

# SRV in action

HOPE FOR A MORE  
SOCIAALLY JUST  
WORLD

WHAT MIGHT SRV  
SAY ABOUT ...  
'BIGOTRY'

WE CAN ALL HAVE A  
GOOD LIFE

## MY NEVER-ENDING JOURNEY TOWARDS EQUALITY

*by Kiah Woodall - Kiah is a Case Manager at Red Cross, having studied Criminology and Criminal Justice at Queensland University of Technology.*

*Kiah explores her past wounding experiences as a young Aboriginal person and shows that it is possible to achieve valued roles despite such woundings.*

Yamma. Yamma gara nginda.  
Hey - how ya goin?

To begin I would like to acknowledge the Traditional Custodians of the land on which I live, particularly the Turrbal and Jaggera peoples. I would also like to pay my respects to Elders who have passed on and to those with us today.

My name is Kiah, Kiah Danielle Fewquandie Woodall. I am a Case Manager in the Red Cross Early Years program and I'm also a volunteer youth facilitator.

I am of Aboriginal, South Sea Islander and European decent and I've recently learned I'm also Sri Lankan. My mob is the Kabi-Badtjala people. Traditional boundaries of the Kabi Kabi people extend from just

*Continued on page 4*

And also our regular features:

- *Helpful Articles*
- *From the Inbox*
- *My Favourite SRV Concept*

# CONTENTS

## *SRV in action*

<b>EDITORIAL</b>	<b>3</b>
<b>STORY: My Never-ending Journey Towards Equality</b>	<b>4</b>
<b>WHAT MIGHT SRV SAY ABOUT Bigotry</b>	<b>6</b>
<b>FROM THE INBOX - Colouring-in</b>	<b>7</b>
<b>MY FAVOURITE SRV CONCEPT - Roles</b>	<b>8</b>
<b>STORY: We Can All Have A Good Life</b>	<b>9</b>
<b>RESOURCE: How To Foster A Life Enriched By Community</b>	<b>10</b>
<b>NEWS: The Wolfensberger Collection</b>	<b>10</b>
<b>HELPFUL ARTICLE: From Cranky To Feisty ...</b>	<b>11</b>
<b>SRV CONTACTS: Australian &amp; New Zealand</b>	<b>12</b>
<b>SRV Definition</b>	<b>12</b>

## *SRV in action*

An initiative of Values in Action Association Inc. to assist people make the links between the theory of Social Role Valorisation and how it can be used in our work and our lives. We are assisted by our colleagues in local groups across New Zealand and Australia as well as the Australian and New Zealand SRV Group.

Issue 4: May 2016  
Editor: Greg Mackay  
Associate Editor: Kym Thomas

SRV IN ACTION IS PRINTED ON  
100% RECYCLED PAPER

Values in Action is a small unfunded Brisbane-based incorporated association which exists to promote greater awareness and understanding of Social Role Valorisation Theory and related concepts, to conduct relevant training events, to provide support and assistance of a personal, advisory and information nature to Association members involved in human service change efforts and to engage in cooperative activities with other organisations with similar aims and objectives.

[www.viaa.org.au](http://www.viaa.org.au)  
email: [viaainc@gmail.com](mailto:viaainc@gmail.com)

VALUES IN ACTION ACKNOWLEDGES THE TRADITIONAL CUSTODIANS OF THE LAND AND OUR GRATITUDE THAT WE SHARE THIS LAND TODAY, OUR SORROW FOR THE COSTS OF THAT SHARING, AND OUR HOPE THAT WE CAN MOVE TO A PLACE OF JUSTICE AND PARTNERSHIP TOGETHER.

**viaa**  
values in action association

# EDITORIAL

## HOPE FOR A MORE SOCIALLY JUST WORLD

by Greg Mackay

**Welcome to the 4th edition of *SRV in action*, a periodical to encourage the use of SRV to assist people get the good things of life.**

The academic, activist and sociologist, Dr. Fals Borda\*, said,

*'The study of society is not worth the trouble if it does not help its members to grasp the meaning of their lives and to move to action for progress, peace and prosperity for all.'*

Now that inspires me!

This author is reminding us of the importance of understanding societal trends if we truly wish to improve the lot of marginalised people. Professor Wolfensberger took this precise view, encouraging his students to recognise such trends.

With this statement, Dr Fals Borda is essentially calling us to pursue social justice. One very apt way of understanding the notion of social justice is to see it as devalued people getting the good things of life.

How then might we undertake this call? Principally we have to be hopeful. We must not lose sight of hope, especially when our senses are flooded with the many injustices in the world. In the Training Institute's 11-day event, Conceptual & Moral Foundations of Human Services with Special Perspectives on Contemporary Realities, held in Brisbane 1997, Dr Wolfensberger shared the following (emphasis added):

*'We are not hopeless people generally but we don't have false hopes in the things Modernism promotes. So therefore, we are pessimists about those things. But we are cheerful pessimists.'*

Many if not all of the mainstream media outlets bombard us with stories of downed passenger jets;

mass shootings, corporations that bully and harm; environmental degradation; whaling; the melting ice-caps; domestic violence; racial profiling and violence, even genocide; and many more.

However many things bring us hope: the United States has seen the two-time election of a black president, Canada's 'Idle No More' protests by indigenous populations, the Occupy Movements' efforts, the climate change marches in Australia, and the rallying of people in France after the 13 November 2015 attacks including a trend to welcome and join with Muslim people in solidarity.

We can also find hope when there is a growing number of people who have been highly devalued but who are now in valued roles. And we can find hope in our own efforts: *'Everything that is done in the world is done by hope'* - Martin Luther.

So in being hopeful we hope this edition and others will encourage readers to believe that they can make a difference in their own and in other people's lives. SRV proponents are in a strong position; SRV knowledge gives us an incredible ability to view the world, to understand trends in devaluation, and to know what is most likely to make a difference in people's lives, put simply: roles and relationships.

This will require us to not limit our thinking to what SRV says or what we might infer it says. It requires us to think, to learn from the way Dr Wolfensberger critically analysed the world and its trends. It requires us to move from the societal values that contribute to devaluation, like emphases on material things, beauty, individualism, and so on.

In other words we have to be hopeful while being brave enough to question and even dismantle power structures that are not helpful and are often harmful to marginalised people, indeed, to all of us.

\*Orlando Fals Borda (Barranquilla, 11 July 1925 - Bogotá, 12 August 2008) was a Colombian researcher and sociologist, one of the most important Latin American thinkers, and one of the founders of participatory action research.

# MY NEVER-ENDING JOURNEY TOWARDS EQUALITY

Continued from the front cover

by Kiah Woodall

North of Brisbane city, along the Eastern seaboard to Rainbow Beach, including the waters that surround these areas up to meet the neighbouring Badtjala mob.

Our way of education is story telling - so listen now as I share with you my experiences of being a member of a devalued group.

I guess for me it started as a bub, still in the womb while my mother in her school uniform on lunch break went for her pregnancy check up. Of course she was seen as yet another black and much-too-young mother.

Then it was my birth. As I mentioned, I'm also of European descent through my father. You can only imagine my grandparents' surprise when their son (my father) brought home a skinny black girl with long curly hair from an Aboriginal mother and Kanak Aboriginal father (my maternal grandparents).

## **This is when it really started - I was never taught about being Aboriginal and South Sea Islander.**

I've lived a white life. Why I was black I had no idea, but being so young I didn't think about it. To be honest, I wondered how all the other children got so white! My Murri Nanna has always told me I'm Indian, but my mother, uncle and grandfather have always said I'm Indigenous and South Sea. I remember being very young and on the trampoline, jumping up and down with my Uncle, yelling, '*I AM INDIGENOUS!*' I didn't even know what Indigenous meant!

During primary school I pretended and thought that I was Indian ... but a little inkling of my Aboriginal pride emerged all of a sudden when the Indigenous Liaison Officers came around giving lollies to the Aboriginal children - I was the first in line!

High school was when trouble began. All of a sudden I didn't fit into my group of friends, who were all white, but I didn't fit in with the black girls either. I was 'too flash'. This meant I was walking alone, not fitting anywhere. It meant that anytime 'Aboriginal' was mentioned in class, everyone looked at me. It meant on a day-to-day basis I was questioned about my place in the school. It was a private school - did the Government pay for me? I got a mobile phone - did the Government pay for that also? It was bullying: racial difference had set me apart so much that every other aspect of who I am was questioned. It meant I quit the main basketball team ... but then wasn't accepted by the other girls into

the All Blacks team - where did I fit? And why, all of a sudden, was I so different?

I remember I was sitting in Year 10 maths class, which was often when the racial slurs and jokes were being told, one after the other. I turned around and said, '*Can you please just stop?*'. The response was a room full of laughter as if that were a joke too! And then it got worse. An Indian girl, who was actually much darker in skin colour than what I was, asked everyone, '*How long did it take Kiah's mum to take a shit?*' This is when I turned in my seat to find out the answer and sure enough, it was as brutal as I had expected. '*Nine months; that's how black pieces of shit are made.*'

I lived up to the expectation they'd created; I threw a book at her. I was given detention.

Despite this, I was nominated as an Indigenous representative to go to World Youth Day to see the Pope. Then people's comments made me realise that of course I was only nominated and paid for because I was black! Over and over, and over again this happened - always.

It is seemingly little things that also hurt. For example walking to work over Kurilpa bridge this year coming from the cultural centre, I was stopped by a bunch of guys when one said to me '*I was about to say you're pretty ... until I saw your Aboriginal badge*'. This was the second time this had happened to me. For many Aboriginal people similar things happen all the time, everyday.

My bub brother, who is now seven, has been one of the biggest perpetrators of racism. He'd never admit he was black; he was 'light brown'. He was forever shaking his fist or poking his tongue at our First Peoples ... I asked him why and he said '*because they are bad*'. How can a six year-old already have that perception - especially when HE is black!?

Much the same though, Murri nan ... '*Kiah, you better not bring a black man home, you wanna get a white one with money*' or ... '*Why you going for Miss NAIDOC, that's shame?*'. I have an Aunty that is much the same. Why? It isn't because they choose to be racist. I asked her, I ask her all the time and her only response is '*Because that's what I know. It's how I was taught*'. These two beautiful women are examples of how devaluing of people leads to the devalued people believing the messages themselves.

Continued on page 5

*'The way to stop discrimination on the basis of race is to stop discriminating on the basis of race' - John Roberts*

# MY NEVER-ENDING JOURNEY TOWARDS EQUALITY

Continued from page 4

by Kiah Woodall

Just as my mother said to me a few nights ago, 'You have had to work 5 times harder to get basic rights that others are already given. You have been questioned, doubted and looked down on simply because you're black'. And it's things like these that are the real barrier to reconciliation, or in this instance, creating equal treatment for all people. Racism in particular is seen as a thing of the past. Racism was the White Australia Policy, Stolen Wages, Stolen Generation, Stolen Land, Massacres and Genocide - racism is gone today right? No, it isn't.

**The devalued role I have been forced into because of my heritage will always be a part of my life, each and every day - already placing me behind others before I even get a chance. As Chris Sarra [Aboriginal educator and Chairman of the Stronger Smarter Institute] said to me - 'If you're white, you're right. If you're brown, hang around. If you're black, step back'.**

I would like to share with you a quote from a non-Indigenous young man I have been working with throughout my youth work. Here is what Jacob said.

**'I also find that when I'm having a conversation with non-Indigenous peoples their opinion of Murris is generally negative and critical until they get to know one.'**

Jacob goes on to say, 'For example, some of my friends at school were slightly racist but when I introduced my [Murri] son to them and they realised there was no difference between them and him their opinion changed. It comes down to racial stigma in society which makes whites reluctant to be involved like we are, cause of what others think'.

Lastly I would like to thank Uncle Les Muckan - a man of great pride, a man who taught me what I know about being black today, where I came from, my cultural beliefs and also inspiration. I would also like to thank my Uncle 'Jab' Dion for his wisdom and mentoring, my family and my parents, Peter and Sharee Woodall, for

supporting me on this journey towards equality. And of course - all you mob for reading my words today because this, right here, is a start, not just my study or my work but being invited to speak of my experiences with you.

## EDITOR'S COMMENTS

*It is an honour to read Kiah's story, a story that takes us on a journey of rejection and other forms of wounding, wounding that resulted in experiences of incomplete identity, not fitting in, of being seen as other than human and of low expectations. Such experiences often defeat people, turning them into victims. Others learn and grow, finding new ways to exist. Kiah, despite these repeated woundings, has developed great resilience through acquiring and immersing herself in valued social roles, both functional and relational. She has taken up many exciting opportunities in work and study, in developing her relationships and in pursuing her identity.*

*The story of what happened in maths class (not to mention all the subtle examples prior to this) is one illustration of how Kiah was devalued and, at least in the context of the supposed joke, seen in the negative roles of non-human and even excrement.*

*In sociology and psychology, 'internalised oppression' refers to the manner in which an oppressed group comes to use against itself the methods of the oppressor. For example,*

***sometimes members of marginalised groups hold an oppressive view toward their own group, or start to believe in negative stereotypes of themselves.***

*We can see internalised oppression coming into play in the way Kiah's Murri nan (grandmother) said, 'Why you going for Miss NAIDOC, that's shame' and in telling her 'Kiah, you better not bring a black man home, you wanna get a white one with money'. However, Kiah's Murri nan may have well said this for another reason, that is, because she didn't want her daughter to endure the pain of racism and rejection, given how these woundings are constant and debilitating.*

***An extremely useful SRV theme is Interpersonal Identification, which we can see in Jacob's story.***

*This is when one person can see him or herself in another, or at least sees similarities and then views the person as being like him or herself. People who identify with others will generally want good things for others, want to be with others, communicate good things about the others, want to please the others, and possibly want to be like them. This tends to open doors to the good things of life and provides a safeguard for the person.*

# WHAT MIGHT SRV SAY ABOUT ... BIGOTRY

*This column is written by Fr Aloysius Mowe SJ and appeared in the Spring 2014 edition – Vol XV, No 3 - of Link by the Jesuit Refugee Service Australia: Confronting Bigotry (reproduced with permission) [www.jrs.org.au](http://www.jrs.org.au) and [www.jrs.org.au/wp-content/uploads/2014/10/JRS-LINK-Spring-2014.pdf](http://www.jrs.org.au/wp-content/uploads/2014/10/JRS-LINK-Spring-2014.pdf)*

**Introduction by the Editor** SRV has primarily been used in relation to people with disability and somewhat in relation to older people but rarely elsewhere. We encourage SRV practitioners to use SRV as a lens to understand the experiences of other devalued groups in society. This provides two-way benefits: people come to understand the issues for those other people while also improving their understanding of, and ability in applying, SRV.

There is a scene in Mira Nair's film adaptation of *The Reluctant Fundamentalist*, Mohsin Hamid's 2007 novel, where its protagonist, Changez Khan, returns with a colleague to New York from a business trip to Manila immediately after the [2001] attacks on the Twin Towers. At customs, Changez, a Pakistani national working in a Wall Street firm, is stopped by airport security and strip-searched, despite the protests of his white American colleague. This is the first in a series of humiliations and false arrests for Changez in the wake of 9/11, and this believer in the American Dream is transformed from being a poster-boy for Ivy League education and capitalism into a scapegoat for American fears about Muslims and terrorism.

These last few weeks I have been wondering what it feels like to be a Muslim, or to appear vaguely 'Middle Eastern' in Australia. At the more risible end of the spectrum, calls for the banning of the burqa, either because some politicians claim to find it 'confronting', or because it is seen as a possible disguise for women (or men – for who would know?) intent on terrorist acts in Parliament House, dominated the headlines and editorial pages for several days. What has been more concerning to me has been the way that social media has given a platform to people wishing to air, and in doing so, spread, their paranoia and fear about Muslims in the wake of the counter-terrorism raids in Sydney.

A random selection of Twitter feeds, for example, yield tweets ranging from the acerbically cynical ('So the peaceful Muslims were planning to behead a few Australians on Australian streets') to the violence-inciting ('Eradicate them! It's only a matter of time before these radical Muslims will behead an Australian!').

I found the following tweet particularly revealing: 'Muslims in Sydney claim they are being picked on. If you don't like it pack up your terrorist relatives and f— off out of Australia then'. Behind this exhortation is the assumption that Muslims somehow aren't quite Australian; that they are fundamentally aliens who have somewhere else they can move to, a place in the Middle East perhaps to which they owe their primary allegiance.

This kind of bigotry is more often than not rooted in sheer ignorance: no-one who has an Australian Muslim friend or work colleague could possibly think of their

being any less Australian than an Australian with a name like Christopher Tsiolkas, Marie Bashir, or Hieu Van Le.

The film actor and director Ben Affleck was recently on a talk show where another guest, a prominent neuroscientist, described Islam as 'the mother lode of bad ideas', and the host compared it to the Mafia. Affleck described this kind of talk as 'gross, racist, disgusting', and went on to say, 'How about the more than a billion people, who aren't fanatical, who don't punish women, who just want to go to school, have some sandwiches, pray five times a day, and don't do any of the things that you're saying all Muslims do? You're stereotyping. You're taking a few bad things and you're painting the whole religion with that same brush'.

Pity the country whose national politicians do not have a fraction of the intellectual integrity and moral courage of a Hollywood actor. The demonising of asylum seekers by politicians and the media in Australia isn't very different from the demonising of Muslims that is happening right now. I never thought I would say these words, but take Ben Affleck as your role model: stand up for the truth, and confront bigotry and ignorance wherever you find them. You might also like to follow JRS Australia on Twitter @JRS\_Aus where we will endeavour to inflame not bigotry, but compassion.

## From the Editor

*'I have been wondering what it feels like to be a Muslim.'* What a great start by the writer, really trying to stand in people's shoes and understand people's experiences. The story of Changez, a Pakistani national working in a Wall Street firm, stopped by airport security and strip-searched, despite the protests of his white American colleague, is illustrative. This helps us see people's wounds, appreciating what some people have lost, even when in valued roles! Changez experiences a loss of a sense of citizenship, itself critical to a sense of belonging. Not feeling like one belongs can be dire; leading to other losses of purpose, competence and personal value, altogether creating a huge sense of hopelessness. Thank heavens for personal resilience (see Raymond Lemay's extensive work on this).

The writer finishes by saying 'we will endeavour to inflame not bigotry, but compassion'. Unfortunately, compassion will only take us so far. What does SRV suggest as being likely to assist in this?

## FROM THE **INBOX**

2016/01/18 AndreaL@CommunityServices.com.au

Subject: COLOURING BOOKS FOR ADULTS

Hi Jane

Colouring books are becoming very popular for people with a valued status. Does that mean that it would be a valued activity for people with a devalued status, like people with disabilities and older people?

Thanks for any insights,

Andrea

2016/01/18 Jane Sherwin sherwinconsulting@gmail.com

Subject: COLOURING BOOKS FOR ADULTS

Hi there and thanks for the query. It's certainly topical. As you know, SRV is a thinking framework that helps us weigh up issues. So, what are the issues? I thought it might be interesting to start with some background about colouring books before we try to explore your question.

First of all, colouring books have historically been an activity for children. In a therapy environment, colouring has been used for improving eye-hand and fine motor coordination. It is true though that in more recent times, colouring has been adopted by adults for its apparent mind-calming qualities and as an opportunity for doing something creative with colour and shape. On the one hand the claims include that colouring helps with focus, yet (apparently) it also helps with being rebellious by using random colours and not staying within the lines.

In summary and from an SRV perspective, people believe that colouring is good for a range of competencies. I couldn't find any material about whether or not colouring in by adults helps others regard the person positively but anecdotally there are some who think that people who colour-in are a bit odd.

From your study of SRV, you might recall that the theory includes the importance of being conscious about the vulnerabilities of whichever individual and group we're concerned about. Also consider whether an activity, even if it is normative for people with a valued status, enhances or harms either how someone will be regarded or their skill capacities.

Therefore the path of your thinking could be:

- Consider whether the person or group you are concerned about is vulnerable to being seen as a 'child' (or in their 'second childhood' for older people) or as being 'mindless'.

- If not, such as for people who have lots of valued roles and lots of competencies, then the image issue might be less of an issue.

- If the person/group is vulnerable, then weigh up whether doing colouring-in, an activity that has features of a child's activity is going to add to the person's vulnerability. In other words, is the activity going to threaten how they are seen more than it will benefit them?

- If yes, then weigh up whether doing the activity is worthwhile. Is there a way of reducing the negative image of them colouring in? Is there another just as valuable, but less image damaging, activity people might enjoy?

In other words, SRV reminds us that colouring-in could be a culturally typical activity yet might not be helpful to a vulnerable person's image or competence. Yet again, SRV doesn't say 'yes' or 'no', but rather to weigh up the issues.

I haven't covered the issue of choice and people enjoying the activity here; that would be another column!

Hope that's helpful. Thanks again and warm wishes.

Warmly,  
Jane

*Jane Sherwin is an Accredited Teacher of SRV (Senior Trainer) based in Brisbane, Australia*

# MY FAVOURITE SRV CONCEPT - ROLES

by *Bridget Wickert*

*Bridget has worked in educational and larger service settings as a teacher's aide, direct support person and as a self-managed consultant as well as leading a small community development team. She is currently contracted through CRU to deliver values based training throughout Qld.*

*Her interest and deep desire to work with people with disability to achieve their goals comes from a strong sense of social justice, commitment to inclusive practice and a belief in seeing difference as uniqueness.*

*Bridget helps us understand that it is okay to start small and to grow the number and value of roles, using high expectations and time.*

## **Most people gather roles throughout their lives and they do so without thinking about this in any depth.**

However when we do give it some thought, we realize the extent and depth of our roles.

Mention the word 'roles' to most people and they are surprised that much of the activity of their daily lives happens within particular roles.

Having said that, not everyone is afforded opportunities to gain socially valued roles. Some people are devalued, they end up in roles that are not desirable, roles that are not socially valued, that are less than, outside or away from, typical, everyday living. If this seems unjust and not good enough we can take heart in the belief that valued roles lead to other valued roles. Therefore we can begin to look thoroughly and thoughtfully at what is and what could be.

Ten years ago I met John. John was 28, living with his parents and teenage siblings. John certainly held roles including those of son, grandson, brother, uncle and so on. But John's main role was that of client of a traditional service, attending group-based supports each week. John's main interest was in puzzles, which filled his every waking moment at home. I visited the family as they had shown interest in a new and innovative, one-person-at-a-time model of support.

There was absolutely no doubting the love the family held for John but there was a difference in expectations for John compared to expectations for his siblings. John's siblings held part-time jobs, attended Uni, planned on travelling and so on. We chatted at length about John's life so far and what may be possible for John in the future.

We began with John's roles at home.

I asked 'What jobs does John do around the house?' His mother, Nora, laughingly replied, 'Actually he does nothing to help; we do everything for him and around him'. I asked if it was possible to start small, to ask John to set the table each night, then once John was familiar with this routine he could clear the table after each meal. Nora replied 'Well yes, why not? John needs to help out, to contribute and to at least feel what it is like to help others'.

I didn't name possible roles, I didn't even mention the word roles, I just planted a seed and upon my return a few months later, Nora proudly stated that John was now setting the table, clearing the table and taking out the garbage. It appears that this shift in expectations led to the family exploring communication for John: John now had an iPad and John's dad was exploring all the different apps with John. The relational roles of both father and son were now deeply connected in a common interest and desire for John to be able to better communicate.

John's siblings were inquisitive about the iPad which led to John taking on the role of teacher and mentor. Now when Nora sought 'respite' she asked for it to be meaningful for and to John, she asked that it be linked to John's interests of horse rider, lawn bowler, local club member. Now Nora was questioning John's day centre supports, she was asking 'What is John learning each day, how is he connecting to his community?'.

John's story shows what can happen when we explore roles. Even small everyday roles we take for granted, and that actually might be mundane, can lead to feelings of worth and contribution. This is why 'roles' is my favorite SRV concept - valued roles lead to valued roles - begin with a small role and see it cascade.

*A consciousness of roles that cascade to other roles will be helpful - those that enable task participation and relationship participation - Jane Sherwin*

# WE CAN ALL HAVE A GOOD LIFE

by John Smout

*John Smout holds many valued roles such as board member, supervisor, speaker, and nominee for various awards. However, life has not always included valued roles and what they bring, as his article reveals.*

John was nominated individually for a local prestigious Excellence in Business award, as well as being nominated with fellow cooperative members for Best Dining Award in the Caboolture Excellence in Business Awards 2014. As part of the nomination process, John was asked several questions, one of which was ...

## **‘What does success mean to you (in business and personally), and how do you measure that success?’**

This was John’s response:

What does success mean to me - A good life ... where I am safe, have a home, a good valued job where I contribute to the community, and family and friends that I share love, good times and sad times, and my aspirations with.

To describe what success means to me, you need to know a little about my past.

In 1986 I finished my schooling at Caboolture Special School. When I left school, the most important thing for me was to have a job and be able to provide for myself – like any valued citizen. I applied for everything and anything – I knew that I could do the jobs I was applying for, however employers saw my disability first, and thought I wouldn’t be a good worker. So I took the next step and joined all the employment agencies. I did so many courses. I have TAFE qualifications in nearly everything!

However I was still unable to find employment. I started to get really sick, all the time. I was really depressed and struggled with everything. I couldn’t afford a home to live in and lost relationships due to my depression. In 1994 I was diagnosed with paranoid schizophrenia. Now I had another label, which made it even harder to secure any work.

I started spending more of my life in hospital then out.

When Lagoon Creek Café and Function Room opened for business I started as one of the hospitality workers. Very quickly my passion and dedication to my job and colleagues grew and was recognised. I then became a supervisor. I didn’t stop there. I wanted to be more involved with creating employment for other people as well. So I became a working member of the board of directors of the Caboolture Community Work Cooperative and am now also an ambassador for the business and do public speaking on behalf of the business.

Now I go to forums where I talk to other people about my life, how much having a good job has changed my life, and how they can do the same.

I also support working members of Lagoon Creek Café and Function Room if they ever need emotional support, guidance, or help to cover their work shifts or if they are unwell or unable to work because of their mental health condition.

Being a contributing member of the Caboolture community is one of my proudest achievements. Through having a valued job, I found not just employment but a valued role in the Caboolture community. Now I am a supervisor, a board member, an ambassador and public speaker. I can afford the home I want, I have a pet, I have many wonderful family and enduring friendships – that is a good life - that is success!

We can ALL have a good life.

*The good life is a process, not a state of being. It is a direction not a destination.*

*Carl Rogers*

# RESOURCE:

## 'How to foster a life enriched by community'

Thinking about how to foster a life enriched by community!

*What key dimensions need to be present in order to foster social inclusion?*

*How do we build a context to enable relationship to flourish?*

*How do we consciously plan for roles rather than endless activity?*

*How do we use roles to foster belonging?*

*What is the role of paid supporters in fostering inclusion?*

All these important questions are addressed in a periodical produced by Belonging Matters. Through a range of real stories and reflections authors look at 'how' to foster authentic inclusion that enables real belonging and connection for people with a disability.

Authors include Janet Klees (Toronto), Alex Snedden (Winner of the New Zealand Youth Attitude Award 2010), Bridget Snedden (New Zealand), Maggie Skinner (Gippsland) and Jane Sherwin (Queensland).

To purchase, go to: <http://www.belongingmatters.org> then to Shop then Periodicals, no.18. Cost is \$17.00 plus postage & handling.

'I enjoy going to church and being a Communion Minister and Alter Server ... I am a hard worker, a volunteer in the Foodbank and a role model. I am a flat mate, a karate club member, a Godfather to Pearl, a public speaker and a good friend' (Alex Snedden p.12).

'When people are never offered roles but their days are filled with endless, purposeless activities (going for a walk, having an outing, shopping twice a day, watching television, going for drives), then the identities of people do not develop and other citizens will not recognize their common features' (Janet Klees, p8).

## NEWS: THE WOLFENSBERGER COLLECTION

by Jane Sherwin

**Something to be added to the bucket list of all SRVers, whether you're new-comers, teachers, learners, experts, interested parties, critics, wonderers: the Wolfensberger Collection at the University of Nebraska, Omaha.**

I spent two excellent days there, marvelling that Dr Wolfensberger and his colleagues gathered a powerhouse of historical material, great ideas, and extensive examples - all still relevant today. Deepen what you already know, join dots that you might not know need to be joined, be surprised - I did and I was!

Contact [cameron.boettcher@unmc.edu](mailto:cameron.boettcher@unmc.edu) or go to <http://digitalcommons.unmc.edu/wolf>

From the site: *This collection of Dr. Wolf Wolfensberger's, the foremost developer and*

*proponent of Normalization and later, Social Role Valorization [and Citizen Advocacy], is housed at the University of Nebraska within the McGoogan Library of Medicine in Lincoln, NE. A vast quantity of original writings, scholarly artifacts, and resources on Social Role Valorization can be found there.*

*The Wolfensberger Collection presents a unique opportunity for continuing scholarly research and activities from one of the field's most influential thinkers – Dr. Wolf Wolfensberger. As we build a living, breathing resource for scholars and practitioners, our funding priorities include support for people as we inventory, archive and discover all of the treasures associated with the Collection and support for technology as we digitize Dr. Wolfensberger's life works.*

**NEWS! The next International SRV Conference will be held in May/June 2018 in Winnipeg, Canada.**

**Start thinking about your presentation!**

**Start saving!**

## HELPFUL ARTICLE

# From Cranky to Feisty: Difficult, Lonely Old Lady to Interesting, Engaged Elder

The SRV Journal published this article of Tom Doody's - the citation is: Doody, T. (2015). From cranky to feisty: Difficult, lonely old lady to interesting, engaged elder. The SRV Journal, 10(1), 27-29.

Check out the article here: [http://srvip.org/about\\_articles.php](http://srvip.org/about_articles.php)

Tom Doody has been personally & professionally involved with people who have disabilities for over 40 years. He was a long-term associate of Dr. Wolfensberger & continues to teach his ideas. Tom's other work revolves around relationship building & social integration. As a coordinator with North Quabbin Citizen Advocacy, Tom had the opportunity to recruit & introduce Penny & Ann, & continues to have the honor of providing background support to their relationship.

This is a great article: it is helpful for SRV thinking; it shows the power of roles and of relationships. And it is heart-touching.

A quote from Ann, the advocate, opens the article and indeed sets the scene for an interesting journey for Penny, for Tom and, importantly, for Ann as advocate:

*'Nate and Tom from North Quabbin Citizen Advocacy introduced me to Penny. We liked each other right away. Penny's an independent, feisty 90-year old with a reputation of being tough to deal with. I knew that trying to help her out would be a challenge, but it would also be good.'*

Tom takes the opportunity to tell the reader a little about Citizen Advocacy. Professor Wolfensberger founded Citizen Advocacy as a means of protecting marginalised people through committed relationships with well regarded citizens.

*Citizen Advocacy is the name given to the committed relationship between a suitable citizen who provides long-term advocacy to a person with a disability (referred to as a protégé – one who is protected) so that they are no longer entirely alone and unprotected given their relatively powerless circumstances (Citizen Advocacy Trust Australia).*

As the story unfolds we hear of Penny's narrow range of, quite unhelpful, mostly negative roles.

Over time we see how those roles were diminished, reframed or eliminated.

At the same time, various valued roles were broadened, reintroduced or created.

Valued roles are fundamental to getting the good things of life. However, Penny's life was still challenging - having Ann there as advocate made the difference.

Other changes, significant changes occur in the women's lives - it is not all plain sailing. During this time Ann's understanding of just who Penny is as a person changed. The advocacy role developed into a friendship as often happens.

Take the time to check out the article. You might even decide to contact a Citizen Advocacy program near you!

Greg Mackay

Subscribe to the journal here:  
[http://srvip.org/journal\\_general.php](http://srvip.org/journal_general.php)

*'Citizen Advocacy is a powerful and unique form of social justice - it works because it is based on positive, natural human responses to need and vulnerability.'*  
From: [www.citizenadvocacysa.com.au](http://www.citizenadvocacysa.com.au)

# AUSTRALIAN AND NEW ZEALAND SRV CONTACTS

*IF you would like to ask about this publication contact Values in Action Association Inc*

*IF you would like information on the purpose and membership of ANZSG contact ANZSG*

*IF you would like to find out about SRV matters in a particular state or in New Zealand contact local groups*

## New South Wales

### *Foundations Forum Inc.*

PO Box 502 EPPING 1710

Rhiannon Brodie

Ph: 0415 310 890

[foundationsforum@foundationsforum.info](mailto:foundationsforum@foundationsforum.info)

[www.foundationsforum.info](http://www.foundationsforum.info)

## Queensland

### *Values in Action Assoc. Inc.*

PO Box 1247

MILTON B.C. 4064

Ph: 0481 216 993

[viaainc@gmail.com](mailto:viaainc@gmail.com)

[www.viaa.org.au](http://www.viaa.org.au)

### *Community Resource Unit*

Suite 1/414 Upper Roma St

BRISBANE 4000

Ph: 61 7 3844 2211

[cru@cru.org.au](mailto:cru@cru.org.au)

[www.cru.org.au](http://www.cru.org.au)

## South Australia

### *Training and Evaluation For Change*

PO Box 1072

Kent Town, S A 5071

Mel Jackman

Ph: 0424 198 825

[meljackman@gmail.com](mailto:meljackman@gmail.com)

## Tasmania

### *Training and Education for Change Tas Inc*

Penny Fellowes

108 George Street

Dulcote TAS 7025

[mail@tecasmania.com.au](mailto:mail@tecasmania.com.au)

## Victoria

### *Annecto*

Estelle Fyffe

Ph: 0419 766 831

[estelle.fyffe@annecto.org.au](mailto:estelle.fyffe@annecto.org.au)

Ronda Held

Mob: 0450 785 437

[ronda.held@rondaheld.com.au](mailto:ronda.held@rondaheld.com.au)

## Western Australia

Bob Jackson

Ph: 0407 667 108

[bobjackson@include.com.au](mailto:bobjackson@include.com.au)

## New Zealand

### *Manawanui*

Margaret Boyes

Ph: 027 667 8817

[margaret.boyes@incharge.org.nz](mailto:margaret.boyes@incharge.org.nz)

## Australian & New Zealand SRV Group

[anz.srv@gmail.com](mailto:anz.srv@gmail.com)

## SRV DEFINITION

*The pursuit of the good things of life for a party (ie person, group, or class) by the application of empirical knowledge to the shaping of the current or potential social roles – primarily by means of enhancement of the parties' competencies & image – so that these roles are, as much as possible, positively valued in the eyes of the perceivers.*