

New Jersey
**Developmental
Disabilities
Council**

To: NADDC Planner's Conference Participants

Re: Materials from conference

Date: December 12, 1991

Colleen L. Fraser

Chairwoman

Serge Sobolevitch, Ph.D.

Vice-Chairman

Ethan B. Ellis

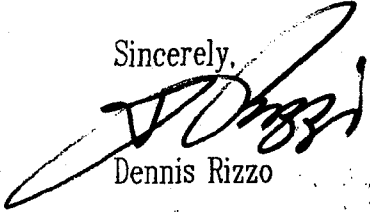
Executive Director

Enclosed please find reference materials from Michael Reif and a transcription of the John McKnight presentation. I hope the conference was enlightening and worthwhile. I hope that, for some anyway, it was also an enriching experience.

Though it was a lot of work, and I didn't get to see any of the presentations myself, I enjoyed it also. I would be willing to assist on the planning for next year's conference when a sponsor comes forward; I do have a few responses from participants as to topics and techniques.

Thank you for your patience, professionalism and participation.

Sincerely,



Dennis Rizzo

RECEIVED

JAN 02 1992

Developmental Disabilities Program

1
2
3
4
5
6 **DEVELOPMENTAL DISABILITIES COUNCIL**

7
8 **NADDC PLANNER'S CONFERENCE**
9
10
11

12 **AT: Claridge Casino Hotel**
13 **Atlantic City, New Jersey**

14 **September 12, 1991**
15

16
17 **SPEAKER: John McKnight, Center for Urban Affairs**
18 **Northwestern University, Evanston, Ill.**
19

20
21 **LEGAL TRANSCRIPTION SERVICE**
22 **34 Kenwood Terrace**
23 **Trenton, New Jersey 08610**

24 **(609) 585-4369**
25

1 MR. RIZZO: Anybody who can't see
2 the materials here, we apologize for the - - for the set
3 up. And we've tried to accommodate everyone in the back
4 and we hope you can see. And if you can't, you'll prob-
5 ably have to move a little bit so you can see. We've
6 about maxed this one out.

7 My name is Dennis Rizzo and I am
8 the planner for the state of New Jersey. You've probab-
9 ly seen my name on most of the stuff that goes out, and
10 now you can put a face with the name.

11 There's two people that also
12 worked on this - - this entire project without which it
13 would not have happened. 'Cause I was on vacation for
14 two weeks, up until about two days ago. Nancy Sample
15 who is our fiscal officer. And Brigitta Lilly (phone-
16 tic) who's out there doing registration. They did a
17 dynamite job. They pulled - - pulled most of the mate-
18 rials and everything together so that we had everything
19 where it needed to be when we needed it to be there.
20 And any of you who have done conferences or any major
21 meetings know that that's really the critical issue.

22 I've got a little bit of house-
23 keeping to do, and then we'll get into the meat of it.

24 Anyone who hasn't registered,
25 please do so at the desk on the way out so that we can

1 at least take care of any business that we need to do
2 with you. I think there's only a couple, three people
3 at this point that haven't.

4 The Hospitality Suite, which is
5 located on the eighth floor, rooms 8, 10 and 11 is
6 available from four to ten tonight and tomorrow night
7 and Saturday night. Today's Thursday, right, yeah.
8 That's available to any of the conference attendees who
9 need a place to meet, a place to sit and discuss with
10 your colleagues anything. We've got some displays set
11 up there from some vendors that we've worked with on
12 various projects in New Jersey. And you're welcome to
13 take information from those. You're welcome to leave
14 any information that you may have brought from your own
15 state for others to pick up.

16 And, again, that's rooms 8, 10 and
17 11 upstairs. Essentially, those of you who came in last
18 night, that's - - that's where you went up for registra-
19 tion.

20 The Cape May trip that we had
21 announced has been cancelled. Principally - - the
22 principal reason was not lack of interest, but rather
23 that, embarrassing to say for us, we could not get a bus
24 with a lift. We're - - we've put that on our list now
25 to work on in New Jersey. There are some people who are

1 interested in still going. And what we will do is,
2 there will be a list out front where we might be able to
3 pull together a smaller trip sometime tomorrow after-
4 noon. So if you are interested and you're - that was
5 one of the highlights of why you came to New Jersey -
6 (indiscernible - laughter) - and you're not gonna spend
7 the rest of the three days down stairs or next door,
8 then - - then sign up for that. And we'll see what we
9 can put together for you.

10 Also, sign up sheets are out there
11 for show tickets. We have some minor discounts for show
12 tickets here at the hotel for the two things, Speakeasy
13 and something else that they're running here for Thurs-
14 day night, tonight and for - - for Saturday night. Fri-
15 day are blocked out for whatever reason. So if you want
16 to go to a show here they have, I think, eight and ten -
17 - eight o'clock and ten o'clock shows. And we can get
18 some discount off of those for you.

19 And that's the housekeeping.

20 Anything else that you need, I'd
21 like to just point out a couple of people here, if
22 they're here. They've all deserted me. Myself, of
23 course. If you need anything you can come to me, you
24 can contact Nancy Sample or Brigitta Lilly or Michael
25 Campbell Drexler - - there he is, behind - - hiding

1 behind the bush. Okay. Any one of us can track down the
2 necessary people at the hotel or whatever to take care
3 of what you need.

4 Finally, getting down to business
5 and ending this entire process, I'd like to introduce
6 our - - our new Executive Director, Ethan Ellis and let
7 him - (indiscernible - applause).

8 MR. ELLIS: Thank you, Dennis.

9 My function here is to welcome you
10 to the land of losing money. Or in the land of dreams.
11 Which ever you want to see it as. I prefer to see it as
12 the land of dreams where we can take a brief holiday
13 from what we do every day and let out imaginations run
14 wild. Let our minds surround ideas that have been
15 strangers to us for a while. And as we take our planes
16 and trains and busses back to where we came from, drag
17 some of that dreaming back into reality with us. And
18 that's what we're here to do today.

19 We have today, into the next
20 several days, I think, gotten together some folks who
21 are on the edge of dreaming and thinking in our busi-
22 ness. As the director of the Council at a - (indiscern-
23 ible) - I want a busman's holiday. I had the pleasure
24 of enjoying that thinking, dreaming process and I'm
25 gonna do that.

Without further ado, I do want to welcome you to Atlantic City. And I'd like to introduce you to Robbie Davis who will advance our program a little further. Robbie is the planner from, I believe, Texas and she is here working with us to organize the next part of the program. And I'll ask her to come up and take this mic and I'll go back to dreaming.

Thank you.

MS. DAVIS: Thank you, Ethan.

Thank you state of New Jersey for hosting this meeting. We're all happy to be here.

Also, I wanted to say it's great to see all of you out there. A lot of people I know from years past, a lot of new faces. And it's always exciting to get together for the annual meeting of our non-organization of planners. It's nice not to have - - to have a group that doesn't have dues, that doesn't have all kinds of the trappings of a formal organization but one that you really forward to seeing.

I have a nice short assignment here. And that's to introduce John McKnight, our keynote speaker. And I just want to say a few words.

We've been trying to send out information over the summer about John and some of the things that he's done and try to interest you in our

1 agenda.

2 John McKnight is the Director of
3 Community Studies at the Center for Urban Affairs and
4 Policy Research at Northwestern University in Chicago.
5 What does that mean? I think it means that he's a
6 rabble-rouser, a community organizer and someone who has
7 spent many years becoming an expert on what is commun-
8 ity. He has devoted his life to figuring out how com-
9 munities work and how people can become involved in
10 their own communities.

11 He will emphatically tell you that
12 he is not an expert on disability, he is not an expert
13 on service delivery systems. So we won't have any talk
14 about Medicaid reform, we will not hear about state bud-
15 gets, we will not hear a lot about the things that we
16 live with each day at our Councils.

17 One thing that John is known for,
18 though, in our field is that he is a national leader in
19 promoting inclusion of people with developmental dis-
20 abilities into their communities.

21 We have an opportunity here to - -
22 John is going to be with us for a few sessions today.
23 One, he'll have a keynote address. He'll be telling us
24 about some major experiments that have been going on in
25 Chicago and in Canada. And he has a slide show. I

1 haven't seen it. Look forward to that.

2 Also, later today there will be
3 some cracker barrel sessions. And this will be your
4 opportunity to share and to just get some dialogue going
5 and to learn and to share what you're doing. He's very
6 interested to know what the Councils are doing in the
7 area of inclusion. So he wants to hear about the bar-
8 riers that you're facing and getting started, and to
9 help you foster your vision of community in your local
10 state. Which is big for all of us.

11 So he has some slides he wants to
12 share with us. You might need to, you know, come a
13 little closer. The room set up fosters inclusion.

14 So, without further ado, I want to
15 introduce and welcome John McKnight.

16 MR. MCKNIGHT: You know it really
17 is not gonna be effective for you people who are sitting
18 here to sit there. I don't know - - they must have had
19 to hunt to find this room.

20 But I really want to encourage you
21 to move your chairs over here or there. And the people
22 down there, you won't be able to see, either, I don't
23 think. I think it is very important for you to have
24 access to this screen.

25 I want to let people to have the

1 time to try to find a space over there by the door, in
2 here, in front of those people over there.

3 (Pause.)

4 I can see I'm not gonna be able to
5 use the podium, either. There are a couple more seats
6 here for somebody. Everybody all right?

7 Well, I'm very pleased to be here.
8 Especially, when I was asked to join you, frankly, I de-
9 cided I would do that because you are planners. And I,
10 in my own mind at least, you strike me in terms of what-
11 ever we have to contribute from our research, as the
12 people that - - that we need to be communicating with.

13 Because I wanna try to lead you to
14 conceptualize the nature of your constituency in a way
15 that, as best I can tell, does not often happen. And I
16 hope by the end of this morning, or this afternoon, I
17 will have lead you to consider the possibility that many
18 of your goals are not achieved because of the limited
19 constituency that you deal with. And that many of the
20 goals that you call highest will never be achieved if
21 you don't add to, in new ways, the constituencies that
22 you understand as being yours. So let me say that's the
23 - (indiscernible - voice drops).

24 I want - - I come from a center
25 where for 21 years we have been focused on an unusual

1 question. (Indiscernible - voice drops) - I now realize
2 that you won't find any other center in the United
3 States that has this focus. It's a center that is
4 focused on trying to understand the answer to the ques-
5 tion, how do communities solve problems?

6 Now, the reason that that's unique
7 is that every other research center I know assumes the
8 reverse premise that communities are the places that
9 create problems. And the professionals are the people
10 who solve them. It's a kind of funny concept that com-
11 munities are cauldrons of problem making. And profes-
12 sionals and experts are the people that correct this
13 constant problem.

14 So our emphasis has been, how do
15 communities solve problems? 'Cause if you could count
16 up individual and collective problems of society, you
17 would probably find that about 95 percent of them are
18 solved by communities and five percent of them are
19 solved by others. But we understand very little how
20 communities solve problems. And we have infinite de-
21 tails about how to solve the problem if you're a thera-
22 peutic expert.

23 Now, I suspect one reason there
24 aren't many places that do research about community
25 problem solving is because you can't be an expert about

1 it. If I came here to talk with you about atomic
2 physics, I would be an expert, right? Because I would
3 know something that nobody else here, I suspect, really
4 knows about.


5 But the problem I have here is
6 that I am posed here as a presumed expert among people
7 who all know what I know. Is there anybody here who
8 does not know about community? You can't not know about
9 community, unless you are living in some glass box some-
10 place you are, in fact, a person with every day experi-
11 ence about community.

12 So I am here in a difficult posi-
13 tion, from my perspective. Because I can't tell you
14 anything that you don't already know.

15 There was another person who had
16 my problem. This - - I learned about this person when I
17 read a soupy story a while back. Do you know soupy
18 stories? I had not known about them. They're wonder-
19 ful. If you ever get a chance in a library, if you can
20 find a book of soupy stories. Soupy are a Muslim sect.
21 And a great deal of the wisdom of that faith is embonded
22 in these stories. And one of the things that's unusual
23 about these stories is that the moral of the story is at
24 the beginning rather than at the end.

25 And the soupy story that I am

1 taken by is one in which this is the moral. You will
2 only learn what you already know. You will only learn
3 what you already know.

4  The story is this. There was a
5 village, little village, out in the middle east, I
6 imagine in might be in the desert. (Soupy) Village - (in-
7 discernible - voice drops). And the people in the
8 village heard that there was a very wise person in the
9 next village. And so they talked over the possibility
10 of inviting that person their cottage, and decided they
11 would do it. And they invited her to come.

12 When she got there, she stood in
13 the middle of the village square to begin to speak. And
14 she said, do you know what I'm going to tell you? And
15 all the people in the village said no. And she said,
16 well, you will only learn what you already know. And if
17 you don't know what I'm going to tell, you won't learn a
18 thing. And I can't waste my time with you, and she
19 left.

20 Stunned by this, hard to under-
21 stand. And they thought about this for a long time.
22 And, finally, ah, they understood. And they invited her
23 back. And she began again, do you know what I'm going
24 to tell you? And they all said, yes. And she said
25 then, obviously, there's no reason for me to speak. And

1 she left.

2 And they - (indiscernible - voice
3 drops). The thought about it more. And, finally, they
4 invited her back again. And she began again, do you
5 know what I'm gonna tell you? And they had really
6 worked this through. and they were in the village square.
7 And so all the people on this side of the square said
8 yes. At the same time that all of the people on this
9 side of the square said no. So she had this chorus of
10 yesses and no's. And she said, well, then will the peo-
11 ple on this side of the square tell the people on the
12 other side - (indiscernible - laughter). And she left
13 and she never came back.

14 That night there was an old lady
15 who had a dream. And she came to the square the next
16 morning and she said, I know what she has taught us.
17 She has taught us that anything that has to do with
18 significant wisdom is always in community and never an
19 expert. And she let us find it and understand that
20 those of us who know should share that with those of us
21 who don't.

22 So, I'm like her. I can't tell
23 you anything that you don't already know. But my ex-
24 perience is that there is a barrier between what you
25 know and you consciousness of that knowledge. And the

*and the service
provide you
work for*

14

1 barrier is your profession So, I want you to take off
2 your professional hat and I want you to be - (indiscern-
3 ible - voice drops). I want you to think about your
4 life and what it means to you in the community. Because
5 when we're thinking about inclusion being in a community
6 I have found that there is a threshold question. And
7 the threshold question is, where is that? Where is
8 that? I'm talking about the inclusive community. But
9 where is it? Where is the community? If I knew where
10 it was then I could be inclusive.

11 And if we had a lot of time, I
12 would ask each of you to give me two or three words that
13 best summarized where you think that is. And I would
14 want you to think, why aren't people about whom we're
15 concerned - (indiscernible - voice drops). But do you
16 understand the question has to be approached. Where is
17 that?

18 And I find that most people who
19 think with their professional hats on have a terrible
20 time thinking about where that is. But if you will take
21 your professional hat off and think about - (indiscerni-
22 ble - voice drops), you will be able to know what you
23 already know.

24 So let me - - I am going to try to
25 make sure that I don't tell you a thing this morning

1 that you don't already know. But what I want to do is
2 bring into your consciousness what being a planner may
3 obscure.

4 Let me start by reminding you not
5 of what is the community but of what is not. Why would
6 I do that? There's a sociology department at Northwes-
7 tern University. If you would get the 21 faculty
8 members of the sociology department together in a room
9 and say, I am here to find out from you what is the
10 community. You would never leave the room. You would
11 find they had no standard definition of the answer to
12 that question. So we are not going to be able to turn
13 to the social sciences and get any kind of, I think,
14 lucid direction.

15 Therefore, in some measure, any
16 answer to the question, what is the community, tends to
17 be arbitrary. Tends to be a - (indiscernible - voice
18 drops) - crawling out of ones experiences. And that's
19 why I'm asking you to look at that space in your life.

20 On the other hand, there are some
21 things that you could get a group of sociologists to
22 agree aren't in the community, even though you couldn't
23 get them to agree what was, you could get them to agree
24 to what it isn't. And I want to start, therefore, to
25 clarify one or two things that you know about what isn't

1 the community because it will help us if we explore the
2 possibility of understanding.

3 There is, fortunately, it has
4 developed only in the last 60 years - - you know,
5 there's an international sign. There are a lot of
6 international signs now. There's one that looks like
7 this. And that's a sign, a circle with a diagonal line
8 through it that means don't, right? With something
9 behind as don't, don't smoke, don't park. There is an
10 international sign that has been developed that has as
11 its purpose to say to us, this is not the community.
12 You are not in the community.

13 It's like I noticed when we drove
14 into Atlantic City there's a sign saying Atlantic City.
15 It announces you are entering this - - this place.
16 There's a sign that says, this place is not a community,
17 this international sign. This, above all, is not a com-
18 munity. So wherever you are, if on a wall or in a file
19 this exists, you know you aren't there.

20 And any time you see something
21 like this that - - that associates the word community
22 with it, you know you are seeing a purple cow. When you
23 hear something called a community service is provided,
24 ~~you can't do it. It ain't one of those things. Cows~~
25 don't come purple and these things don't come community.

1 They don't produce them, they aren't - (indiscernible -
2 voice drops).

3 I start here because a lot of peo-
4 ple who are professionals in the human service world are
5 the only people I know who are confused about this fact.
6 They keep saying that stuff this thing does is community
7 something. But I want to go on to remind you why that's
8 not possible. (Indiscernible.) And why getting clear
9 about the facts that this thing can never produce any-
10 thing called community is necessary if you're going to
11 be able to facilitate people being - (indiscernible -
12 voice drops).

13 Incidentally, I first learned this
14 when eight, nine years ago I was taken in a New Hamp-
15 shire colony to a place with some considerable pride, a
16 little colony - - as I said, it wasn't until eight or
17 nine years ago I knew there was a field called Develop-
18 mental Disabilities. Because our center is not focused
19 on professionals, it's focused on communities. But I
20 was in New Hampshire and these people wanted to take me
21 to a place called a community residence. I had not
22 sought to go there, but they were - - they wanted me to
23 go to this place.

24 And we went to this little town,
25 little - - prefect little New England town, and idyllic.

1 We drove down a perfect, idyllic little street to a per-
2 fectly average house on that street. And they took me
3 in to this place called a community residence. And in
4 there were six middle aged men. And we engaged in some
5 discussion with these six men. And after an hour, I
6 realized that these six men have all been at least ten
7 years in this little house, on this perfectly normal
8 street, in this perfectly normal town in New Hampshire.

9 And after talking with them for an
10 hour, I learned that somehow that after ten years, these
11 folks had no relationships with anybody who wasn't paid.
12 As we left, I said to the people, why do you call this a
13 community residence? These people don't have any com-
14 munity. Community is about relationships. Relation-
15 ships. They have none.

16 And that's when I first learned
17 that was probably important for us to start by saying
18 this - (indiscernible - voice drops). It may misuse the
19 words. (Indiscernible - cannot be heard.)

20 Incidentally, I have since thought
21 if you took a random sample - - if we could go down to
22 the slot machines here at this place, and pick the first
23 ten people who are - (indiscernible - voice drops) - and
24 bring them into this room. And we said to them, look,
25 we have six middle aged men who are in some ways excep-

1 tional of some kind of a norm. And we want to give you
2 ten people the responsibility for these six men. And we
3 want you to go to some little town and find a house on
4 an average street. And we want you to put those six men
5 there. And we want ten of you to be with those men for
6 ten years. And your task is to make sure that they have
7 no relationships with any - (indiscernible - laughter).

8 At the end of ten years, those ten
9 people whom we got from society would say, you can't do
10 that. That is an impossible thing to do. And I remind
11 you of that, which you know, that in fact there has to
12 be a plan. Something has been constructed with inten-
13 tionality that would allow six middle aged men to be in
14 a neighborhood and have no relationships. That is an
15 absolute wild aberration that I now understand is a
16 rule.

17 So it must be that it is because
18 something like this is the maker of this impossible
19 situation. You see, I believe the explanation or the
20 isolation or the isolation in a neighborhood is that the
21 maker of the activity is one thing. Because this isn't
22 about - (indiscernible - voice drops). You don't go to
23 a blacksmith and say, would you make me a dress. You
24 don't go to one of these and say, would you make a com-
25 munity.

1 Now, let's turn to the positive
2 side of this. Because it's important, as well, to ask
3 what is this called?, for you as planner to conceptual-
4 ize this. So what is this if it isn't community? Why
5 is - (indiscernible - voice drops)? What does it do?

6 You know, I think that most every-
7 one would agree that this is a form of organizing peo-
8 ple. And you could say it's a tool, it's a social tool
9 to get some things done. Now, what is the nature of
10 this tool and what is it for? What is it used for to
11 get what done?

12 Incidentally, I want - - if you
13 went to the sociology department and said, how many ways
14 are there that people organize themselves to get things
15 done? They would say, there are an infinite number of
16 ways. You could say, well, do you think there are a
17 hundred million different ways. And they'd say infinite
18 so absolutely, there are a hundred million different
19 ways. They'd say yes, plus. And you say, would you
20 tell me about this one? They would say, this is one of
21 a hundred million ways to organize people to get things
22 done. It's a very limited special tool.

23 It happens to be one that modern
24 western societies are addicted to. It's as though we
25 had a great garden of human organizations, but we in-

1
2
3
4
5
6
7
8
9
0
1
2
3
4
5
6
7
8
9
0
1
2
3
4
5

U

21
22
23
24
25

1 automobile. A Lexus automobile is the effort of a few
2 people who get an idea in their minds to have ten thou-
3 sand people make that idea come real. And they don't
4 want each of those ten thousand people put any different
5 ideas into their minds about a Lexus automobile looks
6 like, right? So if you want to have five hundred thou-
7 sand Lexus automobiles, you want to have something like
8 this.

9 So, if you want a system of con-
10 trol, this is good. And the second thing it's good for
11 is what it was first developed for. And that is to pro-
12 duce things. It's good to produce things if what you
13 want is a lot of the same thing. That's conceptually
14 what this is about.

15 That is, if what I want is to con-
16 trol a lot of people so my vision of an automobile will
17 come out over and over and over again. Standardized,
18 uniform, mass produced lots of the same standardized -
19 (indiscernible - voice drops). So it is a system that
20 can produce things. And we are interested in the fact
21 that it can produce, we think, something called a ser-
22 vice.

23 But by its structure, it will pro-
24 duce effectively only lots of a standardized, uniform
25 thing. And that's why you find in these things, which I

1 am gonna call a system. Why you find in systems so many
2 frustrated people who are trying to get one of these
3 things to produce something called individualized ser-
4 vice plans. That's like saying I have your hammer. And
5 what I want to do with it is cut this table in half. I
6 have here a system of a control. And what I want to do
7 with it is produce individualized services. You have
8 the wrong tool for this.

9 I can get this table apart with a
10 hammer. But I am going to be terribly frustrated with
11 the process of doing it as the worker. And when you get
12 my product, you are going to be terribly frustrated with
13 its quality. And that's why the individualization prob-
14 lem is so chronically there and outputs so uniformly -
15 (indiscernible - voice drops).

16 I hope you're getting clear with
17 me about the idea of a form of social organization as a
18 tool. Am I critical of a hammer because I say it is an
19 inappropriate tool to divide this table in half? No. I
20 am saying that a hammer is a tool that has certain kinds
21 of capacities that serve certain kinds of problems.
22 That's all. And this way of organizing people will
23 never be anything but a hammer in doing something in-
24 dividualized. It isn't - (indiscernible - voice drops).

25 Now the third thing that this way

1 of organizing people will do is that it will produce a
2 new class of people. And they are called clients. No,
3 you understand, we want to have a lot of the same thing.
4 Then we know we must have a system of control. But why
5 the hell are we doing it if we don't have a user? So
6 conceptually, as planners, I think it's critical that we
7 recognize that this structure is about those three ele-
8 ments. And this could be called consumer. It used to
9 be consumer meant of products called goods and client
10 products called services.

11 Incidentally, client is the cor-
12 rect word because it's Greek root is - - the Greek root
13 from which the word client comes is to obey. Client
14 comes from the Greek word to obey. One who obeys. So
15 we'll put that person in our picture here, client.

16 Now, when I went to the little New
17 Hampshire town, it becomes clear what I was seeing,
18 doesn't it? I was seeing this. And so it have been no
19 mystery to me that a person who was in a system of con-
20 trol that was about producing a lot of the same thing,
21 and had as his necessary user/clients that they wouldn't
22 - (indiscernible - voice drops). So this is the first
23 understanding, it seems to me, to be conceptually impor-
24 tant to even to think about the question of community.
25 What is this and why isn't it a community?

1 If I may, I was gonna stand here
2 but I didn't - - put my notes over here.

3 I want, then, to contrast with
4 this way of organizing people. A way of thinking about
5 the form of organization of people that might be called
6 the community. And let me start here by reminding you
7 of what I said before, and I'll say it again. And that
8 is, each of you have your idea of a community. So each
9 of you now could say, well, I understand this isn't a
10 community but let me tell you what it is. And if we
11 went around the room and there are 80 people here, we
12 would have 80 different definitions.

13 So I want to describe to you one
14 definition, what is the community that grows out of the
15 work at our center. And I would only argue that it's -
16 - it's the reason its worth my sharing it with you is,
17 number one, you know it. But you don't have to think
18 about it, through the lens of a profession. You know
19 it. And, secondly, I think you'll find it very useful.
20 But it is not the only definition.

21 So let me remind you of what I
22 think is perhaps one of the most useful ideas about the
23 community. And to remind you of that, I have to take
24 you back to something I think you know. Do you remember
25 that French Count who is 1831 - (indiscernible - voice

1 drops). He was a - - he was a young man. He was 28
2 years of age. His father was Count. He was a Countee.
3 He wanted to take a trip to the United States. And so
4 he said to his father, would you pay my way? And his
5 father said, no. You're just gonna be a tourist. It's
6 unworthy of a Count. You have to have some project,
7 some reason to go.

8 So he went back and talked to peo-
9 ple and thought about this. And he went back to his
10 father and said, I'll tell you what. I want to go to
11 the United States because I want to do a study. Now, I
12 know we're doing something important. We're gonna do a
13 study.

14 And he said, in the United States
15 they have created an unknown - - an institution hereto-
16 fore unknown, unique to the United States. It's an im-
17 portant, wonderful, new institution and I want to study
18 it, make a report back and you as a leader in here in
19 France then can take that information and propagate this
20 institution in France. And his father says, that sounds
21 worthy. What is it?

22 And he says, it's hard to explain
23 it but it's called a penitentiary. He says, yes, it's
24 this religious group called the Quakers, the Friends
25 have thought up this idea of how people who sin against

1 society can be put in a place where they can be peni-
2 tent. That's why it's called a penitentiary. And so he
3 came.

4 Incidentally, I want to tell you
5 this - - it may seem a little off the point, but I tell
6 you this because penitentiaries were created by people
7 whose sole intention was to do good for another. The
8 Quakers. And it is the best proof of all that the in-
9 tention to do good isn't worth a pen. The architecture
10 of penitentiary was created by the Quaker. Specifically
11 - (indiscernible - voice drops).

12 Well, his father gave him the
13 money, he came to the United States and he forgot all
14 about the penitentiaries and took a tour. And he came
15 through lower New England and upper New York State and
16 through the mid west. And he got to what was then called
17 the frontier, which was Green Bay, Wisconsin. It was as
18 far as he could go safely. The conquest of Europe had
19 gone that far, right, over the - (indiscernible - voice
20 drops).

21 Then he went down to - (indiscern-
22 ible - voice drops). And he got to the south and he
23 came back across the south and went up the east coast.
24 Might have come through Atlantic City, I don't for sure.
25 Went back to New York.

1 The trip took about three quarters
2 of a year. And he kept a diary all the way. He got on
3 a boat and went back France. And he never came to the
4 United States again. And spent his 29th year going over
5 his notes and writing a book. That is without question,
6 to this day, the greatest book that has ever been
7 written about the United States of America. And the
8 book is called Democracy in America. And the Count's
9 name, you all know, is Alexis de Tocqueville.

10 Now, you know, you're all going
11 back where you're going. And I'm going back where I'm
12 going. And I don't know whether you'll remember any-
13 thing I said here. But when you go back, as planners, I
14 would want, more than anything else, to have you go to
15 the library and take out Democracy in America and read
16 it again. You will have no better guide to an under-
17 standing of the American community than that book. I
18 would say it should be basic to any planner's training.

19 But let me remind you of one thing
20 that he said that I think is a key we can work with, and
21 it's this. The book - - he's a European, he's coming to
22 the United States. And he's looking mostly at how peo-
23 ple who were born in Europe were doing things here in
24 the United States. So he expected it to be very famil-
25 iar. He knows England, he knows France, he knows Ger-

1 many and he expects he's gonna see people who were born
2 in those countries here creating new communities. But
3 he expects them to be similar.

4 And so the book is an amazed book.
5 Because he finds that something has happened to these
6 people when they crossed the Atlantic Ocean. They have
7 changed. And he's describing what's different here.
8 And he says there are three things that are really dif-
9 ferent.

10 One is, he says, unlike Europe are
11 new modern democracies. The elected officials are abso-
12 lutely mediocre and third rate. He's amazed by how bad
13 our elected officials are.

14 And the second thing is, he says
15 they have become crass materialists. And he literally
16 says, for a price they would sell their grandmother.
17 Which they never would have done in Europe.

18 And in spite of these two nega-
19 tives, he comes to the third thing he observes which is
20 the great glory. And book is mostly about the third.

21 And he says, I have been to every
22 community by scale. Big cities, the neighborhoods,
23 small towns, medium sized cities, the frontier, the
24 rural areas. And there is going on in these communities
25 in the United States something that has never gone on in

1 Europe. These Europeans are doing something they never
2 did before. And he said what it is, is they are coming
3 together in little groups on their own, self assigned,
4 they decide to come together. Nobody appoints them.
5 They have no external authority. They come together on
6 their own. These common people. And he says they do
7 three things in these little groups.

8 The first is, they come together
9 and they believe that they have the power to decide what
10 is a problem. He says in Europe who knows what is a
11 problem is a professional. There these audacious common
12 people think they know what is a problem.

13 The second thing he says they - -
14 they do is even more audacious. They will decide how to
15 solve the problem. He says, if there's anything we
16 ought to know experts are for it is to know how to solve
17 a problem. He says, these people think they know that.

18 And, thirdly, he says, in the
19 majority of cases they will not only decide they know
20 what the problem is and that they know how to solve it,
21 but they, themselves, will go about doing the solving.

22 And, he said, this is the unique
23 characteristic of American communities, these groups.

24 And he gave these groups the name that we use. It's a
25 French word that is inappropriate, incidentally. You

1 know it's French root, but it's association.

2 Now, what is an association in de
3 Tocqueville's mind? An association - - you know, if I
4 said to you, I have a flock. I have a flock of what?
5 It is the plural of what individual? You would say
6 birds. If I said I have a bouquet, a bouquet of what?
7 And you would say flowers. I have an association, it's
8 a collective word for what?

9 UNIDENTIFIED VOICE: People.

10 MR. McKNIGHT: No. People's too
11 general.

12 An association is a block of what?

13 UNIDENTIFIED VOICE: Individuals.

14 MR. McKNIGHT: Citizens. Citizens.
15 Why citizens rather than people or individuals? Because
16 a citizen is a political word associated with the ques-
17 tion of power. And he sees these groups that make the
18 core of the American community as powerful creative en-
19 tities. These associations. So an association is a
20 collection of citizens who take these three powers.

21 And then he goes on and he says
22 something else, that when I first read it, I thought it
23 was the most profound thing I had ever heard. And I
24 think it still is. And it is this.

25 Why did he call the Democracy in

1 America? See, he came from France, they had had their
2 revolution by then. So it was - - it was a democracy.
3 He knew England well. It was a democracy. Why, then,
4 did he write about Democracy in America? Because he
5 said, in America the democracy is different than it is
6 in France and England.

7 Why is it different? He said,
8 because in France and England, all we associate with
9 democracy is voting. And, he says, voting is a very
10 limited power. Voting is the power to give your power
11 away. Do you understand that? You are never empowered
12 by voting. You are trusting your power to somebody
13 else. And about 49 percent of the people who vote
14 aren't gonna have their power represented, usually.

15 How many times when you look at
16 your Senator is that Senator exercising your power the
17 way you wanted it exercised? You see?

18 So he said, nah, democracy isn't
19 really powerful in voting, it is powerful if you have a
20 tool to make power. A tool to take power. And that's
21 what these associations are. Citizens, not just voting,
22 but coming together and deciding there, where they are,
23 in their community, we have the power. To say, this is
24 a problem and we know how to solve it. And we're going
25 to solve it. You see?

1 So he said, they have made demo-
2 cratic power that is in infinite magnitude over these
3 weak democracies for people just voting. But the power
4 to deal with problems and decide that they are, are in
5 the hands of experts and professionals.

6 So, I would like to propose to you
7 that we think about the community as the social space
8 where associations do their work. And that it is within
9 the boundaries of that space that the power of community
10 resides. And that the community is associations of cit-
11 izens is for purposes of thinking, functioning. Associ-
12 ations of citizens then informal a named association.
13 And then a set of relationships that are - (indiscerni-
14 ble - voice drops).

15 And he would say, and I think for
16 your purposes as planners that understanding this social
17 space as the community is the most utilitarian defini-
18 tion that I know. And if - - if you don't think so,
19 then all I want to encourage you to do is, you draw your
20 map. And it's pretty reasonable to assume you might
21 have. But this is the map we work from that I'm saying,
22 you see. This is the community.

23 And now I can distinguish this way
24 of social organization from this way of social organiza-
25 tion. Because this is a different tool than this is.

1 And let me try to remind you of what the difference is.

2 The difference is that this is
3 never a mechanism for control. It depends for its oper-
4 ation on consent. This is consenting space.

5 When I go, as I did last week, on
6 a hot, miserable, rainy evening to a Church basement in
7 a very poor neighborhood in Chicago to meet with a
8 neighborhood group in the basement of that Church to
9 talk about how they are going to deal with this, as an
10 association with a local drug problem. When I go appear
11 there and see that there are 32 people in that Church
12 basement at seven o'clock on Monday night, when the
13 football game is just starting on television, I am in a
14 consenting environment.

15 When I go, the next morning, to my
16 classroom and see 32 people sitting in front of me, I am
17 in an environment of control.

18 So, two rooms that could look the
19 same, because there are 32 people can be infinitely dif-
20 ferent in terms of social form and function, based on
21 whether or not they reflect control, consent, community
22 structured - (indiscernible - voice drops) - consent.

23 Now, let me remind you of some-
24 thing that I know you know, and if you sort of move in a
25 direction I want to urge on you, you'll know it much

1 more than you do now. And that is that planners like to
2 be able to conceptualize human activity and see that
3 what they conceive of happens. That's how this thing
4 got created. Unfortunately, there is no way to make
5 your region to make, mandate, require your vision to be-
6 come manifest in this world.

7 So we've got to, right at this
8 point, when I say, as planners the question of how you
9 can get something to happen in community means that you
10 have decided to move into a social domain without con-
11 trol and maximum frustration, therefore, for you in your
12 imperial designs.

13 That's why most planners play it
14 safe and stay here. And why most people who are labeled
15 with their lives here. Because this is the safe con-
16 trolled way of doing things. And this ain't. So, it's
17 not control, it's consent.

18 The second thing is, here there
19 are no services. They don't produce services in the
20 Church basement. What do they have? They have, as a
21 substitute for service, care. Because they are con-
22 cerned. They are there because they care.

23 And one of the things that I must
24 say constantly frustrates me, is that in the seminars I
25 give, I care deeply about it. And there's nothing I - -

1 I put - - put on the seminars, and there is nothing I
2 would like more than to have a room full of people who
3 cared, too. But I know that two thirds of those people
4 don't care a damn because they're in the system. And we
5 can't do that.

6 There is no Medicare. Medicare is
7 a system, it doesn't care. Not one bit does it care.
8 It's a system that produces checks to pay medical people
9 to take care of other people. Stealing from community
10 its language is a modern trick. Notice how many hotels
11 - - you know, I travel all over the - (indiscernible -
12 voice drops). More printed messages from hotel systems
13 telling me they care. Oh, come on, you care. You can
14 produce a service - - care stuff. Systems can't produce
15 - (indiscernible - voice drops).

16 Our University can, we hope, at
17 best produce education. But the president of the Uni-
18 versity would like the professors to care for the stu-
19 dents. I know him. And we have some surveys that in-
20 dicate the students think the professors don't care for
21 them. But, you know, our president isn't stupid enough
22 to say to the professors, I want you to care for those
23 students. Because he knows no systems ever produced an
24 ounce of care. Systematically.

25 So care is this domain. And with

1 it comes not service but creativity. Because with con-
2 sent what it allows is, it is a combination in consent
3 of individual visions and capacities put together. Is
4 it - - it's what can each of the six uniquenesses of
5 you, together you. Not how can we take the six of you
6 and get rid of your uniquenesses so that you will all do
7 what I want you to do. This is the reverse of it.

8 And, finally, clients. There are
9 no clients here. There are, however, necessarily for
10 this to exist there is something else, citizens. This
11 is a tool which is the appropriate tool if what you want
12 is power, love and choice. This is what you do if you
13 want uniformity, mechanistic outputs rather than love
14 and obedience.

15 I think I understand now why peo-
16 ple in your trades are interested in the community ques-
17 tion. And I think it's this simple. That you look into
18 your own life and your own knowledge of community, and
19 you know that that part of your life where there is em-
20 bodied a powerfulness and love and individual creativity
21 is in a social space called community. And you know
22 that you are connected to one of these which denies peo-
23 ple in it these three things. And you are good human
24 beings. And you know that in a tragic way, given a
25 choice, you would prefer your life to be here and forego

1 what is here, if it came down to it. That this is more
2 important. That power, love and choice are more impor-
3 tant than control - (indiscernible - voice drops).

4 And that's - - when I first met
5 you folks eight years ago, I didn't understand why you
6 were concerned about community. But I didn't realize
7 how completely systems had isolated from community even
8 in little neighborhoods and little towns and little
9 houses - (indiscernible - voice drops).

10 So we are here today at an inquiry
11 that I understand in the following way. And that is, is
12 there a way to approach people who are here and get them
13 here. And for the last five years, we have been in-
14 volved in some research, design and experimentation that
15 is trying to explore this question. How can people who
16 are here get here?

17 And so the remainder of my time, I
18 want to report to you on that research effort. Which
19 has involved a lot of travel and observation around this
20 country. And then some experimental efforts in three
21 communities, one a Chicago neighborhood, one a fair
22 sized city in Canada and one a small town in Canada.
23 And the reason I am reporting, I think on what we have
24 learned from these three, is because they were chosen to
25 be very different. And so we could begin to see whether

1 there was anything in common.

2 Now, the primary description that
3 I want to give you is a description of an effort to in-
4 tentionally see whether people here could be moved here.
5 From this form of social space to this form of social
6 space. And this activity began the first time we at-
7 tempted to sort of look at how this might be done, was
8 in a Chicago neighborhood. And let me tell you how this
9 began.

10 There was a state director of an
11 agency in Illinois who, herself, carries the label dis-
12 abled. Who had read some things we had written, in-
13 cluding a thing that you have called Regenerating Com-
14 munity, in which she said, I know in terms of the people
15 for whom we are responsible, and I know in terms of my
16 own life, that the most important and abiding issue is
17 how to get here. How to have the center of my life in
18 community and not in a system.

19 And she came to our center and
20 said, you are the only people - - the things I've read,
21 you're the people I know who seem to have enough of an
22 idea about this space that maybe you could help us to
23 figure out how to get people who are in our domain out
24 of here and in here. The people in our domain may be in
25 institutions, they may be in group homes, in community

1 residences. They may be in what is called community
2 living. But they're all not in community. They're not
3 here. And would you try to help us work through.

4 So the group that I'm with spent a
5 paramount of time talking about whether we thought we
6 could do that and whether we wanted to do it. And,
7 finally, we said to that state director, we are willing
8 to try an experiment, but you will have to understand
9 that we are - - we are looking at a different tool than
10 the tool you have. This is what you run. And we don't
11 believe this can get people who are here to there.

12 So the first thing we have to do
13 conceptually is to say to you that if you want us to do
14 something with this, we can't do it. Because it's the
15 wrong tool. You'll have to recognize a completely new
16 constituent. This is a hammer, you want a saw. This is
17 the first thing we said.

18 And then we said, that we would
19 have to have the freedom to do four things. And we said
20 complete freedom. This is non-negotiable. These are
21 the requirements we believe for doing something that
22 might be effective.

23 The first is that it's our under-
24 standing that this is gonna happen, it will have to hap-
25 pen because the central auspices and actors are citizen

1 associations, not system and professionals. So we won't
2 work with anybody here, because we don't need a hammer.
3 They can go on hammering. We're down here with the
4 saws.

5 The second thing is that everybody
6 who's involved will have to be people whose primary
7 title is citizen. We won't have anybody who is called a
8 professional involved.

9 The third thing is that because
10 this process requires what I would now call de-labeling,
11 you won't get community by a labeled person coming in
12 this space. You have to de-label. This thing of yours
13 always labels people. No what it's intention, it always
14 labels them. So we can't have our folks that we want to
15 get out of this system associated with your or identi-
16 fied with you. And so the money that we may need to do
17 this, you gotta send us in a plain brown envelope. And
18 we'll never tell anybody where it came from.

19 And I'll show you how this has
20 come out. But to this day, there's only one person
21 other than myself who knows what I'm telling you in this
22 community. De-labeling is critical in all systems in
23 the human service - (indiscernible - voice drops).

24 I know of a case in a western city
25 where a so called community worker from a system, a men-

1 tal health system, went out into a local community and
2 said to an employer, I have a person who is coming out
3 of a mental institution I'd like you to hire. The per-
4 son who is coming out of the mental institution is a
5 lawyer who is suing that person. And I'll betcha a
6 million dollars - (discernible - voice drops). Because
7 the system labels people.

8 And the fourth and last thing we
9 said to her was that your - - you'll require information
10 and reports that grow out of this way of doing things.
11 Your evaluations, the data you collect, all grow from
12 this way of doing things. We are not gonna do things
13 this way, so we will not make any reports to you that
14 are congruent with any system report. Because system
15 reporting will force us into exporting system ways in
16 community. And that we consider a crime.

17 So, she said, but I'd like to know
18 what you're doing. And we negotiated the following
19 agreement. I said, we are going to have a gathering of
20 the folks involved here once a week. And we'll probably
21 once a month take a full have day, sort of retreat a
22 little and think about things a little more intensity.
23 And you can send a top level bureaucrat to these
24 meetings. So she agreed. And she took a third in com-
25 mand and this person came out every week for three weeks

1 and just sat and listened. So, nobody can say they
2 didn't know - (indiscernible - voice drops).

3 And the second thing we said was
4 when we had our weekly - - our monthly, sort of step
5 back meetings, we'll hire a journalist since most really
6 good journalists are three times better than the average
7 sociologist. We'll get a hip journalist to come and sit
8 with us. And when we're done, we'll have the journalist
9 write the story of this community. And, incidentally,
10 if you come to my groups this afternoon, we'll talk
11 about that in more detail. But this story is called
12 Community Building in Logan Square. And I didn't bring
13 a bunch, but I got a flier and you can order it for four
14 bucks and read the story.

15 Now, why is it written as a story?
16 Because we didn't want to translate it through research
17 methods back so that these people would learn how to do
18 it. You're conned to keep it opaque and un-understood
19 by these folks. Because they can't do it. And it is
20 written for these folks, citizens. So, believe it or
21 not, she agreed. She said, how much money do you want.
22 We didn't bring notes so we said twice as much as we
23 thought we needed. She said, fine, start tomorrow. And
24 away we went.

25 I have to say that she was, at

1 that time, the director of our State Department of Reha-
2 bilitation Services. And I, myself, didn't even know
3 enough to know that that is. But what it is is not what
4 we were doing. And she believed so much that the most
5 important thing in the lives of the people who fall
6 under her domain was their absence from this space.
7 That she provided the money to do this effort at commun-
8 ity regeneration. Although I think, Lord knows where it
9 came from. Which tells me that if you really want to
10 get the money, you get the money.

11 So there was one other standard
12 that was not on our list. She agreed to do this. We
13 have one other standard we didn't put on the list be-
14 cause it wasn't the kind of thing that had to do with
15 what we were gonna do. Not what she'd have to agree to.
16 And it was this. It was the recognition which we think
17 we have from our research, that the - - that a basic
18 difference in the nature of this way and this way of
19 dealing with people is that this way is about clients,
20 and this way is about citizens. And all of are both.

21 And yet, it is like the glass of
22 water. Whether the water is up to here, you can say it
23 is half empty, or you can say it's half full. The half
24 empty part is the part that this system uses. That's
25 called needs. And this system is about that emptiness

1 in people. Diagnosis is the word we use for labeling
2 the emptiness in your neighbor, right.

3 You have, I went to - - I went to
4 a professional. He looked at me and said, you have a
5 calcified right toe. He identified the absence, the
6 problem, the defect. Communities are social structures
7 that focus on the fullness of people. And this is the
8 essential difference between the service systems and
9 communities.

10 What is the element of the person
11 upon which there's a focus? Communities are built on
12 the capacities of deficient people. Systems are built
13 on the deficiencies of capacious people. Do you under-
14 stand? This I really do want you to think about this.
15 Every - - every organization in the community is the
16 compilation of the capacities, gifts and abilities of
17 people, every one of whom has problems, defects and
18 emptiness.

19 And what community is is the mo-
20 bilization of the gifts and the capacities of deficient
21 people. Everybody is deficient in something. Systems
22 is the identification, magnification and concentration
23 on the deficiencies of the people. We know that this is
24 the essential threshold question. And that, therefore,
25 if we wanted to get people in the community there would

1 be no possibility of doing that unless we could focus on
2 their capacities and gifts. And remove them from an en-
3 vironment that focuses on their deficiencies. And you
4 will never, ever be successful in getting people in the
5 community by saying they are needy, they are deficient,
6 will you do something for this mentally ill man. No
7 community ever works that way.

8 So if you have a bunch of people
9 who are expert at identifying needs, they are the per-
10 fectly wrong people to do this. Wrong people. It's
11 like going to a seamstress and say, shoe my horse.
12 Stupid.

13 So we were going to also focus on
14 the capacities. Do we know people also have deficien-
15 cies? I know I have. I don't know any people who don't
16 have deficiencies. I know that the critical question is
17 where is the focus? And community focus is - (indis-
18 cernible - voice drops). So we said to ourselves, that
19 will be the key operative principal that we'll use.

20 So what we agreed to was to exper-
21 iment with the development of a new set of tools, in a
22 sense, to achieve her goal. With the agreement that
23 this would require a completely different constituency
24 than the one she was used to. She was used to service
25 providers as her constituency. They are irrelevant to

1 what we're doing. So it's a new constituency. It will
2 be new methods. And it'll have to be different kind of
3 reporting.

4 And so she said, okay. And we
5 began. A what I have now are some pictures to show you
6 how that - - how that looks. But let me say where we
7 began.

8 We thought that if you wanted to
9 get people into a sociational space that the good way to
10 do that, a good way, not the right way, would be to find
11 in a local community a place where associations gathered
12 or their leaders gathered, right? Where is the associa-
13 tional club around here? How would we get in touch with
14 a bunch of these folks? And in most urban neighborhoods
15 there is usually something that we call a neighborhood
16 association. Which is, a collection of local associa-
17 tions.

18 Almost all Chicago neighborhoods
19 have a neighborhood association. They don't deliver
20 services. They are sort of advocacy groups that are
21 concerned about what's happening in the school, they are
22 concerned about picking up the garbage, that kind of
23 thing. But they are made up of a collectivity of local
24 associations of Churches, of block clubs, of local busi-
25 ness associations.

1 So we went to four of these in
2 Chicago. And we said to the leaders of four of them,
3 you have captured in your community, you may not know
4 this, but there is captured in these funny little places
5 called community residences people who are totally iso-
6 lated from community. And they all have gifts. And
7 they're just wasting their lives away in this service
8 system. They go this round, they are in this house all
9 day, they're in this house all evening and they put them
10 in a day program or a sheltered work program or some
11 recreational. But it's a cycle.

12 And these people are a loss to
13 you, their talents are lost to you. And, therefore, we
14 wonder whether you would like to hire a staff of organ-
15 izers who would find these people and introduce them to
16 citizens who would then connect them to community life.
17 Because that will build your community. It will make it
18 more - (indiscernible - voice drops). You have all
19 kinds of people who actually have a lot of time, who can
20 now become participating in community life.

21 We proposed this before the
22 leaders of four neighborhood organizations. And three
23 agreed that they would - (indiscernible - voice drops).
24 Incidentally, had never heard of this - - of - - we were
25 proposing something that was absolutely new. They had

1 never heard of anything like this. Most didn't even
2 know the isolation that had been created by the service
3 system in neighborhoods. And so they didn't even know
4 these places were there. And three agreed. We were
5 surprised. We were hoping for one. We only had enough
6 people on our end to work with one. So we chose one of
7 the four associations as the base from which a citizen
8 effort to include people to take place.

9 And why did we pick this one? The
10 primary reason we picked it was that by all standard
11 measures, the one we picked was, of the four, the worst
12 neighborhood. Had more crime, more drugs, more people
13 on welfare than any of the other three. Why would we do
14 that? Because I've been around research and design
15 enough that I know that if we had picked the neighbor-
16 hood that was the most, quote, normal, what would every-
17 body say when we're done? Oh, well, you could do it
18 there. But my God, you know, I mean you couldn't do it
19 in all these other ones.

20 But I knew if I picked a place
21 that everybody thought was an impossible place, then all
22 the other excuses that would be developed for why you
23 couldn't do it in the suburb, would fall by the wayside.
24 So we picked a demonstrably difficult neighborhood. And
25 this neighborhood is a neighborhood that has about 60

1 thousand people. In Chicago they have 50 neighborhoods
2 of about that size. So it's really a town size. It has
3 one neighborhood association.

4 Demographically, it's a neighbor-
5 hood comprised mainly of three ethnic groups. The first
6 are Poles. Old Poles because it was a Polish neighbor-
7 hood and a lot of younger Poles have moved on to the
8 suburbs and the old Poles are left. And the people who
9 came in after them are mostly people with Hispanic back-
10 grounds. So there are a lot of young Hispanics and old
11 Polish-Americans, right?

12 And then there's a third group
13 appeared about ten years ago called the Yuppies. They
14 are moving - - pushing - - pushing up on the edge of the
15 area. So you have these three ethnic groups in this
16 neighborhood.

17 Economically, in - - of the 50
18 neighborhoods in Chicago, it's right at the boundary of
19 the - - the - - between the upper - - the upper two
20 thirds and the bottom third. One third of the neighbor-
21 hoods are poor, two thirds of the neighborhoods are
22 better off.

23 I'm now going to show you a com-
24 munity report. It's not mine. At the end of two years
25 the citizens within this organization who took primary

1 responsibility to this, wanted to make a report to the
2 Congress. Their annual meeting of everybody in the
3 neighborhood and all the associations. And this is
4 their report about how our community looks now. I will
5 talk it through with you, because I'm a professor. They
6 did not.

7 This was presented with no words.
8 Which I think is very striking. You'll notice it's just
9 a portrait of all the community. And the words were re-
10 placed by music. So if you want to imagine this.
11 There's a theme, I think it is of St. Elsewhere, you
12 know, da, da, da, da. And so they played over and over
13 again, the music from St. Elsewhere. And I'm not going
14 to do that.

15 Okay. And they have the - (indis-
16 cernible - voice drops) as the Logan Square Neighborhood
17 Association. And they call this the Community Building
18 Project. Why? (Indiscernible - slurs words) - has a
19 seat on their board, right? The citizen group that
20 directs it has a - - they have one vote, 13 votes, each
21 of their activities is a vote. This is one vote.

22 And the Community Building Project
23 was named that because they are about the business of
24 ~~identifying people with hidden gifts and making sure~~
25 that they can contribute those gifts to the community.

1 This is not helping disabled people, this is building
2 for a community. Disability is in no place the focus
3 of this activity.

4 Building relationships in the
5 heart of - - the operative word there is heart. This is
6 all done with no meetings, no plans, no charts. It's
7 all done in living rooms, at dinners, picnics, Church
8 basements. The reason is that the way and place of
9 doing is about what you're trying to do, you see. You
10 can't use system methods to have community outcome.

11 Here are a few - - I got some-
12 body's head there. How's that? That good?

13 Because there are a lot of Span-
14 ish-American people in the neighborhood, there are a lot
15 of people who come from traditions where there are
16 murals. So here is one of the murals in the neighbor-
17 hood. There's another mural.

18 This is the main intersection of
19 the neighborhood. This is the el that goes through
20 neighborhood. That big building down there is Sear's
21 Tower. So this is about, oh, I think two miles from the
22 heart of the city. But it's still an inner city neigh-
23 borhood. This is one of the Church's. A lot of
24 Churches in the neighborhood.

25 Before the Poles got to the neigh-

1 borhood, who was in the neighborhood was Norwegians. So
2 most of the Churches have Norwegian descriptions on
3 them. I don't know if you're aware of this. This is -
4 - this is now a Spanish Pentecostal Church with Norwegian
5 spelling on it. It's a wonderful, wonderful neighbor-
6 hood.

7 This is one of the parks. And
8 this is the neighborhood association office, this
9 building. These are their words.

10 So the group of citizens set to
11 work under - - meeting people who were captured in the
12 system, and getting to know them and trying to under-
13 stand what gifts they had. And then introducing that
14 gift to some place in the community. And the places
15 that you see here, I think, that this - - there are
16 about 40 people have been involved. Maybe you will see
17 15 here. But there are all kinds of places that would
18 occur to them as appropriate if somebody had a gift.

19 So they ended up a Norwegian-Amer-
20 ican Hospital because they met this fella named Earl.
21 And Earl was a person who really has a very strong sense
22 of his importance in the world. And where he likes to
23 do things important. Do things big.

24 Now, one of the people who was in-
25 volved in this activity was this guy on the left, Joe

1 Lopez (phonetic), all right? And Joe is the vice presi-
2 dent of the Norwegian-American Hospital, all right. I
3 like that, Lopez is the vice president of the hospital.
4 And he thought that Earl could be important in this hos-
5 pital. And he'd try to find some way for him to be
6 that.

7 Now, that's what Earl liked, was
8 to be important. But what everybody thought was most
9 important about Earl in terms of gifts is what? Can you
10 imagine? You'll see it right there. Fantastic, joyous
11 person. So much so, that people could - - that he - -
12 he changes the ethos of the environment in which he's
13 in. And - - and look here. See there? Now look at
14 this picture. Look at Joe. See how he's affected Joe?
15 Now, Joe hasn't got it yet, you can see that. Right?
16 But he's trying. He's responding to the gift that has
17 been given.

18 And after Earl spent time at this
19 place, and this is a critical thing, we're exploring a
20 social environment. This ain't a job. It's where does
21 Earl find satisfaction and where does the environment
22 find his - - his value. That exploration. So, at the
23 end of that exploration, Earl and Joe agree that Earl
24 would deliver the mail. And here he is.

25 Now, Earl does not read, so they

1 worked out an approach to putting all the mail in these
2 big envelopes and he would take them around to the
3 various departments. And what is really significant
4 about this is that it's three years later and with only
5 a few exceptions, Earl has never done it right.

6 Do you understand the profound
7 nature of what I've just told you? It's three years
8 later. He's hardly ever gotten it right. And there's
9 nobody there trying to fix it. And anybody who was
10 keeping him in the service system, in order to fix him
11 so he could do it right, has merely denied him community
12 and nothing more.

13 One of the things we see over and
14 over again is the incredible adaptability of community
15 structures. And this is a perfect example of it. Here
16 he is given Ann Sanders, all right, who's the secretary-
17 receptionist in the gynecology department the mail for
18 the proctology department. This - - and she thinks that
19 the proctology department has the mail for the gynecol-
20 ogy department.

21 She calls up the proctology de-
22 partment and she talks to Charlotte and says to Char-
23 lotte, you know, the gynecology department mail - (in-
24 discernible - voice drops). Yeah, yeah. She says, lis-
25 ten, should I come up and get it, or you come down and

1 get it? Or shall we send Earl. And they talk about
2 that. She says, oh, I'll come down. She wants to get
3 out of there anyway. And so she comes down, all right?

4 Now, Joe says, Joe Lopez says, we
5 have had in-service training for ten years, since I've
6 been here, on how to achieve inter-departmental inter-
7 communication. And we have failed, failed, failed. And
8 Earl has created more of a sense of communicating in our
9 hospital - (indiscernible - laughter). I mean, and it
10 sounds funny, but he's serious. I mean, he's telling me
11 this straight faced. We have more interaction because
12 of Earl than we have ever, ever achieved by all these
13 goofy meetings we have been holding.

14 Earl, incidentally, when he goes
15 down the hall shouts, mail man coming.

16 Now, here are some other volun-
17 teers that he - - he has been involved with. And notice
18 how he has affected them.

19 This is - - is a lady whose name
20 is Mary. And the person who got to know her found it
21 very hard because she had spent so much of her life in a
22 system, to see what lit her eyes. But as in the little
23 room where she lived in the little house on the little
24 street, she was a person who loved jewelry. And so they
25 found in the neighborhood a woman who has a funny little

1 jewelry business. This is a jewelry business, but she
2 goes around to flea markets and rummage sales and buys
3 sort of attractive antiequey looking jewelry, fixes it up
4 and then resells it.

5 So they introduce these two to-
6 gether and there they are. They are at a Church rummage
7 sale looking through stuff together. And here they are,
8 about their rounds, two entrepreneurs. But they're more
9 than entrepreneurs. Mary is now a part of that family.
10 And here they are on a summer day.

11 I like to think about this picture
12 as a picture of a woman who got lost from a system. And
13 I want you to know that she could be in a sheltered work
14 shop, she could be in a day group. But she's lost in
15 the heart of the community.

16 This lady had in her room a lot of
17 plants. And the thing people thought about her the most
18 was she loved to grow things. So there are a lot of
19 people in the neighborhood grow things and they went
20 around and they talked to a couple people who were - -
21 who had the best gardens. And they introduced her to
22 this lady on the left who is an especially good gardener.
23 And these two developed a relationship around this com-
24 munity beautification effort. And now they are together
25 creating new life.

1 There is a local boys and girls
2 club. And this is another fellow whose name is Earl.
3 And in the service system, he was 23 and he seemed to
4 spend most of his time playing games. And watching game
5 shows on television. So people thought, well, a way in
6 the community is around this love of games. So he was
7 introduced to the director of the boys and girls club.
8 And after a little exploration together, he was made the
9 director of games at the boys and girls club. And here
10 he is.

11 Now, this has just been a game
12 room before. But Earl has brought real order to this
13 place. And if you talk to Earl, Earl will tell you that
14 people here were cheating all over the place. (Indis-
15 cernible - laughter.) He stopped all cheating. There
16 is no cheating in the game room at the Logan Square boys
17 and girls club any more.

18 And he has taught people how to do
19 these games correctly. Incidentally, the boys and girls
20 club director thinks this discipline around moral prin-
21 cipals is a very important thing. And he changed from a
22 boy playing games to an adult meeting children. And
23 there he is.

24 Incidentally, when I talked to a
25 couple of these kids, they think he is the most intelli-

1 gent person they know. And the reason, in particular
2 for this is, that when I was first introduced to Earl
3 somebody said, this is John McKnight. And he looked at
4 me and he immediately said, T-h-g-i-n-k-c-m and N-h-o-j.
5 He can spell anything immediately backwards. All right.
6 Long sentences he can spell backwards.

7 Well, these kids had never met
8 anybody that smart in their lives. And they literally
9 believe that he has, you know, a superior mind.

10 He also liked to draw. And he
11 learned, once he was at the boys and girls club, that
12 there was an - - an art fair. And he thought that had
13 something to do with drawing, and so he was introduced
14 to the art fair committee. It doesn't have anything to
15 do with drawing. But it turns out that the art fair
16 committee meets every week for a year to getting ready
17 for the other fair. But they declare meet where? (In-
18 discernible - laughter). They don't have any plan, they
19 meet at each other's house. They have dinner and talk
20 about things for the art fair.

21 So Earl goes to all those meetings
22 and is a member of the art fair committee. And his
23 mainly responsibility for the - - responsible for the
24 publicity, getting the various information out about the
25 art fair. Making sure in the - - in the group home

1 where he still resides, every window has a poster in it.
2 Here they are.

3 These two were introduced to each
4 other because the woman in the picture on the right,
5 whose name is Mary. She's been introduced to Karen.
6 They're introduced to each other because they are young
7 women, the same age. And the thought might be that the
8 social environment in which the two of them could be in-
9 volved would be what each of them wanted. As it turned
10 out, that's sort of right.

11 So they have become a couple of
12 young lady friends. And here is a party of young ladies
13 in which Karen is a member of the group.

14 The other thing that has happened
15 is that Mary is a voting registrar, door to door voting
16 registrar in the city of Chicago. And I don't know
17 whether you know about Chicago's political parties, but
18 we're renown for our democratic machine. We have 50 bi-
19 partisan elections for alderman. And we have 50 alder-
20 man and all of them are democrats. Not one republican.

21 And the way that works is, that
22 people like Karen are committed to the democratic party
23 - - I mean - - not Karen, Mary on the left, are com-
24 mitted to the democratic party. And so he - - she is
25 made an official voting registrar and she goes to some-

1 body's door and she knocks on the door. And she says,
2 hello, I'm the voting registrar. Are you a democrat or
3 a republican? And the person says, I'm a republican.
4 And she says, gee, I'm glad to know you and she turns
5 around and she leaves. And if the person says they are
6 a democrat, she registers them.

7 So, she - - she is joining Karen
8 in her life. So she takes Karen along to do this. And
9 after a while she decides that Karen is very good at
10 this, too. And so she takes Karen down to the city
11 office where they give you this little test so that you
12 can become a voting registrar. Except Karen can't read
13 the - - the test. And when she's asked the question,
14 she doesn't know the answer to them.

15 But Mary says to the director of
16 voter registration, Karen's a democrat. He takes the
17 form, the test form. He says, what is her name? Her
18 name is Karen. And he answers all the questions. And
19 he writes Karen Nelson at the bottom. And she is an
20 official voting registrar.

21 She now sometimes goes out on her
22 own to register people. And I have had a sneaking
23 suspicion that she may not have it down right and that
24 she will register republicans. We don't know that. But
25 I suspect that she may not have quite gotten it right.

1 This is a lady, Susan. Very
2 spiritual person. The folks were very impressed by her
3 spirituality. So she was introduced to a dinner prayer
4 group. And her first dinner in a Church of the denomin-
5 ation of which she had some past affiliation. And in
6 the first prayer group she was involved in, she had a
7 seizure the second time she was there. And it upset two
8 of the women in the group. And they asked her not to
9 return.

10 And so the Church decided to try
11 to see if another one of their prayer groups might in-
12 clude her. And another one did. And this is that
13 group. And one of the people involved said to me,
14 Karen's gift is to find out where the Christians are.
15 We know that the first group had no Christians in it.
16 They may have been gathered to pray, but they weren't
17 Christian. So she's a Christian finder.

18 She also feels she's too heavy.
19 So she was introduced to an inimitable group TOPS to
20 Take Off Pounds Sensibly, all right? Where it's a won-
21 derful place to meet women her age, incidentally, with
22 common concerns. And she is the vice president of the
23 TOPS at the Logan Square community park.

24 And here she said to me, do you
25 know why we're all smiling? I said, no, why? She said,

1 because it's the third Thursday. And on the third
2 Thursday of each month, right after the meeting, we all
3 go out to a restaurant and have a huge dinner.

4 So, now the organization after a
5 year, hired a local person to be the key facilitator for
6 going and meeting people and finding out about their
7 gifts and then introducing them into the community's
8 life. And the person they hired is the lady on the
9 left. And her name is, I love it, Rosita DelaRosa
10 (phonetic). The little rose of the rose. And I can't
11 over emphasize to you her exquisitely perfect creden-
12 tials for this work.

13 Rosita has a high school degree in
14 getting through high school. In this neighborhood where
15 she was raised, getting through high school is something
16 70 percent of the kids don't do. So, her first creden-
17 tial is she got through high school.

18 Her second credential is that she
19 has been a building manager of an apartment building
20 where she got to know a lot of people.

21 Third was that she became a recep-
22 tionist at the YMCA where she really got to meet a lot
23 of people.

24 The fourth thing is that she's in
25 a family that is huge.

1 The fifth thing is, you can see it
2 in her face, she is a person who makes offers nobody can
3 refuse.

4 Sixth thing is, she sees the capa-
5 city and not the deficiency in others.

6 And those, friends, are the abso-
7 lutely perfect credentials. What is mis-credential?
8 Being trained in diagnoses knowing about people who are
9 disabled. She has never introduced anybody to anybody
10 in relationship to any knowledge at all of disability.
11 She is totally ignorant about - (indiscernible - voice
12 drops).

13 This is Joe. Joe loves music. He
14 was introduced to a musical family. Here he is with the
15 wife of the family listening to music. Here he is out,
16 they live near Lincoln Park in the area. He's out at
17 Lincoln Park with the husband and the family. Here he
18 is the first time in his life that he has been in a home
19 at Christmas time.

20 There he is left over from when
21 the Norwegians were there, a Lutheran Church. And they
22 have a day nursery, right? And this is where the day
23 nursery is. And this is a woman who is called, here at
24 this place, Miss Margarita. She does not speak in words
25 that are commonly understood.

1 When she was met it was very
2 difficult to tell anything about her because she seemed
3 to be so child like to the folks who met her. But she
4 seemed to like children. So she was introduced to Miss
5 - (indiscernible - voice drops) right behind here on the
6 right. And they began working together. And they - -
7 they are now two teachers.

8 Now, Miss Margarita is called by
9 the kids, the Love Teacher. And her self image, her way
10 of life has changed so radically. How she dresses, how
11 she must feel about herself has changed. Two teachers
12 escaped from the system where they were preparing her
13 for community life. And what changed her life so that
14 she was effective in community life was getting out of
15 the system.

16 This is a local Church. One thing
17 folks learned was that the key to this is about social
18 relationships. About collective and group relation-
19 ships. And religious services are not that. So we've
20 never tried to get anybody involved in religious ser-
21 vices. That's always thought of as secondary. And the
22 thing is, every Church has a social life, so people are
23 introduced into the social life of the Church.

24 So this lady has become, first of
25 all, very close friends with the Priest of the Church.

1 And is involved in all of the - - she goes to the
2 religious services, but she's also involved in the
3 women's group in taking care of the children, in the
4 rummage sale, the after Church dinner. She's involved
5 in all of those things.

6 This lady was introduced to the
7 wife of the chairperson of the neighborhood organiza-
8 tion. Because he had talked to - - about what was going
9 on and she said, gee, I'd like to be involved in that.
10 So she was introduced to another woman her age. And
11 these are - - these two are a wonderful, wonderful pair.

12 This is a guy named Billie. Now,
13 the reason you're seeing this picture of Billie as he's
14 on a bed is because Billie's spine, his tail bone,
15 sticks out of his body at the body of his spine. And so
16 when Rosita got to know him and spent a lot of time
17 finding out where his dreams and talents were, she said,
18 well what are you best at, Billie? And Billie said,
19 basketball. Now, what he, I think, was answering was,
20 of all the things in the world that I like is basket-
21 ball.

22 So Rosita immediately did a very
23 dumb thing. 'Cause she isn't trained. She has perfect
24 credentials, but she wasn't trained. And if we had
25 trained her we would have told her, there are wheelchair

1 leagues. But she didn't know that. So she goes out ex-
2 ploring through the community groups and citizens, local
3 basketball teams and finds that in the Y there is a
4 bunch of intra-mural teams. And she finds that the dir-
5 ector of athletics at the Y is her brother-in-law's best
6 buddy. And she says, I have a - - I know a guy who
7 loves to play basketball. And - - but he isn't in any
8 teams, could he - - could he be on a team here? He
9 says, oh, yeah, our teams are open to anybody.

10 Now, Rosita would never say this
11 guy, you know, has a tail bone sticking out of the back
12 of his spine and he is in a wheelchair. She would never
13 do that. So she then brings - - brings Billie to meet
14 Romero (phonetic), the director of athletics, right, at
15 the Y. And so he goes about introducing Billie into the
16 basketball team. And there's the team he's on.

17 That could only happen because of
18 the ill training that Rosita had. If some service pro-
19 vider had trained her and taught her, she would have
20 known that there are wheelchair leagues. But here you
21 have this community mistake going on right under our
22 eyes.

23 This lady spent most of her per-
24 sonal time a group home sewing. So she was introduced
25 to this lady on the left who is a seamstress. And the

1 two of them make and sell dresses now. And they made
2 this dress for her. Together they made this dress. A
3 little pride in there I think.

4 This young man, Rodrigo (phonetic)
5 in the middle, is a person who appears to stand most of
6 the time and say almost nothing, and to just look. But
7 Rosita spent a lot of time with him and noticed that
8 whenever a police car or a fire engine would go by with
9 a siren, he would rush out on the front porch and wave
10 his arms. He gets really excited by police and police
11 cars.

12 So Rosita talked to whom? Her
13 brother, whose best buddy on the bowling team is a
14 police officer. And so they, together, introduced
15 Rodrigo to the police officer. And the police officer
16 takes Rodrigo down to the Police Station and introduces
17 him to the local commander, the local district - - this
18 district. And he said we'd like to see if Rodrigo could
19 come here. And the commander says, and do what? And he
20 says, we don't know.

21 But the big thing is, he loves the
22 police. And the commander says, nah, nobody loves the
23 police. And they said, well, look at him. He does be-
24 come - - he walks in the front door of the Police De-
25 partment and he just lights up, absolutely.

1 So the commander agreed they give
2 it a try. And there he is, in the Police Department.
3 And he - - his closest relationship is with this guy,
4 Sergeant Joe Dragone (phonetic). He's vice detective
5 right out of Miami Vice. And these two are very unusual
6 people together. But, because he is there - (indiscern-
7 ible - slurs words) - he is with a lot of people.

8 Incidentally, I don't know this to
9 be true, but my guess is, I know the Chicago Police De-
10 partment twice a year they have in-service training for
11 half a day called human relations training. And I know,
12 I used to be involved in doing that, and I know that was
13 the biggest waste of time I have ever engaged in. I
14 think the only human relations training I have ever seen
15 in a police force is going on in this - - this district.
16 Right here.

17 This is one of my teachers. This
18 is Charlotte. She's head of the custodial staff at the
19 Police Department, all right? And I said to her one
20 time, because whenever I was there I saw Rodrigo smiling
21 and standing by somebody. And I said, Charlotte, what
22 does Rodrigo do here? And she thought for a second, and
23 I could tell that she had never thought about that. And
24 then I could almost see flashing through the mind, dumb
25 professor, what's he doing.

1 But she said to me something pro-
2 found. She said, that he be here. He be here. He be
3 here. Why do you ask? He is one of us. Same as my
4 being here.

5 It's another Church where this
6 person, this lady here, has been, again, introduced into
7 the social life of the Church.

8 This is a local bowling alley.
9 Rosita met a man in a group home who had nothing visible
10 in the room excepting in a corner a bowling ball, which
11 was covered with dust. And in engaging him in a dia-
12 logue, she found that he liked to bowl. And he's a 67
13 year old man and he's a Polish-American. And that
14 bowling ball had been sitting there for ten years with
15 him in this community residence, so called.

16 So Rosita knows nothing about
17 bowling and she sets out to find out about bowling.
18 Well, when she asked her mother, she asked her mother.
19 Says to her mother, who bowls around here? And her
20 mother says, who bowls around here? I don't know. But
21 the Church has a bowling league. So Rosita goes and
22 talks to the head of the Church bowling league and he -
23 - a guy named Eddie Romero. And she says, Eddie, I have
24 a friend who'd like to bowl, could he be on your team?
25 And Eddie said, well, I suppose. Bring him.

1 And this is the guy. This is
2 Frank. 67, Polish-American who was introduced to Eddie
3 Romero who brought him into this bowling team. St.
4 Sylvester's is an all Hispanic Church. Most everybody
5 there is of Puerto Rican ancestry. These people are all
6 under the age of 40. They are all Spanish speaking
7 people.

8 See, Rosita didn't get trained
9 about appropriateness. How inappropriate, don't you
10 think? Excepting Frank speaks Spanish now. He's a per-
11 son with a learning disability, they say. But he speaks
12 Spanish and they call him Tio, Uncle.

13 And he isn't - - he wasn't, when
14 he started, good enough to be - - they don't say this
15 publicly, but to gamble when they're bowling, all right?
16 So when they found out that he wasn't a very roller,
17 they were concerned about counting his score. So what
18 they did was, that he bowls right in order and they keep
19 his score but they don't count it up for gambling pur-
20 poses. But after doing this for two years, the third
21 year he was good enough that they count - - they counted
22 it.

23 But they give him something funny,
24 a handicap. (Indiscernible - laughter.) He was never
25 handicapped until he started to bowl.

1 Here he is on the end of the sea-
2 son award night. The party, the Church basement.
3 There he is with Eddie. That's the heart of the commun-
4 ity. Eddie and Frank, a young Spanish speaking man and
5 an old Polish-American sharing their gifts.

6 This lady loves animals. And she
7 was introduced to a member of the board of the organiza-
8 tion who has a millions cats and dogs and mice and birds
9 and everything. And around that, a love of animals,
10 they have become connected.

11 This is a local Catholic Church
12 that has a school. And this young man has this strong
13 drive for leadership. Leadership. So he was introduced
14 to the Principal of the school. It's an elementary
15 school, there's the Principal. And he has become the
16 assistant Principal, or the assistant to the Principal.

17 One little girl brought her grand-
18 mother to the school because she wanted her grandmother
19 to meet Ramon.

20 This is a wonderful pet shop that
21 has all kinds of animals including many wild animals.
22 So I'm not sure it's a good idea, but it's almost like a
23 zoo.

24 A mother from the neighborhood,
25 learning more and more about what the neighborhood or-

1 ganization did, came to the organization and said, I am
2 the legal custodian of my daughter and she's in a locked
3 ward in the State Mental Institution 30 miles from here.
4 And I wonder if you could talk with her and see whether
5 it might be possible that she could be introduced into
6 community.

7 And so she was - - so a lot of
8 time was spent trying to get to know her and her loves.
9 And in a horrible, horrible place, this institution, it
10 was clear that they had a dog which was the only thing
11 in her life. So she was introduced to the couple that
12 own and run this animal kingdom. And she found her
13 place as the shower of the animals. When the people
14 came, she takes them out of the cage.

15 The third time she was here, the
16 head psychiatrist at the State Institution of the wing,
17 of the locked wing, found that she was being engaged in
18 this kind activity. And he insisted on knowing where she
19 was. And he called up this family that runs the pet
20 store and told them she was homicidal. And that they
21 should never - - well, he legally couldn't control her
22 'cause her mother had legal control over her. That they
23 should know that and they, in his judgment, should never
24 allow her in contact with anybody.

25 When I found out about it, I

1 thought, oh, boy, this is over. This is done. And the
2 Harma's (phonetic) talked it over that night. And they
3 called the next day and told Rosita, we know her now and
4 we want to go ahead.

5 So if anybody tells you there's no
6 hospitality in community, tell them they gotta talk to
7 the Harma's where professionals told them, you got a
8 killer there, don't take her. And they said, we think
9 we will reject your advice.

10 So, for a year she came there.
11 And it so changed her life that a year ago October she
12 came out into an apartment in the neighborhood.

13 And this is the last of these
14 pictures, although there are many more. And this is
15 Helen. Helen was put in a State Institution in Illinois
16 when she was an infant. And she lived there until it
17 was closed, about 12 years ago. And then she was moved
18 to a group home in this neighborhood where she lived ten
19 years. And to the best of our knowledge, she has never
20 had a relationship with an unpaid individual in the 65
21 years before Rosita met her. She genuinely lived in the
22 service.

23 And she seemed to Rosita she
24 doesn't talk very much. But Rosita loves her. And
25 Rosita said, it's obvious, it's obvious her gift she's

1 the grandmother everybody every wanted to have. And she
2 went out looking for people who had no grandmother. And
3 she found a young couple who had some children. But,
4 where the wife's parents were in Germany and the hus-
5 band's parents were in California. And she introduced
6 them to Helen.

7 I especially like this. There's a
8 title you could put under this which would be, two peo-
9 ple who can't read. And I say that because one of the
10 people who has been involved in this activity said to
11 me, our enemy is people who want to fix people. The
12 greatest deterrent to people being in community life is
13 the people who want to fix them before they're in commu-
14 nity life.

15 So unfixed comes this relation-
16 ship. 65 years in a system of service. Never an exper-
17 ience with care. And the last two years, because a com-
18 plete different constituency that served as providers
19 was opened up by a disabled woman with a vision. She's
20 perfect.

21 Every community is filled with
22 hospitality. Disabled people are not in systems because
23 they are rejected by community. They are in systems be-
24 cause systems are the barrier between them and commun-
25 ity. In this neighborhood there is hospitality. In as

1 cold a place as a hospital, in as warm a place as a fam-
2 ily, in as brutal a place as a Police Station, every
3 community is filled with hospitality, unused. Not
4 redeemed. Gets lost because we have systems of service
5 that surround people's lives. We deny them power, care
6 - (indiscernible - voice drops). Never ever think that
7 the reason folks are in that system is because there's
8 nobody out there who cares.

9 The expert who made these connec-
10 tions was Rosita DelaRosa, high school graduate, friend,
11 receptionist, building manager. The people with whom
12 she worked were in awe. Police captains, store owners,
13 block club leaders. There is no trick to this. There
14 is a barrier to this. It's the - (indiscernible - voice
15 drops). And if you play with that tool, this will never
16 happen.

17 Let me finish here with a few con-
18 clusions. We have tried to stimulate something of this
19 nature in two other places in two Canadian cities. And
20 in each of these, they've both have been different, and
21 I'll be happy to talk with you about that in the small
22 groups this afternoon.

23 But at least we know that there
24 are three places as varied as - - one Canadian town and
25 one Canadian city and this neighborhood where you can

1 money is to become a subsidiary of a local service pro-
2 vider. And the neighborhood organization won't do it.

3 So once again, the system is the
4 barrier in community life. It's a barrier. We need to
5 find ten thousand dollars that will allow 40 to begin
6 this. And - (indiscernible - whispering). Every penny.
7 Because there is no constituency called the community
8 organization. We can't get out of that system ten thou-
9 sand dollars to the neighborhood organization. So do
10 you see why I say, it's a system of completely shifting
11 your idea of who is the constituency that you want to
12 develop and support? (Indiscernible - whispering.)

13 So the first thing is, every com-
14 munity is filled with hospitality. And it is a lie to
15 say that people are in a service because they are not
16 wanted in community.

17 Second thing is, it is absolutely
18 essential to have a civic base from which you proceed,
19 rather than a service base. And let me tell you a
20 little something. We did spend two years trying to
21 train some front line human service providers how to in-
22 troduce people into the community. And how to talk with
23 people about why this doesn't work. We wanted to prove
24 that there's structural reasons why that won't work.
25 And we wasted two years of our life on that.

1 the people who keep them out of community. And we have
 2 no access to the dollars that would allow this community
 3 organization to purchase a housing development - (indis-
 4 cernible - voice drops) - in becoming the agent that
 5 brings these people - (indiscernible - voice drops) -
 6 into the world where they are now socially. I can't
 7 tell you the anger and resentment that is developing
 8 against the service providers by these citizens who now
 9 understand what it is is a wall between them and the
 10 people we come to know and love.

*housing and support
for people with
disabilities*

11 So if you want to reform something
 12 in terms of your grant process - (indiscernible - voice
 13 drops) - it is perfectly clear to me, you must free sig-
 14 nificant amounts of resources from control by service
 15 providers. And develop a new community based constitu-
 16 ency. It's a - (indiscernible - voice drops).

*parade
strip*

17 And let me conclude here by saying
 18 in a very limited basis, we are prepared at our center
 19 to work with a few states who are prepared to work at
 20 the problem I have just described within the parameters
 21 and the framework that I have in mind for you that was
 22 the framework we used when we were working with the De-
 23 partment of Rehabilitation Services in the state of
 24 Illinois. And with the British Colombian Association
 25 for Community Living, which accepted the same criteria

1 in British Colombian. For a citizen center initiative
2 that removes people from the labels and the methods of
3 service providers.

4 So that's the end of my story.

5 And I have not told you anything you didn't already
6 know. Thank you.

7 MR. RIZZO: Okay.

8 Everybody, if you can hold on for
9 a second. One real quick thing.

10 John's gonna be going up to the
11 hospitality suite now. I'd like to ask those of you who
12 are planners and others who registered as regulars for
13 the conference itself, to kind of reserve your questions
14 and comments and things for the afternoon session.
15 There will be plenty of time to actually sit down in
16 smaller groups and - - and discuss all of this stuff
17 that's swimming around in your head right now.

18 And the hospitality suite is pri-
19 marily a chance to give John a breather and talk to some
20 of the other people that are here, before he goes into
21 the afternoon.

22 The second thing I'm supposed to
23 tell you is that the afternoon sessions will be down
24 here on this floor. There will be notices outside the
25 doors starting at two o'clock, I believe, if your sche-

C E R T I F I C A T E

I, ANITA G. ROSS, assigned transcriber, do hereby certify that the foregoing is a complete and accurate transcript, to the best of my ability, in the matter of 1991 NADDC PLANNER'S CONFERENCE, KEYNOTE SPEAKER, JOHN McKNIGHT, taken on September 12, 1991.

Anita G. Ross
Anita G. Ross,
Assigned Transcriber

Dated: 10/23/91