citizen advocacy group*

The following piece is a clear depiction of the difference our society sees between people with disabilities and those without.

YOU AND I, by Elaine Popovich

I am a resident. *You reside.*  
I am admitted. *You move in.*  
I am aggressive. *You are assertive.*  
I have behavior problems. *You are rude.*

I am non-compliant. *You don't like being told what to do.*  
When I ask you out for dinner, it is an outing. *When you ask someone out, it is a date.*  
I made mistakes during my check writing program; someday I might get a bank account.  
*You forgot to record some withdrawals from your account and the bank called to remind you.*

I wanted to talk to the nice looking stranger I saw at the grocery store, I was told it is inappropriate to talk to strangers. *You met your spouse in the produce department when neither of you could find the bean sprouts.*

I celebrated my birthday yesterday with five other residents and two staff members. I hope my family sends a card. *Your family threw you a surprise party. Your brother couldn't make from out of state. It sounded wonderful.*

My case manager sends a report every month to my guardian. It says everything I did wrong, and some things I did right. *You are still mad at your sister for calling your mom after you got that speeding ticket.*

I am on a special diet because I am five pounds over my ideal body weight. *Your doctor gave up telling you.*

I am learning household skills. *You hate housework.*

I am learning leisure skills.  
*Your t-shirt says you are a "couch potato".*

After I do my budget program tonight I might get to go to McDonalds if I have enough money.  
*You were glad that new French restaurant took your charge card...*

My case manager, psychologist, R.N., occupational and physical therapists, nutritionist, and house staff set goals for me for the next year. *You haven't decided what you want out of life.*

Someday I will be discharged ....maybe. *You will move onward and upward.*

*Throughout history,  
people with physical and mental disabilities  
have been abandoned at birth,  
banished from society,  
used as court jesters,  
drowned and burned during The Inquisition,  
gassed in Nazi Germany,  
and still continue to be segregated, institutionalized,  
tortured in the name of behaviour management,  
abused, raped, euthanized, and murdered.  
Now, for the first time, people with disabilities are  
taking their rightful place as fully contributing citizens.  
The danger is that we will respond with remediation and  
benevolence rather than equity and respect. And so, we offer you*

## *A Credo for Support*

*Do Not see my disability as the problem.  
Recognize that my disability is an attribute.*

*Do Not see my disability as a deficit.  
It is you who see me as deviant and helpless.*

*Do Not try to fix me because I am not broken.  
Support me. I can make my  
contribution to the community in my own way.*

*Do Not see me as your client. I am your fellow citizen.  
See me as your neighbour. Remember, none of us can be self-sufficient.*

*Do Not try to modify my behaviour.  
Be still & listen. What you define as inappropriate may be my attempt to  
communicate with you in the only way I can.*

*Do Not try to change me, you have no right.  
Help me learn what I want to know.*

*Do Not hide your uncertainty behind "professional" distance.  
Be a person who listens and does not take my struggle away from me by trying to make it all  
better.*

*Do Not use theorems and strategies on me.*

*Be with me. And when we struggle with each other, let that give rise to self-reflection.*

*Do Not try to control me. I have a right to my power as a person.*

*What you call non-compliance or manipulation may actually be the only way I can exert some control over my life.*

*Do Not teach me to be obedient, submissive, and polite.*

*I need to feel entitled to say "no" if I am to protect myself.*

*Do Not be charitable towards me. The last thing the world needs is another Jerry Lewis.*

*Be my ally against those who exploit me for their own gratification.*

*Do Not try to be my friend. I deserve more than that.*

*Get to know me. We may become friends.*

*Do Not help me, even if it does make you feel good.*

*Ask me if I need your help. Let me show you how you can best assist me.*

*Do not admire me. A desire to live a full life does not warrant adoration.*

*Respect me, for respect presumes equity.*

*Do Not tell, correct, and lead.*

*Listen, Support and Follow.*

*Do Not work on me.*

*Work with me.*

Dedicated to the memory of Tracy Latimer

Written and Produced by Norman Kunc and Emma Van der Klift Copyright

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# An Overview of Social Role Valorization Theory

Joe Osburn

EDITOR'S NOTE: *The following is an updated version of an article originally published in The International SRV Journal in 1998 (Osburn, J. (1998). An Overview of Social Role Valorization Theory. SRV/VRS: The International Social Role Valorization Journal/La revue internationale de la Valorisation des roles sociaux, 3(1), 7-12). I asked the author to revise his original article to incorporate significant developments in SRV made by Wolfensberger since 1998. We are particularly pleased to offer this revised article in our first issue, as a clear overview of what this Journal is all about.*

“SOCIAL ROLE VALORIZATION” (SRV) is the name given to a concept for transacting human relationships and human service, formulated in 1983 by Wolf Wolfensberger, Ph.D., as the successor to his earlier formulation of the principle of normalization (Lemay, 1995; Wolfensberger, 1972; Wolfensberger, 1983). His most recent definition of Social Role Valorization is: *“The application of empirical knowledge to the shaping of the current or potential social roles of a party (i.e., person, group, or class) -- primarily by means of enhancement of the party's competencies & image -- so that these are, as much as possible, positively valued in the eyes of the perceivers”* (Wolfensberger & Thomas, 2005).

THE BASIC PREMISE of SRV is that people are much more likely to experience the “good

things in life” (Wolfensberger, Thomas, & Caruso, 1996) if they hold valued social roles than if they do not. Therefore, the major goal of SRV is to create or support socially valued roles for people in their society, because if a person holds valued social roles, that person is highly likely to receive from society those good things in life that are available to that society, and that can be conveyed by it, or at least the opportunities for obtaining these. In other words, all sorts of good things that other people are able to convey are almost automatically apt to be accorded to a person who holds societally valued roles, at least within the resources and norms of his/her society.

There exists a high degree of consensus about what the good things in life are (Wolfensberger, et al., 1996). To mention only a few major examples, they include being accorded dignity, respect, acceptance; a sense of belonging; an education, and the development and exercise of one's capacities; a voice in the affairs of one's community and society; opportunities to participate; a decent material standard of living; an at least normative place to live; and opportunities for work and self-support.

SRV is especially relevant to two classes of people in society: those who are already societally devalued, and those who are at heightened risk of becoming devalued. In fact, SRV is primarily a response to the historically universal phenomenon of social devaluation, and especially societal devaluation. In any society,

there are groups and classes who are at value risk or already devalued in and by their society or some of its subsystems. (For instance, in North America, it has been estimated that from one-fourth to one-third of the population exists in a devalued state because of impairment, age, poverty or other characteristics that are devalued in society.) Devalued individuals, groups, and classes are far more likely than other members of society to be treated badly, and to be subjected to a systematic -- and possibly life-long -- pattern of such negative experiences as the following.

1. Being perceived and interpreted as “deviant,” due to their negatively-valued difference. The latter could consist of physical or functional impairments, low competence, a particular ethnic identity, certain behaviors or associations, skin color, and many others.

2. Being rejected by community, society, and even family and services.

3. Being cast into negative social roles, some of which can be severely negative, such as “subhuman,” “menace,” and “burden on society.”

4. Being put and kept at a social or physical distance, the latter most commonly by segregation.

5. Having negative images (including language) attached to them.

6. Being the object of abuse, violence, and brutalization, and even being made dead.

THE REALITY that not all people are positively valued in their society makes SRV so important (Kendrick, 1994). It can help not only to prevent bad things from happening to socially vulnerable or devalued people, but can also increase the likelihood that they will experience the good things in life. Unfortunately, the good things in life are usually not accorded

to people who are devalued in society. For them, many or most good things are beyond reach, denied, withheld, or at least harder to attain. Instead, what might be called “the bad things in life” are imposed upon them, such as the six experiences listed above. This is why having at least some valued social roles is so important. A person who fills valued social roles is likely to be treated much better than if he or she did not have these, or than other people who have the same devalued characteristics, but do not have equally valued social roles. There are several important reasons why this is so. One is that such a person is more likely to also have valued and competent allies or defenders who can mitigate the impacts of devaluation or protect the person from these. Also, when a person holds valued social roles, attributes of theirs that might otherwise be viewed negatively are much more apt to be put up with, or overlooked, or “dismissed” as relatively unimportant.

IT IS ROLE-VALORIZING to enhance the perceived value of the social roles of a person, a group, or an entire class of people, and doing so is thus called social role valorization. There are two major broad strategies for pursuing this goal for (devalued) people: (1) enhancement of people’s social image in the eyes of others, and (2) enhancement of their competencies, in the widest sense of the term. Image and competency form a feedback loop that can be negative or positive. That is, a person who is competency-impaired is highly at risk of suffering image-impairment; a person who is impaired in image is apt to be responded to by others in ways that delimit or reduce or even prevent the person’s competency. But both processes work equally in the reverse direction. That is, a person whose social image is positive is apt to

be provided with experiences, expectancies, and other life conditions which are likely to increase, or give scope to, his/her competencies; and a person who displays competencies is also apt to be imaged positively.

Role-valorizing actions in the image-enhancement or competency-enhancement domains can be carried out on four distinct levels and sectors of social organization.

1. The individual;
2. The individual's primary social systems, such as the family;

3. The intermediate level social systems of an individual or group, such as the neighborhood, community, and services the person receives;

4. The larger society of the individual or group, including the entire service system.

Combining these different dimensions and levels yields a 2x4 matrix for classifying the major implications of SRV, as shown in Table 1 (adapted from Thomas, 1999).

**Table 1: Social Role Valorization Action Implications**

		<b>Primarily to Enhance Social Images</b>	<b>Primarily to Enhance Personal Competencies</b>
<b>Level of Action</b>	<b>Individual Person</b>	Arranging Physical & Social Conditions for a Specific Individual That are Likely to Enhance Positive Perceptions of That Individual by Others	Arranging Physical & Social Conditions for a Specific Person That are Likely to Enhance the Competencies of That Individual
	<b>Primary Social Systems</b>	Arranging Physical & Social Conditions in a Primary Social System That are Likely to Enhance Positive Perceptions of a Person in & via This System	Arranging Physical & Social Conditions of a Person's Social System That are Likely to Enhance That Person's Competencies
	<b>Intermediate &amp; Secondary Social Systems</b>	Arranging Physical & Social Conditions in Secondary Social Systems That are Likely to Enhance Positive Perceptions -- in & via Those Systems -- of People in Them, & of Others like Them	Arranging Physical & Social Conditions in Secondary Social Systems That are Likely to Enhance the Competencies of People in Them
	<b>Entire Society of an Individual, Group, or Class of People</b>	Arranging Physical & Social Conditions Throughout Society That are Likely to Enhance Positive Perceptions of Classes	Arranging Physical & Social Conditions Throughout Society That are Likely to Enhance the Competencies of Classes of People

FOR THOSE who wish to improve the situation of devalued people, SRV constitutes a high-level and systematic framework to guide their actions. In other words, it provides a coherent overall conceptual foundation for addressing the plight of individuals, groups, or classes of devalued people. Within this overall framework, SRV points to comprehensive service principles, from which are derived major service strategies, from which, in turn, flow innumerable specific practical action measures. These principles, strategies, and action measures are relevant in both formal and informal service contexts, and are thoroughly spelled-out in the SRV literature. In fact, SRV is one of the most fully articulated broad service schemas in existence. For example, within each of the eight boxes in Table 1, innumerable more specific role-valorizing actions can be imagined, and indeed, a great many have been explicitly identified (Thomas, 1999). Even in just the few words of the short definition of SRV (stated above), there is incorporated an enormous amount of explanatory power and implied actions which can give people much food for thought in their whole approach to serving others. If implemented, SRV can lead to a genuine address of the needs of the people served, and thus to a great increase in service quality and effectiveness.

SRV IS A SOCIAL SCIENCE CONCEPT and is thus in the empirical realm. It rests on a solid foundation of well-established social science theory, research, and empiricism within fields such as sociology, psychology, and education and pedagogy, drawing upon multiple bodies of inquiry, such as role theory, learning theory, the function and power of social imagery, mind-sets and expectancies, group dynamics, the social and psychological processes involved

in unconsciousness, the sociology of deviancy, and so forth. SRV weaves this body of knowledge into an overarching, systematic, and unified schema.

SRV is not a value system or ideology, nor does it prescribe or dictate value decisions. Decisions about whether to implement SRV measures for any person or group, and to what extent, are ultimately determined by people's higher-order (and not necessarily conscious) values which transcend SRV and come from other sources, such as their personal upbringing, family influences, political and economic ideas, worldviews, and explicit religions. What people do in their relationships and services, or in response to the needs of the people they serve, or for that matter in any other endeavors, depends greatly on their values, assumptions, and beliefs, including those they hold about SRV itself. However, SRV makes a big point of how positive personal and cultural values can be powerfully brought to bear if one wishes to pursue valued social roles for people. For example, in most western cultures, the Judeo-Christian value system and liberal democratic tradition are espoused and widely assented to, even if rarely actualized in full. SRV can recruit such deeply embedded cultural values and traditions on behalf of people who might otherwise be devalued and even dehumanized. Every society has values that can be thusly recruited to craft positive roles for people (Wolfensberger, 1972, 1998).

As a social science schema, SRV is descriptive rather than prescriptive. That is, SRV can describe certain realities (e.g., social devaluation), and can say what are the likely outcomes of doing or not doing certain things in regard to those realities, in what has come to be called the "if this...then that" formulation of SRV (Wolfensberger, 1995a). For example, SRV

points out that if parents do things that help others to have a positive view of their child and that help the child acquire skills needed to participate positively in the community, then it is more likely that the child will be well-integrated into the community. If one does not emphasize the adult status of mentally retarded adults, and/or does not avoid things which reinforce their role stereotype as “eternal children” (such as referring to adults as children, engaging adults in children’s activities, and so on), then one is likely to perpetuate the common negative stereotype that mentally retarded adults really are overgrown children, with all the negative consequences that attend this stereotype. So, these are things that SRV can tell one. However, once people learn SRV, they themselves have to determine what they think about it, whether they believe in its power, whether they want to apply it in valorizing the roles of a person or class, and to what extent -- if at all -- they even want to valorize other people’s roles. For example, while SRV brings out the high importance of valued social roles, whether one decides to actually provide positive roles to people, or even believes that a specific person, group, or class deserves valued social roles, depends on one’s personal value system, which as noted, has to come from somewhere other than SRV.

THE IDEAS BEHIND SRV first began to be generated by the work that was being conducted by Wolfensberger and his associates at the Training Institute for Human Service Planning, Leadership and Change Agency, which he directs at Syracuse University. One major source of these ideas was an on-going effort on the part of Wolfensberger to continually explore, advance, and refine the principle of normalization -- an effort that began almost as

soon as normalization first appeared on the scene. For example, since normalization was first explicitly formulated in 1969, several books, numerous articles, chapters, and other publications (several hundred altogether) on the topic have been written and disseminated (see, for example, St-Denis & Flynn, 1999). And it was Wolfensberger, more than anyone else, whose writings successively clarified and helped to increase comprehension of the meaning and application of normalization. This process involved a concerted effort on his part to systematically incorporate into teaching and training materials the deepening understanding achieved in the course of: (a) thinking, writing, and teaching about normalization over the years; (b) its increasing incorporation into actual human service practice; and (c) numerous normalization-based service assessments, mostly using the PASS tool (Wolfensberger & Glenn, 1973, 1975, reprinted in 1978). There were also continuous attempts, again mostly on Wolfensberger’s part, to deal with frequent misconceptions and even “perversions” of the concept of normalization (see Wolfensberger, 1980), often due to the ease with which the term “normalization” itself could be (and was) misconstrued or misapplied.

This stream of concentrated development resulted in an evolution in thinking which brought about the conceptual transition from normalization to Social Role Valorization. Not surprisingly, the main substance of the concept of SRV began to evolve before the concept itself was defined, and before a new term was coined to describe it. For instance, Wolfensberger’s last published formulation of the principle of normalization defined it as, “as much as possible, the use of culturally valued means in order to enable, establish and/or maintain valued social roles for people” (Wolfensberger

& Tullman, 1982), thus foreshadowing both the new concept and the new term Social Role Valorization. This article was the first publication that articulated the insight that valued social roles for people at risk of social devaluation were -- even more than merely culturally normative conditions -- the real key to the good things of life for them. This represented such an advance that it was clearly a higher conceptualization than the earlier formulation of normalization. Thus, SRV definitely amounts to far more than a renaming or rewording of the normalization principle; rather, it constitutes a major conceptual breakthrough based on the double insight that (a) people with valued social roles will tend to be accorded desirable things, at least within the resources and norms of their society, and (b) the two major means to the creation, support, and defense of valued social roles are to enhance both a person's image and competency.

Another big boost to the conceptualization of Social Role Valorization was the work being done by Wolfensberger, and his Training Institute associate, Susan Thomas, over a three to four year period on a human service evaluation tool called PASSING (Wolfensberger & Thomas, 1983), which stands for "Program Analysis of Service Systems' Implementation of Normalization Goals." One could say that this first published edition of PASSING (i.e., the second edition) was ahead of its time in at least one sense: it spelled out the major action implications of the new concept of SRV in much more detail than in any other previous publication, and did so even before a term had been coined to name the new concept. PASSING thus incorporates mostly SRV concepts while still using the earlier normalization language. Happily, this anachronism is corrected in the anticipated third revised edition (Wolfensberger

& Thomas, in press) which uses SRV terminology exclusively. The development of PASSING contributed much to the insight that actions to achieve the ultimate as well as intermediate goals and processes of SRV can all be classified as dealing with either image and/or competency enhancement.

In order to help communicate new concepts, new terms are often needed. The selection of the term "Social Role Valorization" was quite deliberate (see, for example, Wolfensberger, 1983, 1984, 1985, and 1991a). Not only does it overcome many of the historical and other problems that had always plagued the term "normalization," but it is based on two additional discoveries that are highly relevant to the essence of its meaning (Wolfensberger, 1985).

1. In modern French human service contexts, people had begun to use the word *valorisation* in order to signify the attachment of value to people. In Canadian French specifically, the term *valorisation sociale* had been used in teaching the normalization principle since ca. 1980 (Wolfensberger, 1991b).

2. In both French and English, the term valorization has its root in the Latin word *valere*, which means to value or accord worth. Relatedly, the word "valorization" has, or elicits, very strong positive connotations that clearly correspond to the concept it is meant to convey.

In combination, the above discoveries suggested that in English "Social Role Valorization," and in French *La Valorisation des Roles Sociaux* (Wolfensberger, 1991b), would be eminently suitable terms for the new concept, both having positive connotations, while being unfamiliar enough not to evoke wrong ideas. The French term brings out even better than the English the fact that people hold multiple roles, and that more than one can be valorized.

**Table 2: Sequence of Topics for a Leadership-Oriented Introductory Social Role Valorization (SRV) Workshop**

**PART 1: INTRODUCTORY ORIENTATION**

- a. How the Workshop Will be Conducted
- b. Introduction to the Workshop Topic, Including a Brief Preliminary Sketch of SRV
- c. Orientation to Some Concepts Crucial to the Workshop

**PART 2: SOCIAL EVALUATION, DEVALUATION & ITS IMPACT**

- a. Basic Facts About Human Evaluation, & Social Devaluation Specifically
- b. The Devalued Classes in Contemporary Western Societies
- c. The Expressions of Social Devaluation: The Most Common Wounds of Devalued People
- d. The Common Effects on Devalued People of Being Systematically Wounded
- e. Conclusion to the Material on Wounds

**PART 3: A MORE DETAILED INTRODUCTION TO SRV**

- a. The Rationale Behind SRV
- b. Some Facts About Social Role Theory That Are Easily Understood & Crucial to SRV
- c. A More Global Overview Sketch of Social Role Valorization (SRV)
  - c1. Some Broad Facts About SRV
  - c2. Making Distinctions Between Empirical Versus Nonempirical Propositions
  - c3. Concluding Clarifications

**PART 4: TEN THEMES OF GREAT RELEVANCE TO UNDERSTANDING & APPLYING SRV**

- a. Introduction to the Ten Themes
- b. The Dynamics of UNCONSCIOUSNESS, Particularly About Deviancy-Making, & the Unrecognized Aspects & Functions of Human Services
- c. The CONSERVATISM COROLLARY of SRV, i.e., the Importance of Employing the Most Valued Options, & Positive Compensation for Disadvantage
- d. The Importance of INTERPERSONAL IDENTIFICATION
- e. The Power of MIND-SETS & EXPECTANCIES
- f. The Realities of IMAGERY, Image Transfer, Generalization, & Enhancement
- g. The Concept of Service MODEL COHERENCY, With Its Requirements of RELEVANCE & POTENCY
- h. The Importance of PERSONAL COMPETENCY ENHANCEMENT & THE DEVELOPMENTAL MODEL
- i. The Pedagogic Power of IMITATION, Via Modeling & Interpersonal Identification
- j. The Relevance of ROLE EXPECTANCIES & ROLE CIRCULARITY to Deviancy-Making & Deviancy-Unmaking
- k. SOCIAL INTEGRATION & VALUED SOCIETAL PARTICIPATION of Devalued People in Valued Society
- l. Grouping & Association Issues That Derive From Combinations of Themes
- m. Conclusion to, & Relationship Among, All the Themes

**PART 5: IMPLEMENTATION, ELABORATIONS, CLARIFICATIONS & CONCLUSION**

- a. Some Further Issues of SRV Implementation or Practice
- b. The Benefits of SRV
- c. Brief Review of the Limitations of, & Constraints on, SRV
- d. A Brief Note on the Limitations of This Workshop
- e. Ways to Learn More About SRV
- f. Conclusion & Adjournment

Finally, another advantage of the switch from normalization to SRV is that because Social Role Valorization is an uncommon term, people are more likely to listen to definitions and explanations of it rather than attaching their own preconceived notions to it, as they had tended to do with the word “normalization.”

SRV IS BEING DISSEMINATED across the world. For example, in the English language, both the overarching SRV schema and its major elements have been described in an original introductory monograph (Wolfensberger, 1992), which was later revised into a 139-page edition (Wolfensberger, 1998) that now serves together with the PASSING manual (Wolfensberger & Thomas 1983; revision in press) as the main current SRV texts. Other prominent SRV-related texts in English are the published proceedings of the 1994 International SRV conference held in Ottawa (Flynn & Lemay, 1999), with many chapters that reflect recent perspectives on SRV, and two books published in England (Race, 1999, 2003). There is also a massive set of (unpublished) teaching materials used in SRV training by qualified trainers (Wolfensberger & Thomas, 2005). The multitude of SRV action implications to human services and human service workers are thoroughly spelled out in SRV and PASSING training workshops, both of which are intensive teaching events, conducted in a variety of formats, of anywhere from one to seven days in length. Table 2 provides a list of topics covered in the most recent version of introductory SRV training workshops.

To date, most SRV and/or PASSING training events have been conducted in English, with several variations in terms of length (i.e., anywhere from half a day to five days duration),

processes, and depth and quantity of content. There have also been a significant number of SRV/PASSING training events in French, conducted mainly by francophone trainers, again in different versions. In addition to English and French, such training has also been conducted in Spanish, Dutch, Welsh, Icelandic, Norwegian, and possibly other languages, typically with the aid of interpreters.

Both the English SRV (Wolfensberger, 1991a) and PASSING (Wolfensberger & Thomas, 1983) texts have been translated into French (Wolfensberger, 1991b; Wolfensberger & Thomas, 1988), and the SRV monograph into Italian (Wolfensberger, 1991c) and Japanese (Wolfensberger, 1995b), and is in the process of being retranslated into German.

Another obvious vehicle for dissemination (in English) of general SRV related information and news is *The SRV Journal*. On the internet, there are several websites devoted to SRV matters, including one called Social Role Valorization at <<http://www.socialrolevalorization.com/>>. There are also several groups in various countries that have formed around SRV; while these range from formal to informal and have slightly different purposes and processes, they tend to be composed of people well-versed in SRV development, dissemination, and/or application. Perhaps the two most prominent of these are the (North American) SRV Development, Training, and Safeguarding Council, comprised of members from both Canada and the United States of America, and the Australian SRV Group. The membership of both of these groups includes representatives of smaller more localized groups in various parts of their respective countries.

Information on the most recent SRV-related developments, and/or SRV training events, can be requested from the above-mentioned Train-



ing Institute for Human Service Planning, Leadership and Change Agency (800 South Wilbur Avenue, Suite 3B1 Syracuse, New York 13204, USA; 315/473-2978; fax: 315/473-2963).

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## SRV Measures that are Particularly Relevant to Certain Wounds

Wound	Relevant SRV Measure
Bodily Impairment	Enhancement of Bodily Competence, Bodily Appearance
Functional Impairment	Enhancement of Functional Competencies, Positive Mindsets, and High Expectancies
Relegation to Low Status	Occupancy of Valued Roles, Competency and Image Enhancement
Rejection	Relationship Continuity, Personal Social Integration, Valued Societal Participation
Deviancy Role Casting	Positive Role Casting, Competency Enhancement, and Image Enhancement
Deviancy Imaging	Image Enhancement
Being Multiply Jeopardized	Image Enhancement, Positive Role Casting
Distantiation	Personal Social Integration, Valued Social Participation
Absence/Loss of Natural Relationships	Restoration of natural relationships, establishment of new natural relationships via valued roles
De-Autonomization, Loss of Control Physical Discontinuity	Competency Enhancement, Image Enhancement Stability of Place
Social/Relationship Discontinuity	Relationship Continuity
Deindividualization	Individualization, Image Enhancement
Material Poverty Impoverishment of Experience	Competency Enhancement, Positive Role-Casting Application of Developmental Model, Competency Enhancement, Positive Mind-Sets, and High Expectancies
Exclusion from “Cultus”	Personal Social Integration and Valued Societal Participation
Life-Wasting	Application of Developmental Model, Competency Enhancement, Positive Mind-Sets, and High Expectancies

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Revised Feb. 2007 (excerpt)

OVERVIEW OF “PASSING”:  
A TOOL FOR ANALYZING SERVICE QUALITY ACCORDING TO SOCIAL ROLE VALORIZATION  
CRITERIA

Introduction

PASSING is an instrument for evaluating the quality of any human service according to how well it implements Social Role Valorization theory. Social Role Valorization, or SRV, posits that people who fill positively valued social roles will be likely to obtain and receive the “good things in life”, while people who fill negatively valued social roles will find it much harder – sometimes impossible – to get the good things in life; in fact, they may be given only bad and harmful things. SRV further posits that the two major avenues towards positively valued social roles are image enhancement and competency enhancement; the more positive one’s image. And the more competent one is, the more one will have access to valued social roles, and therefore the good things of life. Obviously, SRV is of special relevance and applicability to people who currently hold devalued roles, or are at risk of being cast into such – in other words, to people who are devalued by their society.

SRV draws on a wide and historically deep body of empiricism, in spelling out what contributes to being cast into devalued roles, or being able to obtain and hold valued social roles. However, SRV does not and cannot say whether any of this knowledge should be used in order to contribute to the role-valorization of any party. In other words, SRV deals only with what the realities of human perception, learning, social valuation, and behavior are; questions of whether anyone, or a particular party, should be valued or devalued, or should hold positively or negatively valued social roles, in what contexts, which specific roles, etc. – all these questions go beyond SRV because they are issues above the level of empiricism.

PASSING is based on SRV, but PASSING gives only a brief explanation of SRV. Much more detailed and lengthy elaboration of SRV can be found in teaching events on it. Also, some aspects of SRV not covered in PASSING are found in a small book entitled A Brief Introduction to Social Role Valorization: A High Order Concept for Addressing the Plight of Societally Devalued People, and for Structuring Human Services. (Wolfensberger, 1998)

PASSING first began to be developed in the summer of 1979, was first published in 1983, and the new revised edition with the new name was published in 2007. PASSING was once an acronym that stood for “Program Analysis of Service Systems’ Implementation of Normalization Goals.” However, Normalization was superseded by SRV, so in this new edition, PASSING is a name, not an acronym.

PASSING is partially derived from the PASS (Wolfensberger and Glenn, 1973, 1975) method of service evaluation; PASS stands for Program Analysis of Service Systems. PASSING replaces all of those parts of PASS that deal with programmatic rather than administrative issues. The residual uses of PASS are described in a separate flyer that may be requested by the training institute.

PASSING’s PURPOSES:

PASSING was designed to try to meet the need for an evaluation method which would be able to do the following: Assess the quality of human services in relation to their adherence to Social Role Valorization(SRV) after Normalization and been re-conceptualized as SRV. SRV posits as the most important goal of services the establishment of valued social roles for people who are societally devalued or at value-risk.

Areas Primarily Concerned with Image Enhancement	Areas Primarily Concerned with Competency Enhancement
PHYSICAL SETTING OF SERVICE: 11 RATINGS	PHYSICAL SETTING OF SERVICE: 6 RATINGS
SERVICE-STRUCTURED GROUPINGS & RELATIONSHIPS AMONG PEOPLE: 7 RATINGS	SERVICE-STRUCTURED GROUPINGS & RELATIONSHIPS AMONG PEOPLE: 6 RATINGS
SERVICE-STRUCTURED ACTIVITIES & OTHER USE OF TIME: 3 RATINGS	SERVICE-STRUCTURED ACTIVITIES & OTHER USES OF TIME: 3 RATINGS
OTHER SERVICE LANGUAGE, SYMBOLS & IMAGES: 6 RATINGS	NO RATINGS - NOT APPLICABLE

Each of the 42 ratings in PASSING is categorized as to whether it primarily affects recipients image or personal competencies; these are the two major goals of SRV. Ratings are further subdivided within these two major categories into one of four service domains: physical setting of service; service structured groupings and relationships; activities and other uses of time within a service; and miscellaneous. This makes eight potential categories into which a PASSING rating might fall. Thus, a rating that has to do with how an aspect of the physical setting affects recipients' image would be located in the top left cell of the above chart.

Each rating in PASSING consists of five sections:

1. A narrative explanation of the rating issue, called "General Statement of the Issue."
2. A "Rating Requirements and Examples" chart, which has four columns: one contains a brief statement of the rating issue and focus; one gives one or more examples of the rating principle as actualized in normative society; a third gives one or more examples of the rating as actualized in hypothetical human service situations; and the last provides one or more examples of human service violations of the rating principles.
3. A "Differentiation from Other Ratings" section, which explains how the rating at hand differs from other ratings with which it is likely to be confused.

4. A chart entitled “Suggested Guidelines for Collecting and Using Evidence” which lists typical sources of evidence for the rating, some key questions that must be answered in order to make a judgment on the rating, and some important and often overlooked considerations in regard to the rating.
5. Criteria for a continuum of five “levels” of service performance (explained below), called “Criteria and Examples for Rating Level Assignment.”

Each rating in PASSING has five levels, i.e. statements about a continuum of service quality and service performance in the particular issue assessed by the rating. Each level represents the same degree of service quality across all ratings. That is, Level 1 stands for the same level of quality on all 42 ratings; Level 2 stands for the same level of quality on all ratings; etc.

The rating levels are structured to form a balanced continuum, where the lowest level (Level 1, atrocious performance) represents the opposite of the highest level (Level 5, the “attainable ideal”), the intermediate levels (Levels 2 and 4) represent opposites of each other, and the middle level (Level 3) – the fulcrum of the balance – represents a service performance that is the balance of both strengths and shortcomings, so that the good and the harm done cancel each other out. The percentages of weight given to a particular rating are distributed the same way (within rounding error) across the five levels of each rating. Thus each Level 1 = -100% of the weight assigned to a rating, each Level 2 = -70%, each Level 3 = 0%, each Level 4 = +70%, and each Level 5 = +100% of the weight assigned to a rating.

Level statements of positive performance in PASSING are phrased in terms of the likely impact that service practices will have in recipients’ image or competencies, because it cannot always be known with certainty that a particular outcome in terms of denigration or enhancement of recipients’ image or competencies was caused by any one particular service feature.

For further information about PASSING or PASSING training materials or workshops, please contact the Training Coordinator at the Training Institute.

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## DESCRIPTION OF A TYPICAL PASSING WORKSHOP

This narrative is intended to be complementary to another February, 2007 flyer called, "Overview of PASSING" that explains the PASSING tool itself, and Social Role Valorization (SRV) on which it is based.

There are different ways of teaching PASSING. This is a description of a typical 4 ½ - 5 day introductory PASSING workshop that involves participants in field experiences with two practicum service sites, as explained below. For information on upcoming PASSING workshops (dates, places, etc.) contact the Training Coordinator at the address above.

This workshop introduces trainees to the third (2007) edition of PASSING, which is a method for quantitatively and objectively assessing the Social Role Valorization-based quality of a human service. PASSING is especially applicable to services to impaired and/or other societally devalued persons, e.g., community residences, nursing homes, institutions, child development centers, special education programs, work-study programs, workshops, on-the-job training, psychiatric clinics, rehabilitation settings, welfare programs, etc. Settings such as these -- but of a relatively uncomplicated nature -- are evaluated by participants as part of an introductory PASSING workshop.

The usual primary goals of such a workshop are to: (a) train participants on the implications of SRV to all human services; (b) enable participants to begin to develop competency as evaluators of service quality; (c) learn how to evaluate services against SRV criteria; (d) begin to identify and train potential evaluators and leaders for later training and implementation of SARŞV and PASSING; and, in some cases, (e) provide a common orientation to service quality and evaluation to people from the same agency or locale.

All participants at PASSING must first have participated in introductory training in SRV that usually takes three days, because an Introductory PASSING workshop is really advanced SRV training, and familiarity with SRV is taken for granted. Participants without SRV training would not understand the rationales behind some of the PASSING ratings, and would not apply PASSING properly. All participants should also have read the 1998 monograph by Wolfensberger that explains SRV, [A Brief Introduction to Social Role Valorization: A High Order Concept for Addressing the Plight of Societally Devalued People, and for Structuring Human Services](#), available from the Training Institute.

A PASSING workshop is conducted under the direction of a person highly experienced in and with PASSING, usually assisted by at least one other person of the same, or nearly the same, skill. These people are also called "floaters" because they will "float" over several teams as each team does its work. Either before the workshop begins, or soon thereafter, registrants are assigned to small teams in preparation for the visits to the services to be assessed, which are called "practicum sites." Each team is under the direction of a team leader, who is a qualified individual who has had previous training or experience in PASSING. The team leaders are responsible for their teams'



arrangements during the PASSING workshop, including the practicum site visits and the conciliation sessions, explained below.

At least part of the morning of the first workshop day is taken up with plenary lectures reviewing PASSING's structure, the guidelines for its application, how participants are to comport themselves during the site visits, and possibly examination of some of the more difficult rating issues in PASSING. At the conclusion of the lecture presentations, teams meet to prepare for their practicum assessments.

Each team usually assesses two practicum sites. The first is usually a residential service, and the second is usually some type of non-residential day program: educational, habilitational, occupational, recreational, etc. Teams begin their practical assessments in the late morning or afternoon of the first day. In order to conduct a PASSING assessment, team members must have access to many and varied sources of information about the service, including documentary materials on it (usually provided in advance); interviews with representatives and recipients of services, and possibly others who may have relevant information; and observation of the program in operation.

A typical schedule of a practicum assessment is as follows. If at all possible, even prior to the workshop, team members receive documentation on the two services they will assess so that they can do some advance reading. In the first team meeting, the team leader clarifies roles, responsibilities, and expectations for all team members, and the assessment schedule. Then, after (additional) reading of documentary materials on the service, the team makes a tour of the neighborhood surrounding the first practicum service typically by car, and occasionally on foot. Then, the team conducts a detailed interview of several hours with responsible service personnel, such as the director, program administrators, direct service workers, and sometimes one or more board members. The team then observes the program in operation, and if conditions permit, have a meal with the service recipients. At some point, the team is given a guided tour through the setting. The team may examine yet additional documentary material that it may have discovered, and speak with service recipients and servers. These activities continue through the evening of the first day. If necessary, the team may continue its assessment activities beginning early on the morning of the second day, such as further interviews and/or site visits, review of documentation about the service, observation of the program in operation, etc.

After having collected as much information on the service as the limited time of a practicum permits (real evaluations take much longer), each team member spends 2-3 hours privately reviewing all the collected information and determining his/her individual judgment of the service's performance on each of 42 service dimensions ("ratings") assessed by PASSING. Each rating has five levels. Level 1 represents the poorest level of performance, and Level 5 represents the optimal level of service quality on an issue, with Levels 2, 3 and 4 representing intermediate levels between these.

After each team member has completed the individual assignments of rating levels, the team begins a lengthy intra-team discussion (called "conciliation") on the service. Conciliation starts with a lengthy "foundation discussion" on what the service is and does, and who the people are whom it serves: what they are like, what defines them, what they need. (PASSING teams are privileged in this regard, because so many services never spend as much time looking in a structured, prolonged, and theory-guided collected context at the existential identities of the people they serve, and their needs.) The team then determines the service's performance on the 42 ratings, attempting to reach a consensus judgment on each rating. In light of the team's total evidence, team members will sometimes have to change their minds about a level that they had previously considered to be correct during their private, individual, and preliminary level assignments. Because for practicum assessments,

team leaders are responsible for preparing written feedback to each assessed service, and because the team leaders are already trained in PASSING, they carry the final responsibility for deciding which of the five levels to assign to a service on a rating. Each team leader may be assisted by one or more team members who have been designated to help record the team's findings and recommendations. (For such recording, several forms exist which may be used to provide information to the assessed services about their performance on the evaluation.)

After the team has discussed and analyzed all of its observations and other information in light of the 42 PASSING ratings, then it formulates the major strengths of the service as it perceives them, the major weaknesses, and the major overarching issues that affect a great many specific things that go on in the service, and the major recommendations (and possibly also the minor ones) that can be offered to the service.

All of this is an abbreviated version of what teams would do for and during a real assessment, in contrast to a practical training assessment. Also, in a real assessment, where the team members would all be qualified evaluators, the team leader does not have a deciding vote on the rating levels.

With the exception of the evening visit, a similar schedule is followed on the next two days for the team's assessment of the second practicum site.

Sometime during the last day of the workshop, participants from all the teams reconvene into plenary session in order to hear, and learn from, reports from each team, clarify final points on PASSING, and provide feedback on the assessment and workshop. Each team leader is usually responsible for developing and making an oral report of his or her team's assessments to the plenary group. To the degree that time allows, the team as a whole assists in the preparation of the presentation, as directed by the team leader. In real assessments, there may also be a preliminary oral report by the entire team to the senior members of the service. For practicum assessments during training workshops, this is discouraged because it takes too much time, and because oral reports hastily prepared are apt to lack quality and completeness, and yet are taken very seriously by the assessed service. After the workshop, the team leader is supposed to deliver a written report for editing by the workshop leaders, and the final version of this report is supposed to be distributed to the assessed service, and to all team members.

By itself, an introductory PASSING workshop will not qualify many trainees to be full-fledged PASSING evaluators. It is entirely to be expected that most persons will require more PASSING and/or other training before that can perform as a qualified evaluator in real-life PASSING assessments of different types of services, or as a team leader in a future PASSING workshop.

PASSING workshops are physically, intellectually, and sometimes emotionally demanding. Therefore, participants are asked to arrive well rested, and plan to forego all outside involvements during the days and nights of the workshop. These workshops have proven to be among the more demanding ones that participants have attended. At the same time, there has been little dissatisfaction with this fact. Although there have been some complaints that this expectancy was not properly clarified in advance. Thus, at various times, participants have arrived with the erroneous expectation of being able to master the workshop while only attending on a part-time basis, or spending evening sight-seeing, enjoying themselves with their families, etc. Some participants arrived at PASSING exhausted from work during the preceding days, and did not have the necessary reserves of energy and stamina to benefit optimally, or even endure through all parts of the practicum process.

Participants must also anticipate that there is no single optimal structure for everyone and everything, and some trade-off in individual benefit is reasonable for the sake of maximal benefits to the maximum number of participants and the purpose of the workshop.

As noted, full participation in a previous Introductory SRV workshop is a pre-requisite to attending a PASSING event. At an Introductory SRV workshop, participants at PASSING will already have learned that SRV can help people enormously in doing the right thing, but that it cannot be expected to “fix” human services. Neither can PASSING. Rather, PASSING teaches one to see more clearly how well or how poorly a service is implementing the various implications of SRV. It may also shed light on practices in entire fields. Thereby PASSING teaches both SRV, as well as how to understand and evaluate services, and even how to construct them. A PASSING workshop usually also provides much insight into the larger societal and human service system contexts that determine how any specific service works. Participants should be able to leave a PASSING workshop more competent in SRV, but not necessarily armed to fix their own (or any) human services when they return home. As participants at PASSING events often discover, there are tremendous incentives for services to do things that are contrary to SRV, and the interests of their recipients, and many obstacles to their doing things that are consistent with SRV and good for their recipients. To the degree that this is true, this reality should not be taken as evidence that SRV is faulty, but rather, that there is something very wrong with the structuring of contemporary human service systems.

Yet further, because participants will visit and study two existing services with real recipients, they are apt to be confronted in a very direct way with some very fundamental realities about the lives of wounded people, and about the limitations of human services. Thus, participants should come prepared to have some very deep questions of values and beliefs raised by the workshop experience that go beyond the scope of SRV, and which this workshop is neither intended nor capable of resolving.

#### POTENTIAL PARTICIPANTS:

The typical PASSING workshop is aimed at persons who are or aspire to be leaders in human services, especially in their local area, and especially in bringing about adaptive service change. Additionally, the workshop is intended to support individuals who are, or are likely to become, committed to SRV and its implications for human services, and who are interested in a long-term process of assessing and/or improving local human services according to SRV principles. Potentially, many such individuals will be interested and able to develop beyond PASSING ratership competency, and become PASSING team leaders or even PASSING teachers and trainers.

#### PREREQUISITES:

1. Participants must first have been to a full-length (at least 3 day) Introductory SRV workshop
2. Prior to training, participants must have read the 2007 PASSING Ratings Manual, and the relevant parts of the 1983 Guidelines for Evaluators During a PASS, PASSING or similar Assessment of Human Service Quality, because the workshop will not explicitly teach the materials contained in these two volumes. Since familiarity with these two volumes is taken for granted, in order to participate in a PASSING assessment, participants will receive little benefit if they have not done the requisite preparatory reading and study, and on top of that, they may obstruct the progress of other participants. Participants are responsible for having a copy of each book with them throughout the entire workshop.
3. Participants must arrive in time to attend the opening session, and must plan to stay throughout the entire workshop, which includes 4 evenings.

#### FURTHER TRAINING:

There are other workshops that are logical follow-ups to an Introductory PASSING workshop, including (a) workshops on evaluating services that are difficult to assess, (b) workshops on the use of instruments for evaluating more complex, or non-programmatic aspects of a service, and (c) workshops not related to evaluation, but to the issues that often become matters of intensive debate in evaluation teams.

#### Reference:

Wolfensberger, W., & Thomas, S. (2007). PASSING. A tool for analyzing service quality according to Social Role Valorization criteria. Ratings manual (3<sup>rd</sup> rev. ed.) Syracuse, NY: Training Institute for Human Service Planning, Leadership, & Change Agency (Syracuse University)



# The SRV Journal



## Statement of Purpose

We believe that Social Role Valorization (SRV), when well applied, has the potential to help societally devalued people to gain greater access to the good things of life, and to be spared at least some of the 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 and in human services particularly;
3. fostering, extending and deepening dialogue about, and understanding of, SRV; and
4. encouraging the application of SRV, as well as SRV-related research.

We see this journal as a helpful addition to the international SRV training culture.

We hope that the information provided in this journal will help those in relationship with devalued people, as well as those specifically involved in service to others (both formally and informally; and at all levels, including by family, friends, advocates, direct care workers, managers, trainers, etc.) to advocate for, and to provide, more valued life conditions and more relevant and coherent service. We believe that interested persons and 'servers' can do this primarily by helping devalued people to attain and maintain valued social roles. We believe that over the long run, such efforts will improve the life situations overall of vulnerable people, increasing their access to the 'good things of life.' We sincerely hope that this journal will contribute to such efforts.

## Publication/Subscription Information:

The journal will be published twice a year. Print copies of back issues will also be available on a limited basis for purchase. Subscription prices will be kept as affordable as possible.

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## Learning to Teach Social Role Valorization (SRV)

SOCIAL ROLE VALORIZATION, when well applied, has the potential to help societally devalued people to gain greater access to the good things in life and 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 be SRV trainers, the teaching and disseminating 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, and Development Council has developed a specific model for teaching people to competently do two things; a) to teach Social Role Valorization and b) to 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 at [www.srvip.org/about\\_mission.php](http://www.srvip.org/about_mission.php), also, see the article referenced below.

### RESOURCE

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







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The Keystone Institute

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**A Selected Bibliography on Social Role Valorization (SRV)  
For Participants at an Introduction to SRV Workshop**

The following bibliography contains a select number of SRV-relevant resources which may be referred to by presenters at an Introduction to Social Role Valorization workshop, or for which participants may have interest (For a more exhaustive bibliography on Normalization and SRV, See the 1999 chapter by St. Denis and Flynn). Literature within this bibliography appears in alphabetical order.

The SRV Journal is devoted to articles, reviews and news related to SRV. Information and order forms for the SRV Journal can be found in the Resource Material section of this manual. Additional inquiries can be addressed to:

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

Darcy Elks & Elizabeth Neuville

## Introduction

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

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

Keystone Human Services (KHS) is a large multi-state non-profit organization which was founded in 1972. With over 2500 employees across eight operating agencies in four states, Keystone is one of the larger provider agencies. At its inception, Keystone looked quite differ-

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

THE PRINCIPLES OF NORMALIZATION (Wolfensberger, 1972) were powerful philosophical, ideological, and practical driving forces behind the development of the services. The founders speak fondly of the early days of the organization, when many decisions were made by asking the employees to use their Program Analysis of Service Systems (PASS) (Wolfensberger & Glenn, 1975) manuals to guide them in their decision making. Over the next 30 years, rapid growth and development in the size of the organization, the variety of services provided, and the many geographical locations have caused the current KHS to look quite different from that early organization. As the organization grew, the leadership was con-

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

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

### ***I. Provision of Extensive Training in Social Role Valorization and Related Topics:***

The first thrust is providing an extensive and regular formal training schedule. We have developed and provided an annual schedule for six years which includes an array of educational opportunities that include:

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

2) Events that cover more advanced topics, e.g., "Model Coherency," "Threats To the Sanctity of Life of Devalued People," etc. are

routinely offered to participants who wish to further their knowledge; and

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

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

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

### ***II. Development and Support of New Leaders:***

In order for Social Role Valorization to be used to assist the people we serve to have better lives, we knew we needed to identify new leaders, support them, and provide them with mentoring and coaching. The following are

questions that we have grappled with and worked diligently to address: How do we find and call forth leadership? How do we nurture their development? How do we assist and support them to lead? Some of our answers to these questions are described below by the leadership programs we have put in place.

### ***III. Implementation of What Has Been Taught:***

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

### **Results**

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

### ***Finding and Fortifying Leaders***

Early in our work, we identified a group of interested and experienced employees within Keystone who would form our first Educator Development Group (EDG). This group met consistently over a period of three years, reviewing each theme of SRV with an eye to teaching and using the ideas in that theme, completing and working on a Personal Development Plan, developing and leading informal study groups, and developing presentation and facilitation skills. Several years later, another group of participants was identified and invited to be part of the second EDG. These individuals were asked to be part of the group because they had attended numerous KI events, shown enthusiasm for the ideas, voiced a willingness to learn more, possessed competencies that are important for leaders to have, and, most importantly, were passionate about assisting the people KHS serves to have a better life. These participants completed the Educator Development Curriculum and joined with the first group to become the SRV Leadership Group for the organization. As the third group of potential SRV educators begins their development, the Leadership Group continues to work within their agencies to be a resource for SRV, to provide teaching and education, and to use the ideas in their work. Throughout this process of finding and fortifying leaders we have used mentoring. The KI staff, other knowledgeable people from outside the KI, and the members of the leadership group all act as mentors to others. This has proven to be a wonderful way to fortify leaders.

We have defined leadership broadly, to include both formal and informal leaders with the organization. We are working to develop both leaders who can teach and leaders who can implement what is taught by the KI. We do not expect that every “leader” will be able to do everything, but rather work with each person

to assist him/her to identify personal strengths, interests, gifts, and desired roles, and then we assist each person to develop a plan which will provide the opportunities to develop the competencies needed to fill the role(s) which the person desires. The SRV leadership group is diverse and includes people who have various roles in the organization, e.g., direct support employees, executive directors, and those who work in clinical positions. As well, participants in the leadership group include people who work with children, adults, and families in a variety of services, e.g., mental health, developmental disabilities, foster care, family-based support, and preschool services.

The SRV Leadership Group has developed into an important structure within Keystone in a number of ways. These leaders serve as resources for the agencies and programs they work in by teaching SRV concepts in any number of ways, provoking and facilitating implementation, and being an SRV resource to those around them. As well, the SRV leaders have become important sources of strength for each other and others struggling to use the ideas in what can be difficult circumstances.

### ***Identifying Fertile Ground for the Use of SRV Concepts***

Trying to teach, use and apply the ideas broadly across a huge service system is a daunting task. Early efforts to systematize and impose requirements for agency participation were, perhaps predictably, ineffective. Part of the reason for this is that different parts of the organization were more receptive, had deeper commitments to using SRV ideas in their work, were in differing stages of development, had greater leadership depth, and more flexibility in making change. In other areas, we encountered resistance and lack of focus in efforts to train the workforce, and then support the use of the ideas in the actual services. Over time, we focused our efforts on finding parts of the organi-

zation and groups of people who are receptive, and working on a small scale within those areas. This strategy has been much more successful, and we have found largely enthusiastic and positive responses from most participants over the past few years.

### ***Creating Spaces and Places for Discussion, Planning, and Learning Beyond the Workshops***

Our training schedule has included several three-day Introductory SRV courses provided several times each year, and most service areas within the organization require or at least encourage their staff to attend. Because of this, most of our courses are filled to capacity with waiting lists. This means that we have a large number of staff attending formal training events. As we looked at this, we realized that for many of these attendees, there is a real need to follow-up, to provoke their thinking, to give them opportunities to talk about what they have learned and how they will use it. Without this, people often leave the workshop quite inspired and ready to make change, but their passion and energy is not maintained, and even their knowledge of the ideas seemed to fade soon after attending. As well, efforts to make change are often not supported by coworkers, supervisors, and some families which cause the workshop attendees to become discouraged and disillusioned.

Therefore, we decided to provide forums for people to discuss and think about the ideas that are taught in the workshops in informal ways. We wanted to give people across the organization that had been to the formal workshop and were keen to use the ideas within their programs the opportunity to network with others trying to use the ideas, to build alliances, and to share strategies that have worked. The first and perhaps most successful method for this was the development of the SRV Study Groups. These are two-hour ses-

sions focused on topics developed and facilitated by members of the SRV Leadership Group. The sessions are open to all “SRV Graduates,” and have been interesting, lively, intimate learning events which blend our most seasoned, impassioned workers with new and emerging staff who responded positively to the ideas in the workshop. The titles have included such interesting fare as, “When Is It a Wretched Compromise and When Is It Simply Wrong?” and “Inclusion: It’s More than Just Showing Up.”

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

### **Lessons and Learning**

THE FOLLOWING are lessons we have discerned from our efforts to date.

#### ***Our Ambitious Agenda May Have Been Too Ambitious***

Our initial thoughts and planning sessions included many plans and procedures to be instituted and applied broadly across the organization. These included the following:

- The development of consistent, specific training requirements in SRV and PASSING for each position within the organization.
- The development of an SRV Mastery Program, where each employee must maintain a particular “level” of educa-

tional attainment through completion of a core curriculum and annual continuing education.

- The development of an annual “web-based” refresher course/exam to be completed annually by each “SRV Graduate.”
- The development of a “credentialing,” or SRV mastery program, for management and leadership.
- Work in partnership with human resources (HR) departments to design work processes that reflect the organizational focus on Social Role Valorization. For example, we have encouraged the development of HR processes which clearly lay out the expectation that service workers need to learn about Social Role Valorization and implement it in the lives of the people served by KHS. As well, we have asked HR departments to look at key HR processes such as job announcements, interviews, position descriptions, staff evaluation, the matching processes between service workers and the person they will serve, to see if these processes are consistent with SRV so that positive mindsets are created.
- To impact on the agency culture to such an extent that staff (both supervisors and direct support workers) will consciously think about and evaluate the match between what they are doing in their work and what should be done for the people served from an SRV perspective.
- To encourage professional clinical staff to learn more about SRV and its use in clinical services.

THESE AMBITIOUS PLANS have proved to be exceedingly difficult to implement consistently across such a large group of related organizations. Even quite extensive efforts have often resulted in enormous commitments of

time and energy to track, train, and monitor across a workforce of 2500, and across multiple agencies, with little sustained progress and long-term impact on the lives of people served. Across agencies, and even within individual agencies, we discovered a range of receptivity to Social Role Valorization and related ideas. Organizational history, culture, and leadership seem to drive the depth of receptivity to the ideas, as well as the commitment to use the ideas to help the people served to have access to the good life (cf., Wolfensberger, Thomas & Caruso). Hence, our focus over the years has changed. Rather than think in terms of making a topdown impact agency-wide, we scaled down and looked for those fertile areas where we could make the most progress – where we thought the most fruit would come forth.

For example, we have worked with several agencies within KHS who have identified SRV leaders (drawn from the Leadership Group) to lead the efforts for change, and this has proven to be very successful. Another example of this strategy has been to develop connections with other major initiatives within the organization that have sought us out to assist them to weave SRV into their efforts. One of the most successful examples of this is in the KHS-wide quality enhancement processes. Concepts such as individualization, effectiveness, the developmental model, and the culturally valued analogue have been identified as major areas around which service quality will be assessed at KHS. Since these ideas are drawn from SRV, we have worked to help staff understand them within the context of their organizational cultures and across a whole range of services. Consultation with individual services, and departments as diverse as community relations and information technology, have proven to be helpful and useful.

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

Often we have heard that direct support staff do not really benefit from attending an SRV presentation, yet we have found, and perhaps not surprisingly, that it seems that the efforts which have been the most fruitful have been those which have taken place closest to the people served. This has included working with agency staff who know the people they serve well and care deeply about their welfare. In many instances, these people have been found in some unexpected places. Some of the most positive responses to the ideas have been found in some of the least likely places, in the oldest service models, where larger groups of people are served together, and where systemic change may be the hardest to effect. Perhaps because people working in these settings can see most clearly the changes that need to happen. Social Role Valorization has provided a strong foundation for their work, and has inspired them to work with effective tools and a positive ideology towards individual change.

***The “Silk Flower” Effect is Difficult to Overcome***

Silk flowers are often beautiful, indeed much more beautiful than plastic flowers, but they are simply not the real thing. This effect can clearly be seen in services such as KHS, where there has been exposure to the ideas of Normalization and SRV throughout the history of the organization. Predictably in such a situation, the easiest things to do, such as having beautiful physical places for people to live, a stated focus on assisting people to become part of their communities, etc. are very present in the organization. Yet many of the things that are needed to help people truly have full and good lives have yet to be addressed in the ways they need to be. For example, many people served by KHS do participate in some ways in their communities, but many fewer people really have valued social roles in their communities. So in a way they have silk flowers – nice

activities, perhaps better than what is done in some other human service organizations, but still not the real thing – not a rich full, meaningful life with many valued social roles. We have found that in an environment where the more surface things to do are done well; it is difficult to help people see that there is much more that can be done.

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

### ***There is Much Value in Being Able to Offer Core Events in a Sequenced Way to Build Competency***

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

### ***Flexibility in Our Approach to Education is Necessary***

While we do have a set schedule (a template of sorts) of educational events that are offered each year, we also have learned that it is important to be flexible in our educational efforts and offerings. As we work with agencies, listen

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

### ***An Individualized Approach to Leadership Development Serves Everyone Well***

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

### **Conclusion**

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

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## Endnote

1. The Training Institute for Human Service Planning, Leadership & Change Agency (Syracuse University) was founded by Dr. Wolf Wolfensberger. For more information about its work and training schedule, contact the Training Institute at: 800 South Wilbur Avenue, Suite 3B1, Syracuse, NY 13204 USA; 315 473 2978.

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*DARCY ELKS is an international consultant and a correspondent of the North American SRV Council. BETSY NEUVILLE is the Executive Director of the Keystone Institute in Pennsylvania (USA).*

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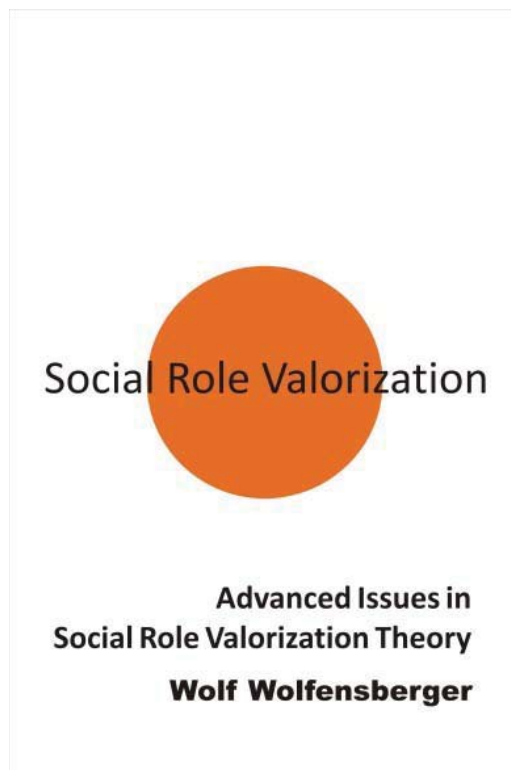
## The citation for this article is:

Elks, D. & Neuville, E. (2006). Implementing Social Role Valorization across a large human service organization: Lessons & learnings. *The SRV Journal*, # (#), #-#.



**Some of *Wolf Wolfensberger's* final thoughts on Social Role Valorization**

Announcing :  
Advanced Issues in  
Social Role Valorization Theory



“this book will enable the reader to have insights into the deep background of Wolfensberger’s thinking that have never appeared before in the available normalization/Social Role Valorization literature.”  
*(Michael Kendrick, PhD, from his foreword)*

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## About Social Role Valorization (SRV)

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

## About the book

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

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



### About Wolf Wolfensberger (1934-2011)

World renowned human service reformer, Professor Wolfensberger (Syracuse University) was involved in the development and dissemination of the *principle of normalization* and the originator of the program evaluation tools *PASS 3* and *PASSING*, and of a number of service approaches that include *SRV* and *Citizen Advocacy*.

## This book includes the following chapters

**FOREWORD**, by Michael Kendrick

### **PREFACE**

**CHAPTER 1** A BRIEF OVERVIEW OF SOCIAL ROLE VALORIZATION

**CHAPTER 2** THE ROLE OF THEORY IN SCIENCE, AND CRITERIA FOR A DEFINITION OF SOCIAL ROLE VALORIZATION AS AN EMPIRICALLY-BASED THEORY

**CHAPTER 3** THE HIERARCHY OF PROPOSITIONS OF SOCIAL ROLE VALORIZATION, & THEIR EMPIRICITY

**CHAPTER 4** THE RELATIONSHIP OF SOCIAL ROLE VALORIZATION THEORY TO WORLDVIEWS AND VALUES

**CHAPTER 5** VALUES ISSUES AND OTHER NON-EMPIRICAL ISSUES THAT ARE BROUGHT INTO SHARP FOCUS BY, OR AT, OCCASIONS WHERE SOCIAL ROLE VALORIZATION IS TAUGHT OR IMPLEMENTED

**CHAPTER 6** ISSUES OF CHANGE AGENTRY IN THE TEACHING, DISSEMINATION AND IMPLEMENTATION OF SOCIAL ROLE VALORIZATION

**CHAPTER 7** THE APPLICATION OF SOCIAL ROLE VALORIZATION PRINCIPLES TO CRIMINAL & OTHER DETENTIVE SETTINGS

**CONCLUSION** TO THE BOOK

Jul

SUPPORT SRV, SHARE THE IDEAS, INFORM OTHERS, AND JOIN THE  
COLLABORATIVE EFFORT



## The International Social Role Valorization Association

Our international organization, comprised of individual and organizational members from across the globe, provides a network of support and alliance with others working to understand and use SRV. ISRVA maintains and updates the major SRV website, available in both English and French, keeps us all connected through social media, and provides opportunities for cross-cultural dialogue, training, and study for members. In addition, we support periodic International SRV Conferences, and offer small grants for SRV study and scholarship.

The purpose of the International Social Role Valorization Association is

***“To promote SRV development, education, assessment, and leadership to assist people and organizations to implement SRV concepts so that vulnerable people may have access to the good things of life”***

Modest annual membership fees fund our activities, and we encourage you to consider joining.

Membership provides for the strong support of ISRVA which will sustain our operations and maintain a central international source for information, mentors, SRV teaching, workshops, and opportunities to learn more. All membership donations are welcome in any amount, and we have a recommended guide in US dollars as follows:

Individual Member: \$25.00  
Student Member: \$10.00  
Contributing Member: \$250-\$500  
Supporting Member: \$501-\$1,000  
Sustaining Member: \$1,001-\$5,000

To join our effort, visit <https://socialrolevalorization.com/become-a-member-2/>

ISRVA operates under the informal and voluntary leadership of Guy Caruso, Jo Massarelli, Mary Kealy, Joe Osburn, Raymond Lemay, and Betsy Neuville. We are housed within the Keystone Institute, located at 3700 Vartan Way, Harrisburg, PA. 17101, US. We can be reached at [info@socialrolevalorization.com](mailto:info@socialrolevalorization.com).





KEYSTONE  
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*Introduction to*  
SOCIAL ROLE  
VALORIZATION

*“Where there is passion,  
there is hope.”*

*–Wolf Wolfensberger*





# Reflection on Unconsciousness

## Small Group Work

### 1. Personal Unconsciousness:

Think of examples where you have lost consciousness about important realities in regards to devalued people. What are you at risk of losing consciousness of?

### 2. Unconsciousness at Work:

Think of examples of unconsciousness within the area of the organization you work within. What has the impact been? What is the risk of this unconsciousness if it continues?

### 3. Unconsciousness Regarding Concealed Societal Mandate to Oppress and Devalue:

Think of any societal practices that clearly end up oppressing and devaluing people. What are they? How do they oppress people?

### 4. Unconsciousness as it Relates to the Person you Wrote About:

Ask yourself, "If everyone in this person's life was aware of the wounding process and really knew what the person's life has been like and what the person faces on a daily basis, how would that awareness possibly change things for the person? How can your awareness change things for the person?"



# Conservatism Corollary

## Small Group Work

What are two vulnerabilities you have?

1. \_\_\_\_\_

2. \_\_\_\_\_



How do you compensate for your vulnerabilities?

1. \_\_\_\_\_

2. \_\_\_\_\_

### “Boy Scouts with a Difference”

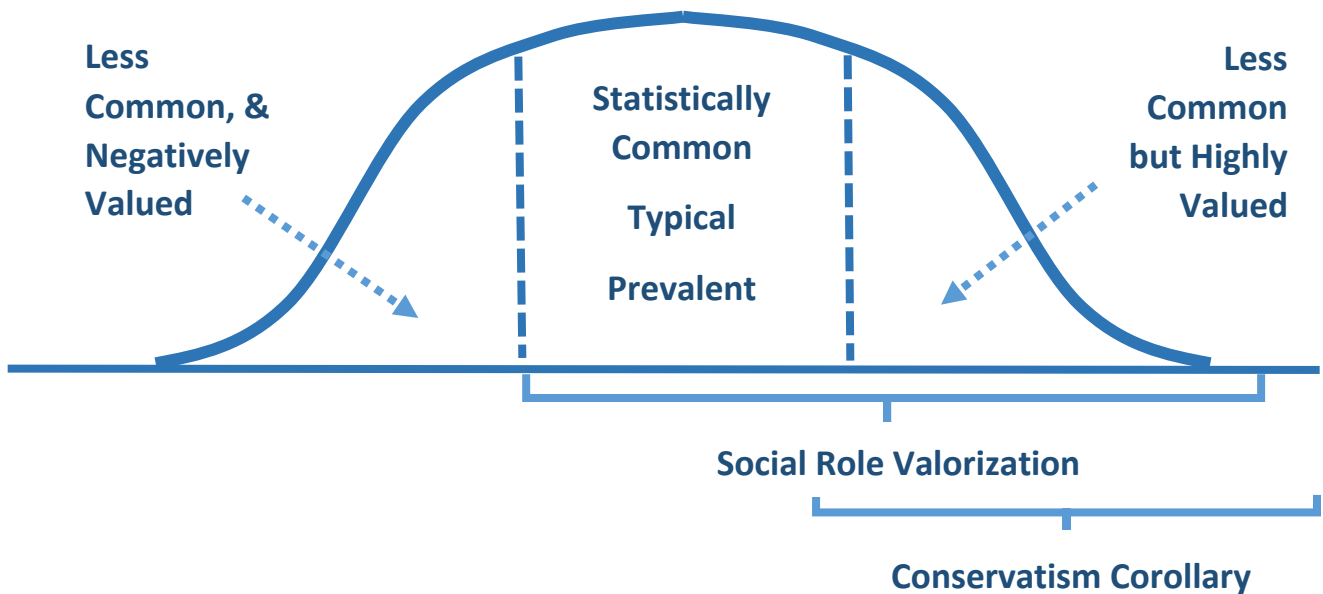
What skills and interests are being developed through involvement in the Boy Scout troop?

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**Positive Compensation for Disadvantage:** How might you use the conservatism corollary to address the development of similar skills and interests?



# Individual Scenario

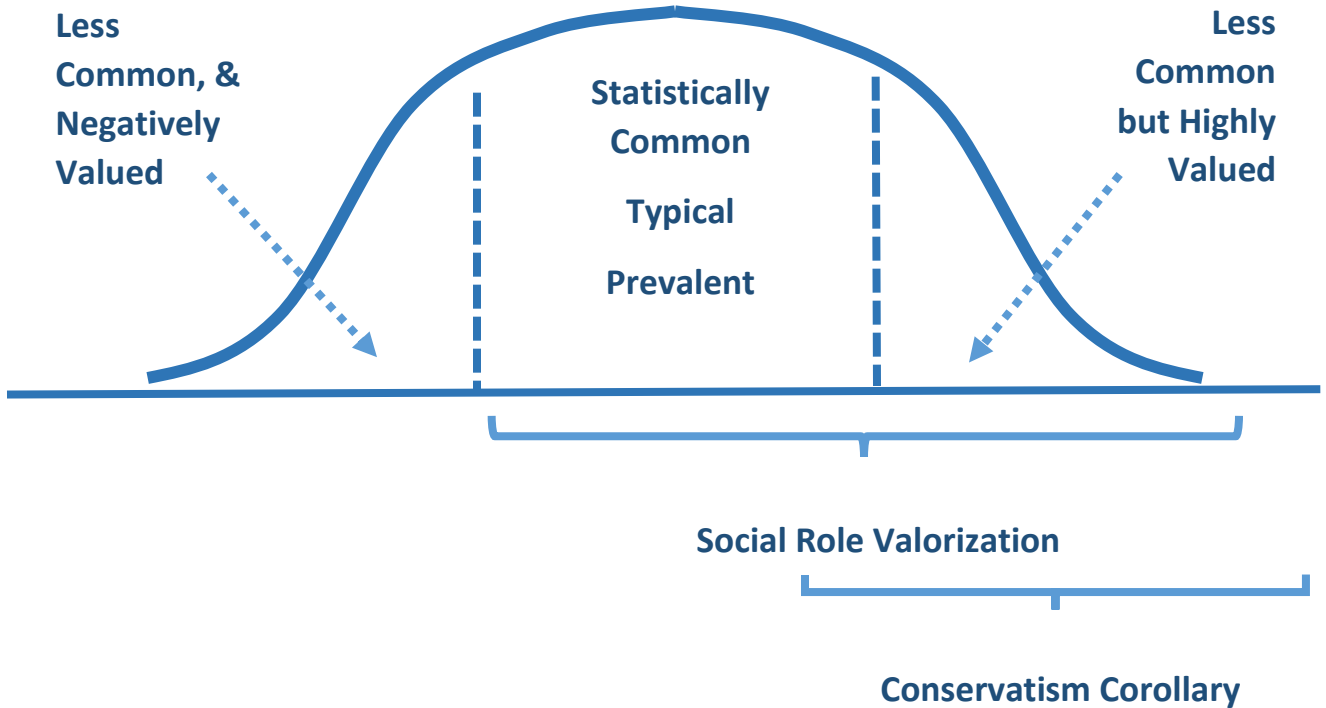
Person: \_\_\_\_\_

Situation: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Vulnerabilities: \_\_\_\_\_ Prevent: \_\_\_\_\_

1. \_\_\_\_\_ Reduce: \_\_\_\_\_

2. \_\_\_\_\_ Compensate: \_\_\_\_\_



# Reflection on Mindsets and Expectancies

## Individual Work

Please read the following excerpts from “Take Risks, Ride the River”  
Then answer the questions on the following page.

Last June our family took a river trip to Utah for seven days. Since we live in the West, taking a river trip isn't a very exceptional experience because a lot of families in the West take rafting trips. But there were a few exceptional parts of our trip.

On the last day of our trip, we had a particularly notable experience. As we began to unpack, several other rafts floated up to the take-out point as well. The kids called to me that amazingly there was another raft on the river with a person who used a wheelchair. We soon noticed that actually there were three rafters who had people with disabilities. This was a “special” raft trip. As we unpacked, a leader from the other group came over and said, “Oh, you guys do trips for people with disabilities too.” And I said, “No, this is a family trip.” We talked for a bit as I unpacked, and she asked me a number of questions. The first question was how long we had been on the river.

I said, “We have been on seven days.” And she said they had clients with very severe needs and their clients couldn't tolerate such a long trip so they were only able to take a four hour trip.

She asked me how we fed our son on the river, because she said that eating and preparing food was very hard for their clients and she didn't know how we would be able to accomplish this. I told her, “We used Wilson's gastrostomy tube and washed his syringes with all the other dishes using boiled river water with a little Clorox.”

She asked how we arranged for sleeping. They didn't spend the night on the river since some of their clients used wheelchairs and wouldn't be able to get in and out of the tents easily. I told her, “Two of us, whoever was available, lifted Wilson in and out of the tent in whatever fashion people could get him in and out.”

She asked who was on this trip to support our son since their clients required at least one adult per client to meet their intensive needs. I said, “We all supported him. His dad and I did most of the feeding and gave him medicine, but the other kids did most of the other physical assistance supports during the day.”

Then came the topic of heat stroke and heat exhaustion. She asked how we kept Wilson from wilting. “Well, we all wilted a lot,” I said. “With squirt guns, swimming, water fights, and tossing Wilson in the river when he told us he was hot, heat stroke hadn't proved to be a problem.” What about physical therapy while we were on the river? Clients with physical disabilities need therapy to keep their bodies working. I replied, “Well, we had no physical therapy for a whole week, but we had swimming, floating with a life jacket, stretching out on a hot tube of the raft, bumping through rapids on a big cousin's lap, and if you weren't too sunburned, you might get a lotion massage in the evening.”

The woman ended the conversation saying that she admired us and was glad that our son had the ability to participate with us on this trip.

The TASH Newsletter, Volume 18: Issue 5 by Barbara Buswell



# Imagery Assignment and Exercise

## Small Group Work

Find an example of imagery from everyday life or human services which is juxtaposed with devalued people. Good places to search are newspapers, the internet (google disability, schizophrenia, autism, etc), magazines, billboards, or human service settings. Please be sure to be able to provide some context for the image you find.

The image you choose could convey positive or negative images about devalued people.

**Please be prepared to present your answers to the following questions:**

- 1. Where is the image from? (Please provide some context for the image. I.e. Was it an article? From of particular service provider? Something you've seen in your community?)**

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- 2. What message is conveyed by the image about people who have been devalued?**

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- 3. Which of the "channels" does this image use to convey a message about people?**

- I. Personal Presentation**
- II. Physical Setting**
- III. Social Environment (The People Surrounding the Person)**
- IV. Activities**
- V. Language**
- VI. Miscellaneous (Logos, Symbols, Funding)**

Please have the image emailed to your group leader to be shared with your small group in the live session. Your group leader email can be found on google classroom.





# Implementation of Social Role Valorization at Different Levels of Social Organization

## Individual Assignment

Social Role Valorization (SRV) holds many implications for action at various levels of social organization. Each of these levels of organization has its own particular disposition or “climate”. An analysis of this climate will greatly increase the likelihood that one will be effective in efforts to implement SRV action implications at a given level of social organization. The simple three part format below is designed to assist in making such an analysis.

- I. In the first column of the attached chart, identify the major elements of what you think a receptive climate would look like in each of the seven identified levels of social organization. For example, an element of a receptive climate in a local church might be “history of solicitousness for vulnerable people.” Or, a receptive climate at the community level might be, “many accessible resources for people with physical impairments.”
- II. In the second and third columns, identify the kinds of climates that actually exist in each of these three levels, noting characteristics that facilitate and act as barriers to SRV.
- III. Based on the above analysis, identify in the fourth column the major specific actions you would like to pursue or support to help implement SRV at the level of social organization which you think is most appropriate for you personally.



## Implementation of Social Role Valorization at Different Levels of Social Organization Cont...

Levels	Elements of a Receptive Climate	Facilitators of SRV	Barriers to SRV	Actions
Society				
Community				
Neighborhood				
Family				
Faith Community				
Human Service Field				
Specific Human Service Agency or Program				

# Reflection on My Next Steps/Action Commitment

## Small Group Work



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SOCIAL ROLE  
VALORIZATION

*“Injustice anywhere is a threat  
to justice everywhere.”*

*–Martin Luther King Jr.*



















































































































































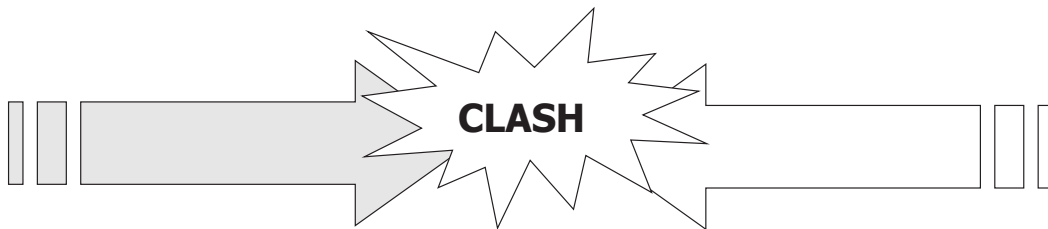






## WHY SO MUCH DEVALUATION IS UNCONSCIOUS AND FUELS SO MUCH UNCONSCIOUS EXPRESSION

- II. Many religious and socio-political ideals to which people assent prohibit the devaluations that flow inevitably from the negative interpretations
- III. This leads to a clash between people's ideals and their true feelings and actions



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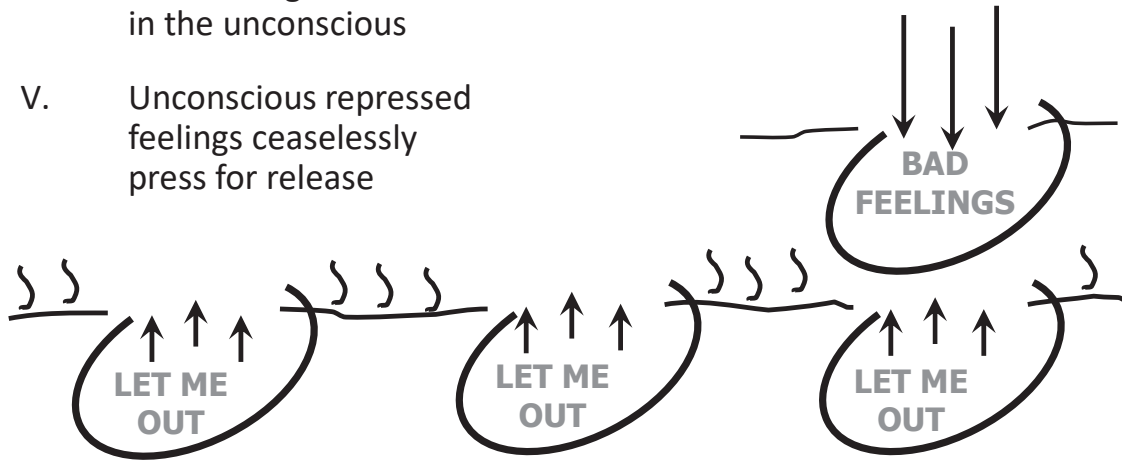
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# WHY SO MUCH DEVALUATION IS UNCONSCIOUS AND FUELS SO MUCH UNCONSCIOUS EXPRESSION

IV. In order to resolve this clash, devaluing sentiments judged unworthy by the idealized conscience are driven “into hiding” in the unconscious

V. Unconscious repressed feelings ceaselessly press for release



VI. If not expressed directly, they inevitably emerge indirectly (e.g., symbolically)

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CONSERVATISM  
COROLLARY



**Corollary**

- A proposition that follows from another that has already been proved; an inference or deduction; anything that follows as a normal result

**Conservatism**

- Making available/choosing the most valued option on behalf of a person who has a devalued status – “most valued option” corollary

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THE “CONSERVATISM COROLLARY” TO SRV IS DERIVED FROM THE FOLLOWING EXPLICIT ASSUMPTIONS

- I. Most people have at least some wounding experiences in their lives.
- II. However, there are some crucial differences between valued people and devalued people (and their families):
  - A. Devalued people (and their families) exist in a state of “heightened vulnerability”
    - 1. They may be members of a group or class that is collectively, stereotypically devalued
    - 2. Many have experienced long-standing wounding and degradation

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THE "CONSERVATISM COROLLARY" TO SRV IS  
DERIVED FROM THE FOLLOWING EXPLICIT  
ASSUMPTIONS (cont'd)

1. They may have never been accorded valued status or class
  2. They are more likely to suffer multiple wounds and stressful lives
  3. They are likely to continue to be subjected to relentless, repeated wounding, to the point of deathmaking
- B. Wounds inflicted on devalued / vulnerable parties have much more serious, long-term, pervasive impact than the same wounds inflicted on a relatively valued / non-vulnerable party

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THE “CONSERVATISM COROLLARY” TO SRV IS DERIVED FROM THE FOLLOWING EXPLICIT ASSUMPTIONS (cont’d)

- C. Some practices that are normative (or even enhancing) to people of the valued culture may be harmful if engaged in by a devalued / vulnerable party because the measure in some way further heightens that party’s initial vulnerability

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## THE “CONSERVATISM COROLLARY” TO SRV

1. The more vulnerable a person / family is, the greater is the need for, and the positive impact of:
  - A. Preventing additional wounds
  - B. Reducing existing devaluation, impairment, or other vulnerability even by only a small amount
  - C. Providing positive compensation – even “bending over backwards” – to balance off the vulnerability or devaluation
2. When there is a range of available measures / options for enhancing social image or personal competency (or alleviating vulnerability) the more valued and least “risky” measure is the adaptive one to prevent, reduce and compensate for vulnerability

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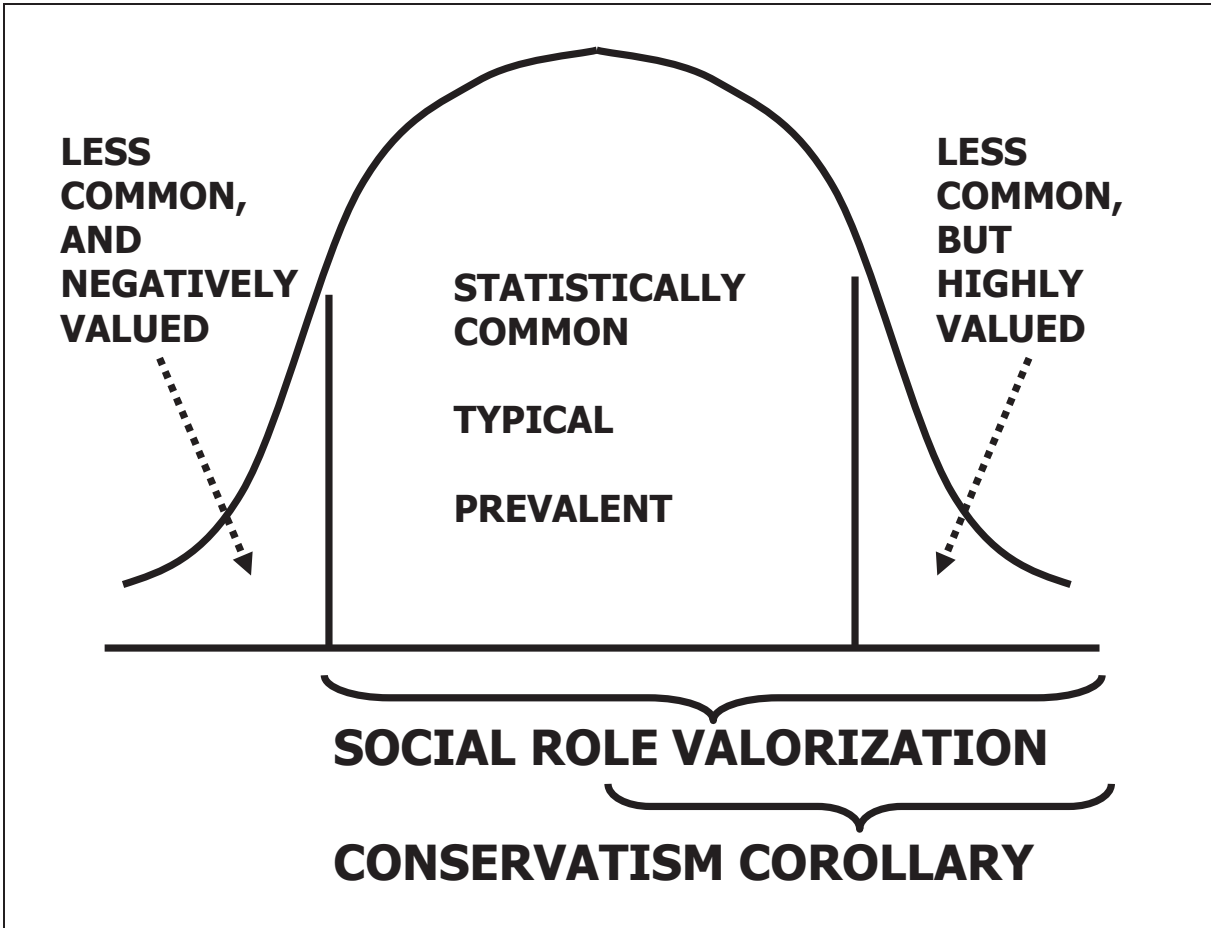
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## POSSIBLE CONSTRAINTS TO THE APPLICATION OF THE “CONSERVATISM COROLLARY” TO SRV

1. The most valued option may not be feasible
2. Neutral / valued measures for valued people can sometimes become devaluing when applied to already devalued / marginal people
3. The value attached to certain measures sometimes varies according to context
4. Some measures may conflict with each other in certain situations and in certain people's lives

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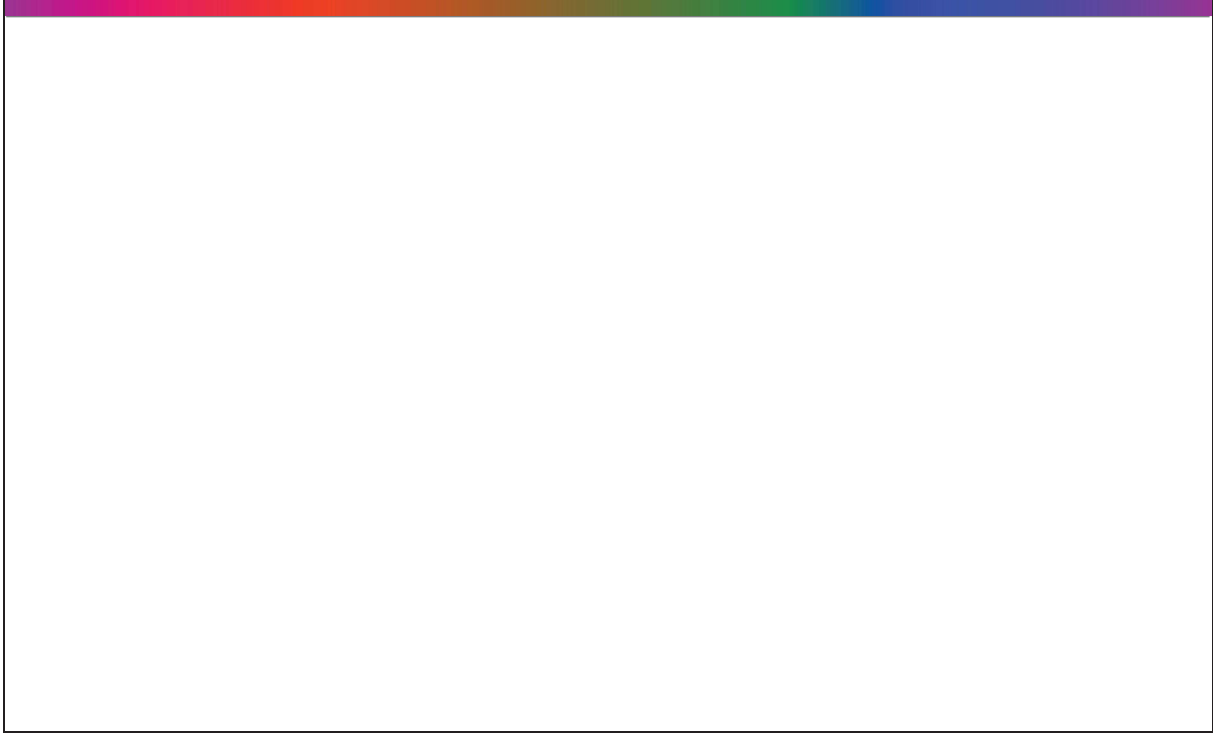
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# DYNAMICS OF INTERPERSONAL IDENTIFICATION



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## 5 PRACTICAL IMPLICATIONS OF INTERPERSONAL IDENTIFICATION

### **People who identify with others will generally:**

- Want good things for the others
- Want to be with the others
- Communicate good things about the others
- Want to please the others; do what they ask
- Possibly want to be like them

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## 2 Interpersonal identification Strategies of Special Relevance to SRV

1. Getting privileged people to see themselves in people who are devalued or at risk
2. Getting devalued people to identify with persons of adaptive identity, and look to them as models

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## STRATEGIES FOR FOSTERING INTERPERSONAL IDENTIFICATION

1. Improving the approachability of each party by the other
2. Improving the likelihood that when contact occurs, it is positive
3. Finding and emphasizing commonalities shared by the parties
4. Engaging each party in experiences will help them see the world through one another's eyes
5. Fostering each party's sense of responsibility for one another
6. Engaging in shared experiences, particularly intense shared experiences

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# THE POWER OF MINDSETS AND EXPECTANCIES



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# SOME RELEVANT MINDSETS

- The nature of human nature
- How people perceive and value each other
- What is the “good life” and what people can and should do to attain the “good life”
- What people need and how needs should be addressed
- What humans can accomplish and what one can expect from humans
- Stereotypes of people
- How supports should be rendered and what makes supports good

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EXPERIENCES ARE ESPECIALLY LIKELY TO LEAVE  
POWERFUL IMPRESSIONS WHEN THEY ARE:

- First Impressions
- Experienced early in life
- Intense
- Confirming of earlier stereotypes
- Dramatically counter to expectations

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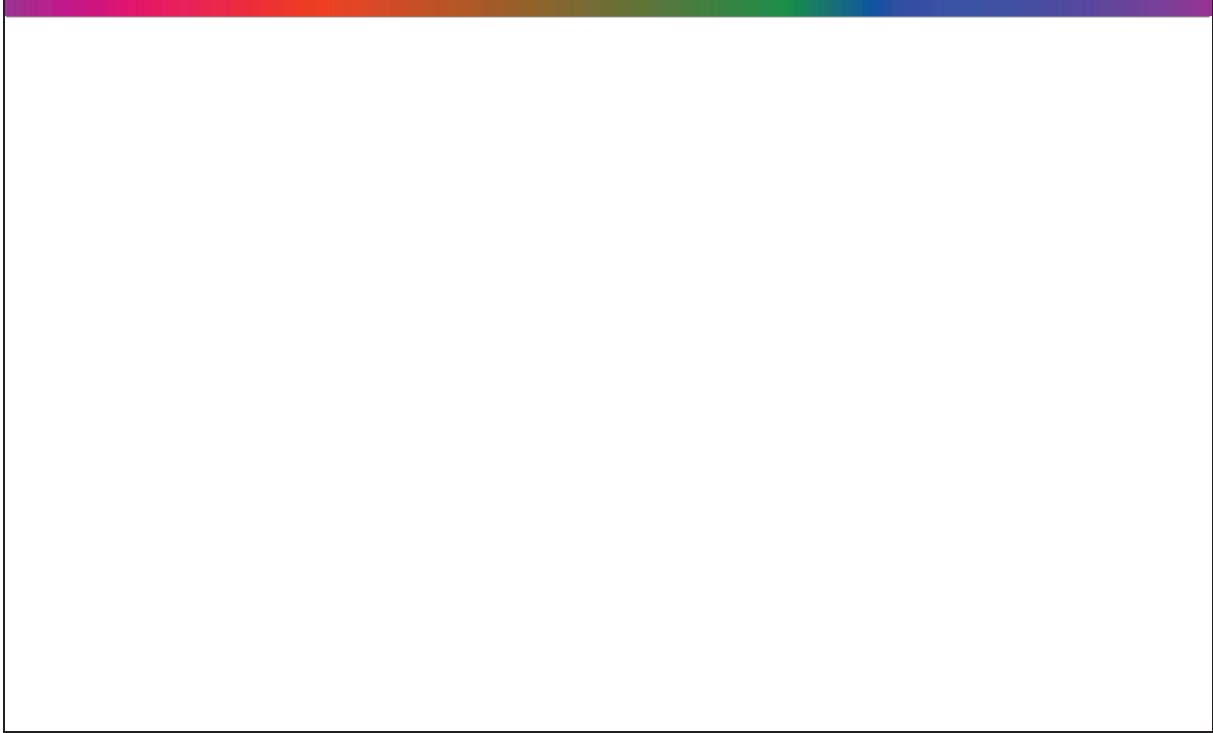
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## DYNAMICS OF ROLE CIRCULARITY



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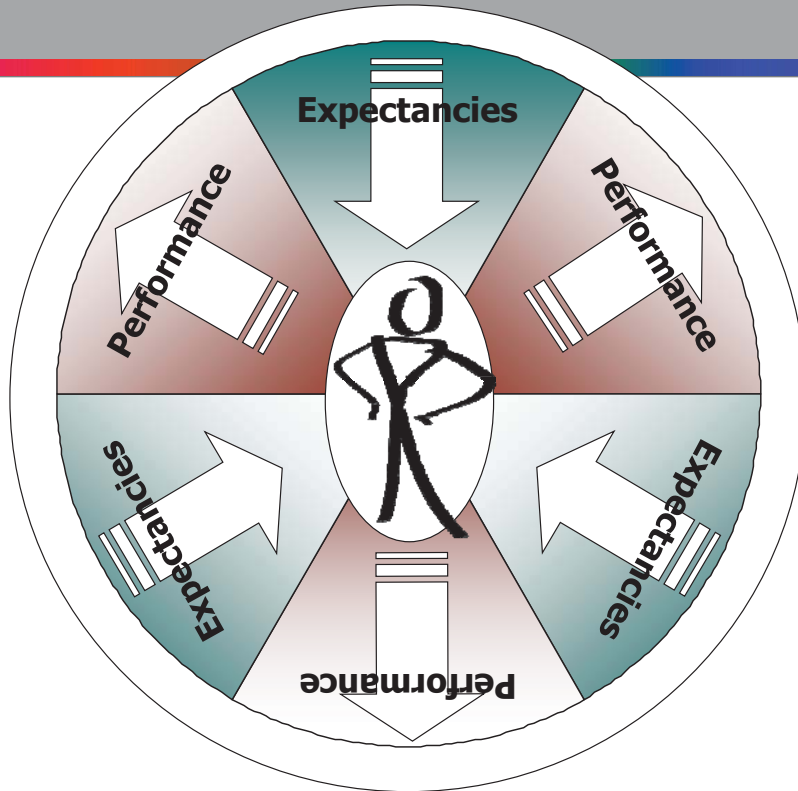
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# FEEDBACK LOOP BETWEEN ROLE EXPECTANCY & ROLE PERFORMANCE



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THE FOUR REQUIREMENTS OF SOCIAL ROLE VALORIZATION  
REGARDING THE USE OF THE DYNAMIC OF ROLE EXPECTANCY  
AND ROLE CIRCULARITY

1. Help people at risk of devaluation avoid becoming entrapped in negative role circularities
2. Embed persons at risk into positive role circularities
3. Help people who are entrapped in negative role feedback loops to break out of these
4. Help such people to enter positive role circularities

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ROLE EXPECTANCIES ARE APT TO BE PARTICULARLY POWERFUL WHEN:

1. A person is in a new/ unfamiliar situation
2. There are positive role models in the environment
3. The people giving the role expectancy messages do so with authority and expertise

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## THE CHANNELS THROUGH WHICH ROLE EXPECTANCIES ARE EXPRESSED

1. Physical settings and environments.
  2. Personal presentation
  3. Social contexts, i.e. people around a person
  4. Language
  5. Activities, behaviors and uses of time
  6. Miscellaneous
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PRACTICES WHICH CREATE & PERPETUATE NEGATIVE  
ROLE CIRCULARITIES OR WHICH CREATE ROLE  
CONFUSION IN THE LIVES OF DEVALUED PEOPLE

1. Imposing inconsistent roles on a person
  - a. Within a service
  - b. Between or among services
2. Taking away devalued people's meaningful and positive roles
3. Imposing roles mainly to benefit
  - a. Other people
  - b. The service
4. Imposing destructive roles
5. Inappropriately taking roles away from people that they may be afraid to give up

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SUGGESTED WAYS OF ESTABLISHING AND SUPPORTING POSITIVE & ENHANCING FEEDBACK LOOPS IN THE ROLES OF PEOPLE WHO ARE DEVALUED, & OF WHOM LITTLE HAD BEEN EXPECTED

1. Practice consciousness of the meaning and use of role communicators
2. To the degree that a person has been role-diminished, try to bestow positive roles or role elements
3. In new situations:
  - a. Immediately impose positive, demanding expectancies
  - b. Have positive role models in place
4. Associate persons who have been role-diminished with people in high-status roles

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SUGGESTED WAYS OF ESTABLISHING AND SUPPORTING POSITIVE & ENHANCING FEEDBACK LOOPS IN THE ROLES OF PEOPLE WHO ARE DEVALUED, & OF WHOM LITTLE HAD BEEN EXPECTED (con'td)

5. Choose and support roles which confirm a person's positive / special identities, talents, gifts
6. Add value to roles by Clarifying and recognizing positive elements in each person's role(s)
7. Construct roles and role communicators of / for service workers

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## WHY IT IS USUALLY SO DIFFICULT TO LIBERATE A DEVALUED PERSON FROM NEGATIVE ROLES AND INCULCATE POSITIVELY VALUED ONES

1. The devalued person's role models are likely to be mostly devalued / negative ones
2. Almost all environments for devalued people convey negative role expectancies
3. The devalued person is apt to receive negative role messages from almost all the people s/he encounters
4. Devalued people have usually been socialized into negative roles over a long period of time
5. The devalued person may feel very insecure in any other role other than a familiar (negative) one

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## SOME MORE SUGGESTIONS FOR USING THE CONCEPT OF VALUED SOCIAL ROLES

1. When supporting a person to learn a role consciously use the feedback loop and role communicators
2. In new situations:
  - Have high expectations
  - Plenty of role models
3. Choose and support roles that confirm a person's identity, talents and gifts
4. Think in terms of as many valued roles as possible even if the person you support can only fill part of some of the roles

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## THE CONSEQUENCES OF DEVIANCY-IMAGING OF (DEVALUED) PEOPLE

1. Expresses social devaluation largely in the realm of the unconscious
2. Teaches that a group should be devalued:
  - a. Massively, to many people
  - b. Over generations
  - c. In a way that can still allow people to continue to give lip service and token obedience to higher ideals
3. Ensures that devaluation will never be fully recognized and rooted out, even within any one individual

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## MODEL COHERENCY AND RELEVANCE AND POTENCY

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## THE FOUR “COMPONENTS” OF EVERY HUMAN SERVICE THAT COMBINE INTO A HUMAN SERVICE MODEL

- I. Fundamental, often unconscious assumptions and theories about:
  - A. The nature of the world and the meaning(s) of life
  - B. The nature of human nature
    1. What is humanness and who is human
    2. What motivates people and influences their behavior
    3. Who and what is valuable and important
  - C. Problem parameters
    1. Definition
    2. Cause(s)
    3. “Solutions”

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## A SUMMARY OF RELEVANCE AND POTENCY

### Relevance:

- What Do Recipients Need?
- What Do They Need More than Other Things?
- Are They Getting It?

### Potency:

- What Are the Most Powerful Ways of Delivering the Content?

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## REQUIREMENTS FOR ROLE-VALORIZING MEASURES TO BE EITHER EFFECTIVE OR MAXIMIZED

1. Relevance, i.e. precise matching of service content to recipients needs or problems
  - a. Major problems and needs are correctly identified and addressed, with more basic/urgent/pressing needs and problems addressed first
  - b. Wherever a measure tries to address the needs of more than one person, relevance focus for each person is preserved
2. Potency, i.e. the measure capitalizes on processes likely to bring about a result
  - a. The most effective processes are employed for conveying a content
  - b. A recipients time is used with intensity and efficiency
3. In implementation, no avoidable harm is inflicted that enlarges or creates needs and problems

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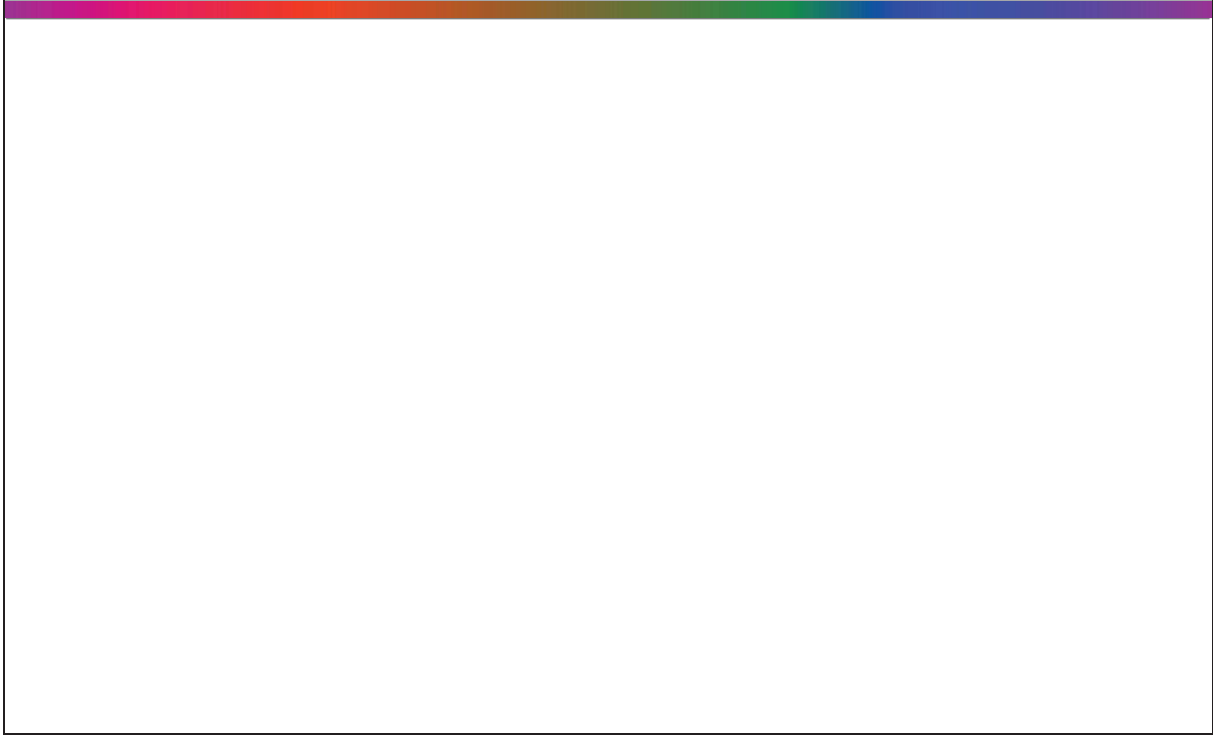
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## PERSONAL COMPETENCY ENHANCEMENT AND THE DEVELOPMENTAL MODEL



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## SOME MAJOR REASONS WHY PERSONAL COMPETENCY ENHANCEMENT OF DEVALUED PEOPLE IS SO IMPORTANT

1. Competency development and exercise is the natural growth mode of humans
2. Personal competency is highly culturally valued
3. The more competent an individual is, the more accepting society will be of any negatively valued differences s/he may have
4. The possession of competencies is likely to enable a person to overcome a functional impairment

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## BROAD AREAS OF PERSONAL COMPETENCY

1. Bodily integrity & health, and the capacity to protect & maintain these
2. Bodily competence: strength, agility, stamina
3. Self-help skills
4. Capacity to project a positive personal appearance
5. Communication
6. Intellectual ability, skills, habits & disciplines

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SOME FUNDAMENTAL INTERRELATED ASSUMPTIONS ABOUT HUMAN NATURE THAT ARE CONSISTENT WITH THE DEVELOPMENTAL MODEL

- I. Humans achieve greater well-being via consciousness, activity and engagement, than via idleness, incoherency, alienation
- II. Human being have vastly more growth potential than is:
  - A. Realized by most people
  - B. Elicited by many role definitions and expectation and by most human services
  - C. Apparent in a specific individual: The full growth potential of a person cannot be predicted; it only becomes apparent when the person's life and growth conditions are optimized

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## SOME ASSUMPTIONS, RELATING TO HUMAN NATURE, WHICH ARE HIGHLY RELEVANT TO A DEVELOPMENTAL IDEOLOGY

Human Beings thrive on:

1. Challenge, not mindless, endless pleasure
2. Work, not idleness
3. Work that can be understood
4. Meaningful relationship to
  - a. One's origins, belongingness, sense of continuity about one's life
  - b. Stable primary groups, not transient alliances
  - c. The larger culture
5. Natural consciousness of self and social processes, not a drug-sustained consciousness or unconsciousness
6. Inspired commitment to society

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SOME FUNDAMENTAL ASSUMPTIONS THAT ARE CONSISTENT WITH THE DEVELOPMENTAL MODEL ABOUT WHAT IS NEEDED / WHAT "WORKS" TO FOSTER DEVELOPMENTAL GROWTH

1. Generally, a suitable service is potentially more impactful:
  - a. The earlier in life it is begun
  - b. The sooner after onset of an impairment or vulnerability it is begun
  - c. On people who are severely impaired, more so than mildly impaired
2. If relieved from fears, insecurity, anxieties, and other personality constrictions, people with disabilities can show dramatic gains, even in measured intelligence, anytime during their lives

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SOME FUNDAMENTAL ASSUMPTIONS THAT ARE CONSISTENT WITH THE DEVELOPMENTAL MODEL ABOUT WHAT IS NEEDED / WHAT “WORKS” TO FOSTER DEVELOPMENTAL GROWTH



3. People should be afforded the least restrictive service (i.e., neither more services nor restrictions should be imposed than that person needs)
4. Vastly more knowledge and technology exists about how to advance people toward their potential than is known by, or utilized in, any one service; therefore, no matter how good any service / agency is there exists a better way

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TWO BROAD STRATEGIES, AND MULTIPLE SUB-STRATEGIES, FOR ENHANCING THE PERSONAL COMPETENCIES OF A (DEVALUED) PERSON

- I. **RELEVANCE** (i.e., precise matching of type and nature of a developmental activity or service to the needs of a person served):
  - A. Person's major needs are genuinely identified and addressed
  - B. High degree of individualization of person, including in address of needs
  - C. Wherever a measure tries to address the needs of more than one person, relevance focus for each person is preserved
- II. **POTENCY** (i.e., the measure capitalizes on strategies likely to make address of a person's needs effective):
  - A. Person's time is used with intensity and efficiency
  - B. Effective address of person's needs is facilitated, or at least not hindered, by:
    - 1. Size of grouping with other people
    - 2. Composition of grouping with other people

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WAYS IN WHICH TO USE IMITATION FOR ACHIEVING SOCIAL ROLE VALORIZATION IN HUMAN SERVICES AND ELSEWHERE

1. Know its power
2. Be mindful of the contributions and inspiration received from great models
3. Identify what to model
4. Interpret to relevant others what should be modeled
5. Discern good models
6. Surround others, especially vulnerable persons, with good models
7. As much as possible, protect devalued / vulnerable persons from exposure to bad models

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## WAYS IN WHICH TO USE IMITATION FOR ACHIEVING SOCIAL ROLE VALORIZATION IN HUMAN SERVICES AND ELSEWHERE

8. In situations that are new or equivocal to the learner, have positive models in place from the start
9. Promote people's sense of identification with persons who are good models
10. Reinforce positive imitation
11. Be a good model oneself to devalued persons, service workers, advocates, families, and the public

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## PERSONAL SOCIAL INTEGRATION AND VALUED SOCIAL PARTICIPATION CONSISTS OF:

Adaptive participation by a (devalued) person,  
In a culturally normative quantity of contacts,  
interactions, & positive relationships,  
With ordinary citizens,  
In normative shared activities, that are part of  
recognizable roles, and  
Carried out in valued (or at least ordinary) physical  
& social settings.

Adapted from the work of Wolf Wolfensberger

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## MEANINGS CONFUSINGLY BUT WIDELY ATTACHED TO THE TERM "INTEGRATION"

- A. Terms with multiple meanings (e.g., mainstreaming)
- B. Perversions of personal social integration
  1. "Dumping" a devalued person into society
    - a. When the person lacks adequate abilities to cope
    - b. Without support systems
    - c. Into community areas already saturated with other (services to) devalued people
  2. Denying people needed special services
  3. Serving a wide variety of devalued people within the same setting

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## MEANINGS CONFUSINGLY BUT WIDELY ATTACHED TO THE TERM “INTEGRATION”

- C. Concepts, which are possibly valid, but not the same as, personal social integration
  - 1. Coordination of agencies, administrative departments, etc.
  - 2. Co-locating of various services to devalued people
  - 3. Locating programs for devalued people within the community
  - 4. Using generic services non-integratively

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## 19 MOSTLY EMPIRICAL RATIONALES IN SUPPORT OF SOCIAL INTEGRATION OF (DEVALUED) PERSONS

- I. Benefits to integrated (devalued) person:
  - (1) A. Protection of person's welfare / safety, in that hurtful practices thrive more commonly in segregated settings for devalued people
  - (2) B. Enhancement of (devalued) person's competencies
    1. Services in open settings are more likely to be of higher quality
    2. Greater opportunities in open settings to:
      - a. Learn or perform, because:
        - (3) i. Integrated physical settings are more likely to be normative and therefore to elicit normative behavior
        - (4) ii. People are likely to hold normative expectancies for those whom they encounter in more normative settings, which in turn elicits more normative behaviors

## 19 MOSTLY EMPIRICAL RATIONALES IN SUPPORT OF SOCIAL INTEGRATION OF (DEVALUED) PERSONS

- (5) iii. People respond positively to normative behavior, which is thus reinforced and strengthened
- (6) iv. Greater access to valued (peer) models / modeling, making appropriate imitation more likely
- (7) v. Typically, integrated settings afford a greater variety of experiences
- (8) b. Exercise autonomy, choice, freedom, and citizenship privileges
- (9) c. Meet a wider range of people, and form mutually satisfying relationships
- C. Enhancement of (Devalued) person's social image, via greater likelihood that:
  - (10) 1. The image of valued actors in a setting will transfer / generalize to an integrated (devalued) one
  - (11) 2. Services are more likely to be based on right rather than pity / charity

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## 19 MOSTLY EMPIRICAL RATIONALES IN SUPPORT OF SOCIAL INTEGRATION OF (DEVALUED) PERSONS

- (12) D. Strengthened self-image
  - I. Benefits to other interested parties:
    - A. Benefits to person's family and other close supportive relationships, if any
- (13) 1. Reduced motivation to be ashamed, to deny the person's existence or one's relationship to the person
- (14) 2. Via person's enhanced competencies and image, opportunity for more normatively inclusive (family) events and celebrations (e.g., weddings, holidays)
- (15) 3. Greater likelihood that the family will develop contacts with families of the non-disabled/ non-devalued assimilators

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## 19 MOSTLY EMPIRICAL RATIONALES IN SUPPORT OF SOCIAL INTEGRATION OF (DEVALUED) PERSONS

### B. Benefits to society

- (16) 1. Greater likelihood that the devalued person will contribute to society
- 2. With proper modeling, interpretation, and supports, integration with disabled / devalued people:
  - (17) a. Gentes people
  - (18) b. Broadens society tolerance of differentness
- (19) 3. Often (but not always) cheaper than segregated settings / services

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FACILITATORS OR BARRIERS  
IN OUR...

**Settings:**

- Access, surroundings, resources
- Appearance, history, aesthetics

**Groupings:**

- Size, congregation
- Composition

**Images (messages):**

- |                      |         |
|----------------------|---------|
| Personal appearances | Workers |
| Names, labels        | Symbols |
| Activities           |         |

Do they help or hinder social integration?  
Do they invite acceptance or rejection by other people?

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**SERVICE SETTING & PROGRAM CHARACTERISTICS CAN  
INHIBIT OR FACILITATE PERSONAL SOCIAL INTEGRATION IN 4  
DIFFERENT SPHERES OF LIFE ACTIVITY**

	Residence	Developmental Activities	Recreation	Other Social Activities
<b>LOW</b> ↕ <b>Integration Facilitation</b> ↕ <b>Degree of</b> ↕ <b>HIGH</b>	Large Institution	Segregated building in segregated site	Large segregated groups only	Special segregated transportation only
	Nursing Home	Segregated building in integrated site	Segregated facilities	Community shopping, but only in deviancy groups
	Regional Center	Several special classes in regular school	Small groups, segregated in generic facilities	Small deviancy group public transport
	Large Group Residence	Segregated work station in industry / business	Large group vacations	Public transport only
	Small Group Residence	1 or 2 special classes in regular school	Small groups, non-segregated generic facilities	Individual worship in generic church
	Apt. Complex	Integrated work station in industry / business	Small group vacations	Frequent integrated community shopping
	Sheltered Apt.	Generic early education	Individual hobbies	
	Foster Home	Regular class	Speical integrated social clubs	
	Boarding Home	On-the-job training	Individual vacations	
	Own Home Independent Apt.	Open employment	Generic social clubs	
		Individual integrated activities		

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KEYSTONE  
INSTITUTE

*Introduction to*  
SOCIAL ROLE  
VALORIZATION

*“Without reflection, we go blindly  
on our way, creating more unintended  
consequences, and failing to achieve  
anything useful.”*

*–Meg Wheatley*







## **SRV Graduate Resources**

Congratulations! You have successfully completed one of the most important professional development events that the Keystone Institute has to offer. The ideas you have learned about are a core part of our values and beliefs as an organization, are at the heart of the work that we do, and have great relevance in supporting people to have fulfilling and rich lives. We hope you have also found them to hold great meaning and potentially powerful impacts to your call to action alongside vulnerable people.

You have been exposed to a great amount of information in a relatively brief period of time, so it would not be surprising if you are feeling a bit overwhelmed. This follow-up manual is designed to help organize the resources which are available to you, and help you take full advantage of the vibrant SRV learning community offered and facilitated through the Keystone Institute.

Below are some of the resources provided in this packet, with a brief description of each:

- **SRV Action Options:** A list of ideas for making the most of your learning.
- **Graduate Reflection Questions:** Spend some time reflecting on these questions. Please feel free to reach out to us to talk about your ideas, questions, and reflections.
- **Suggestions for Potential Follow-Up:** A more comprehensive list of potential actions from the Training Institute.
- **Keystone Institute Library Information:** We have a wealth of books, some are hard to find and rare, pertaining to SRV and the facilitation tools that these ideas have inspired.
- **Web Resources for Social Role Valorization**

## SRV Action Options

Now that you have attended SRV, it is important that some follow-up occurs to help you apply the ideas in your work and personal life, for those who choose to do so. We recommend the following action items for you, and would be happy to assist you in accomplishing any of them:

- Attend a PASSING Workshop. This is a critical “next step” for those wishing to learn more. This workshop will bring the ideas of SRV home to you as you see the principles at work in actual services. PASSING, as you may have heard, is a long and arduous 4 ½ days, but well worth the effort and energy.
- Read related books and materials. See <http://www.librarything.com/catalog/KeystoneInstitute> for our online catalogue. Attached you will find more information.
- Attend other SRV- related educational events that are on the Keystone Institute schedule. The schedule can be found on our website at <https://www.keystonehumanservices.org/keystone-institute/>
- Check out the SRV website at <https://socialrolevalorization.com/>. Consider taking a more advanced SRV-related training workshop. We are happy to give you more information on these events and offer recommendations.
- Consider becoming a member of the International SRV Association (ISRVA). Membership information is at the end of the Resource Materials section page RM49.
- Connect with other SRV graduates who are passionate about the ideas and are implementing them to assist people who are devalued to gain access to the good things in life.
  - For those external to Keystone Human Services we would be happy to connect you with others in your area and have shared similar experiences.
  - For employees of Keystone Human Services we can connect you to a member of SRV Leadership in your respective agency. Those members have a great deal of knowledge and understanding and work in Human Services, so are apt to be able to assist you in implementing the ideas of SRV as they pertain to the specific work you do in support of vulnerable people.
  - You have invariably made connections during your time at this particular workshop. Do keep in touch with those you have met! We will provide you each with a photo directory after the workshop. It is beneficial to both get connected with those more experienced with the ideas of SRV and also with those who are in the beginning stages of their journey of learning and growth.
- Attend the SRV Study Groups. Read about the upcoming topics on our website (link provided above) under the events schedule and make it a priority to attend most, if not all, of these informal discussion groups. They are short in duration and typically last 2 to 2 ½ hours, where rich, thoughtful conversation takes place.
- Take time to discuss and think about these ideas in the course of your service to others. Look for ways to grow and assess the service you are providing as it relates to the ideas of

SRV. Be a source of support for others working on implementing these ideas and make sure you have support in these endeavors as well.

- Join one of several Facebook groups. You will receive links at the conclusion of the workshop to join.
- And finally, for those that have completed both a full Introduction to SRV Workshop and also a PASSING workshop, we offer the Educator Development Group. This curriculum is typically offered on a bi-annual basis and requires a commitment to attending a full day session monthly for a year. The ideas and themes of SRV are taught and explored deeply and there is much more of a focus on conversation and the individual's personal learning and growth. This curriculum is open to both those internal and external to Keystone Human Services. Please do contact us if you are interested and would like further information.

## Graduate Reflection Questions

Many people upon leaving an Introductory SRV Workshop feel overwhelmed and unsure what first steps could be taken when they go back to work or to their personal life. We suggest that further reflection around what action you might take on a personal, perhaps agency, community, and societal level is helpful to people struggling with these issues. Please consider the following questions-we suggest you discuss your reflections with someone in your area of service, or with similar experiences, that has worked through and with these ideas for quite some time. Again, we are happy to connect you with someone.

- How have you promoted valued social roles for the people you support? How do you plan to increase the number and strength of the positive roles that people have? In what ways could the focus on roles be improved and sharpened?
- Think of one person you know who has a devalued status-how might that person's life change as a result of having more valued social roles?
- Do significant and on-going efforts to "walk in the shoes" of devalued people happen in your service? How could you improve this? Do you know all that you need to about the life experiences of each person you support? How many of these wounds are, or have been, present in the person's life?
- Think of at least 3 ways that the Conservatism Corollary (positive compensation for vulnerability) could be applied in the life of someone you know. How might that person's life be changed as a result?
- Think about what specific actions you are planning to take as a result of these ideas, and discuss these ideas with the person, and if you work in services, your supervisor.

## **Suggestions for Potential Follow-Up Actions to Social Role Valorization (SRV) or PASSING**

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A powerful host of action implications at the individual, intermediate, and societal levels are explicitly identified as part of the content of Social Role Valorization (SRV) and PASSING training. However, participants in Social Role Valorization and PASSING workshops often ask for specific advice, in addition to these implications, about how best to influence others to support and practice SRV. In response to these types of requests, we have compiled the following lists of suggestions for follow up actions. We hope that it is helpful to you, and would appreciate any suggestions you have for modifications or additions.

### **Actions Primarily Related to Personal Initiative**

1. Stop or minimize as much as possible one's own participation in the processes of wounding and social devaluation
2. Strive to become the best possible personal model of SRV principles and values in terms of one's own perceptions, language, and actions.
3. Maintain close personal contact with devalued people
4. Develop and/or participate in an "SRV support community"
5. Inform service leaders, politicians, and other decision makers of one's commitment to SRV principles, and the reasons for having made this commitment.
6. Campaign for positive perceptions and interpretations of people with disabilities and other devalued conditions and services to them. (e.g. post positive newspaper articles, commend others publicly for positive interpretations, scour agency documentation for devaluing imagery or language.)
7. Establish or maintain contact with, and support the work of, The Training Institute for Human Service Planning, Leadership, and Change Agency.

### **Actions Oriented to One's Service Agency or Other Organizations**

8. Adopt SRV as the official agency/organizational policy
9. Systematically identify SRV implications for one's organization and/or agency service.
10. Categorize whether SRV-implied improvements are going to be easy, moderate, or hard to achieve.
11. Establish service priorities and developmental goals based on the above implications
12. Routinely elicit SRV-oriented program recommendations from both within or outside one's organization.
13. Invite visits to and comment about one's own service by persons who are skilled in highly ideologized SRV-based analysis of service.
14. Embrace a policy of regular external PASSING (or similar values-based) assessments for agency or organizational services, and strive to institute recommended improvements.
15. Conduct internal self assessments of one's own services using PASSING

16. Arrange mutual PASSING assessments of each others services with other agencies and service staff.
17. Form and utilize an external SRV advisory board.
18. Ask members, staff, and others to submit SRV-based reviews for all agency/organization policies, program issues, practices, or plans.
19. Incorporate knowledge of, commitment to, and implementation of SRV into regular personnel reviews and performance assessments.
20. Subscribe to the SRV Journal and TIPS (Training Institute Publication Series) Newsletter

### **Actions by Individuals/Organizations Primarily Related to Training**

21. Support others in attending Introductory SRV and PASSING workshops
22. Support those who already have received sound introductory training by encouraging and enabling them to
  - a. Develop competencies in PASSING report authorship
  - b. Acquire PASSING team leadership skills
  - c. Attend intermediate and advanced SRV and PASSING training
23. Participate in and send service personnel to other related values-based workshops, such as those which provide a more in-depth treatment of human service issues that may not be fully explicated in introductory SRV or PASSING workshops.
24. Sponsor, support, and encourage SRV training for other service providers, service users, families, interested citizens, funders, legislators, volunteers, and others in one's own locale, service region, and state.
25. Obtain consultation and training from SRV oriented leaders in various areas of agency services or organizational concerns
26. Incorporate a strong ideological theme in efforts to educate the public.
27. Purchase and make available SRV training materials, such as slide shows, films, and teaching curricula.
28. Foster occasions for informal discussions about SRV, and its specific day to day implementation.
29. Provide informal orientation, and, where appropriate, formal training in SRV for people who are served by human service agencies.
30. Provide formal in-service training sessions for organization/agency members in SRV and PASSING
31. Engage board and advisory committees in regular orientation and training in SRV and PASSING
32. Conduct ongoing presentations on SRV for external groups

## Keystone Institute Library Information

You can follow this link for a list of all of our library resources:

<http://www.librarything.com/catalog/KeystoneInstitute>

Library resources are available for all to use for learning, research, and educational purposes. The library is located within the Keystone Institute office suite. In order to keep resources available, no materials may be removed from this library without first signing them out. Borrowers are requested to return materials as promised. We use these materials frequently for training events.

**Loan Policies:** Videos and DVDs may be viewed in the library at any time. They cannot be checked out except with prior permission. Please contact Institute staff to request an exception.

Books may be checked out for a 2 week period. Several rare and valuable books are not available for check-out – see Institute staff for access to these:

- Christmas in Purgatory
- Shame of the States
- City on the Hill
- The History of Human Services
- The Complete Set of TIPS Newsletters

For all other books, please fill out a check-out form and leave in the folder provided

## Keystone Institute Resource Check-out

Loan Policies: Videos and DVD's may be viewed in the library at any time. They cannot be checked out except with prior permission. Please contact either Betsy, Pam, Elisa or Matt to request this.

Books may be checked out for a 2 week period. Several rare and valuable books/DVDs are not available for check-out – see Institute staff for access to these.

*Christmas in Purgatory*

*Shame of the States*

*City on the Hill*

*Wolfensberger's History of Human Services*

For all other books, please fill out the form below and leave in the folder provided.

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Signature

Date



## Web Resources for Social Role Valorization

- International SRV Association Website: <https://socialrolevalorization.com/>
- The SRV YouTube Channel: <https://www.youtube.com/c/ISRVA>
- The Keystone Institute: <https://www.keystonehumanservices.org/keystone-institute/>
- Seeking the Way: A Blog by Keystone Institute India:  
<https://keystoneinstituteindia.wordpress.com/>
- SRV Implementation Project Website (Massachusetts): <http://www.srvip.org/>
- SRV Blog: <http://blog.srvip.org/>
- Southern Ontario SRV Training Group: <http://www.srv-sotg.ca/>
- Visit Social Role Valorization on Facebook
  - International SRV Association Facebook Page:  
<https://www.facebook.com/groups/280067349420572/>
  - Social Role Valorization Facebook Page:  
<https://www.facebook.com/groups/8623212156/>
- This resource includes links to some of Dr. Wolfensberger’s workshops, including the mega workshop “The History of Human Services”:
  - Minnesota Council for Developmental Disabilities: <https://mn.gov/mnddc/>
  - A History of Human Services:  
<https://mn.gov/mnddc/wolfensberger/index.html>
- Legacy Website Honoring Dr. Wolfensberger: <https://www.wolfwolfensberger.com/>







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*Our mission is to create opportunities for growth and meaningful life choices so that all people can be valued, contributing members of their community.*

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