**Cornell University
School of Industrial and Labor Relations
Employment and Disability Institute**

Community and Workforce Development

Inmate to Citizen

Core Training Series: Module III

Using Person-Centered Practices
to Facilitate the Successful Re-entry
of Inmates with Special Needs into
Community Membership Roles

Carol Blessing
Thomas Golden

A D V A N C I N G   T H E   W O R L D   O F   W O R K

A P R I L   2 0 0 5

MISSION AND VALUES

Cornell University is a learning community that seeks to serve society by educating the leaders of tomorrow and extending the frontiers of knowledge.

In keeping with the founding vision of Ezra Cornell, our community fosters personal discovery and growth, nurtures scholarship and creativity across a broad range of common knowledge, and engages men and women from every segment of society in this quest. We pursue understanding beyond the limitations of existing knowledge, ideology, and disciplinary structure. We affirm the value, to individuals and society, of the cultivation and enrichment of the human mind and spirit.

Our faculty, students and staff strive toward these objectives in a context of freedom with responsibility. We foster initiative, integrity, and excellence, in an environment of collegiality, civility and responsible stewardship. As the Land Grant University for the State of New York, we apply the results of our endeavors in service to the community, the state, the nation and the world.

The Employment and Disability Institute, in the School of Industrial and Labor Relations, holds strongly to these values. Our mission is to provide a learning environment which cultivates inclusive and accessible communities for individuals with disabilities. We seek to provide resources and information to individuals attempting to manage diversity in the workplace, community, and American life. We are committed to ensuring that Americans with disabilities, including youth, are provided with the opportunities and supports needed to attain their goals in settings, environments, cultures and communities of their own choosing — based on their respective interests, preferences, and capacities.

"I would found an institution where any person can find instruction in any study."

— Ezra Cornell

TABLE OF CONTENTS

Core III:

ACKNOWLEDGEMENT & INTRODUCTION

Using Person-Centered Practices to Facilitate the Successful Re-entry of Inmates with Special Needs Into Community Membership Roles.

A Workbook for Supporters, Planners and Providers

Welcome to the "*From Inmate to Citizen*" Core Training Series. The goal of this series is to develop a learning collaborative between service staff within the correctional system, the parole system and the community at large that facilitates the successful re-entry of inmates with special needs into valued community membership roles upon release from prison.

The series will be conducted over three distinct sessions each comprised of two full days of training to give participants time to learn the material during class time and to apply the material between each session within the day to day operation of a given department.

Participants will be both learners and teachers throughout the series in order to customize the theories of person-centered approaches to the distinct considerations and conditions of the Special Needs Units across the New York State correctional system. These efforts will make a remarkable contribution to the existing research pool in this unique area of service delivery to people who have developmental disabilities.

We look forward to taking this journey with you!

"Beneath the favorite tale of the moment a deeper story always lies waiting to be discovered"

Thomas Moore

AGENDA

Agenda Day 1:

9:00-9:45	Welcome & Introductions
	Debrief Applied Learning/ Simulation
9:45-10:15	Orientation to Making Community Connections
10:15-10:30	Break
10:30-12:00	Impact of Association
12:00-1:00	Lunch
1:00-2:00	Making Community Connections
2:00-2:30	Community Connections Exercise
2:30-2:45	Debrief
2:45-3:00	Summary & Homework

Agenda Day 2:

9:00-9:30	Welcome & Debrief Homework
9:30-10:30	Introduction to Asset Based Community Development
10:30-10:45	Break
10:45-12:00	Asset-Based Community Exercise
12:00-12:45	Lunch
12:45-1:15	SNU Survey
1:15-2:15	Wrap Up Community Development
2:15-2:45	Summary of Core III, Set Up Applied Learning/ Tech Assistance
2:45-3:00	Session Evaluation

END OF CORE III TRAINING

HALLMARKS OF PERSON-CENTERED PRACTICES

Hallmarks of Person-Centered Practices within New York State Department of Corrections Special Needs Units

October 2004

1. Initial assessments are comprehensive and lead to effective placement

2. Positive profiles are developed and are balanced with specific support needs

3. Care, custody and control compliment the development of flexible program options

4. Inmates make informed choices about program options

5. An array of meaningful choices is available to the SNU inmate, within and beyond the SNU

6. Skill building, developing self-respect and enhancing personal dignity is the purpose of our work

7. Creative and flexible use of resources is supported by facility and Central Office administration

8. Project teams are dedicated to collaborative and on-going commitment to the person

9. The inmate is satisfies with his program activities, supports and transition planning services

10. Project members recognize the importance of developing a positive profile which includes the life context, social history, psychological and physical considerations of the individual

Sullivan Learning Community 10/04

ORIENTATION TO COMMUNITY CONNECTEDNESS

The development of positive profiles and the implementation of the Framework for Planning (Blessing & Ferrell, 2003), are used in order to help people think differently about the past, present and create hope for the future. These methods build on the presumption of capacity. They subscribe to the belief that every person has the potential for making meaningful contributions to daily community living and that each of us has a place at the community table.

The concept of facilitating the reintegration of inmates into communities as citizens, rather than as ex-cons, requires service providers, (including correctional and parole staff), to see the person as capable of being part of society, able to function and live as any other member of the community lives, (Muntingh, 2001). Services that subscribe to the ideology of transitioning people out of institutions and into community associational life recognize the imperative for developing and implementing programs that foster a sense of purpose and meaning to the life of the individual. This requires facilitating the shift of power from the service provider to the service user in order for the person to be able to take control of creating a future that looks different from the past. Those with power have a much better chance for survival than those without power.

In *After Prison: the Case for Offender Reintegration,* Lukas Muntingh identifies ten characteristics that must be evident in programs of reintegration, (Monograph No. 52, March 2001). According to Muntingh programs must be:

1. **Multi-layered and created by people -** critical for the establishment of vision, values, cultural sensitivity and motivation necessary to implement and sustain the program;

2. **Transformational -** people in the programs are provided the opportunity to voluntarily change the way they act and think about themselves and their relationships;

3. **Journey-based -** people create a vision for their future that charts a positive alternative to the cycle of recidivism;

4. **Process-based -** developing detailed planning objectives and identifying on-going strength-based capacities are required to establish a course of action and to address challenges;

ORIENTATION TO COMMUNITY CONNECTEDNESS CONT.

5. **Multi-purpose -** programs must include the development of abilities through skills programs; assisting the person to learn and to establish functional relations with self and with others: developing potential through creativity; and demonstration of achievements through actions;

6. **Multi-focused -** programs need to reflect the complex nature of human beings; there is a need to focus on the past, present and future;

7. **Multi- dimensional -** people are multi-dimensional and as such the programs need to reflect this multi-dimensional nature across all of these variables:
   - social
   - spiritual
   - psychological
   - potential
   - intellectual
   - inspiration
   - cultural
   - community
   - emotional
   - expression

8. **Multi-resourced -** drawing from a multitude of resources and role players;

9. **Holistic approach -** programs are more effective when the environment reflects the values and principles of the approach being used;

10. **Active experience -** changing the perception of self and of the world requires active-even if limited-experiences in order to help the person begin to implement the values and principles of the program.

In addition to incorporating each of these ten characteristics into a program for reintegration, program planners must also avoid the obvious pitfalls. Plugging traditional deficit-based programs into a strength-based model will create a cycle of mistrust that will destroys the program. Failing to honor the process and the person will lead to potentially harmful results for the individual who might be subjected to "getting too much too fast." Planning for the sake of planning and/or developing plans from which no action is taken is equally dangerous to the psychological well being of the person and absolutely destroys trust. The program should be needs-based and contextually-relevant and meaningful to the person. Finally, the program must include ample follow through with the person upon release from the institutional setting. Support services and community connections should be established and functional prior to the actual reintegration process.

The future must enter you long before it happens
~Rainer Maria Rilke

It Takes More than Good Intentions
- System change requires holding and sustaining a vision based on human values and possibilities
- Without this vision, system change becomes a series of activities targeted at changes that barely make a difference in the lives of people with disabilities and their families

Orientation to Community Connections
- The elevation of status, or the reformation of inmates to valued social roles will require us to face these facts:
1. The two foundation stones of reform are economy and community
2. The human service system can never substitute for these two resources
3. Public support systems cannot do their work if the primary foundations are eroded

Orientation to Community Connections
- Practices, projects, programs and initiatives must focus their efforts on regenerating income and work with people transitioning from prison
- There must be commitment to enhancing the powers of local associations, churches and neighborhood organizations as the principal agents of support and problem-solving

THE ROLE OF THE SERVICE PROFESSIONAL IN FACILITATING COMMUNITY CONNECTEDNESS

"The world we live in creates avoidable sufferings of all kinds. Time and again we see the need for social change, as injustices and the mistreatment of people reveal themselves. There are countless aspects of our world that ought to be changed for the better. At the same time our capacity to cause hardship for others, in the name of reform and betterment, is demonstrated in unexpectedly perverse results. We have a long history of good intentions that are not matched by good deeds. Not all of our inspirations and longings in regards to change will actually prove to be the right direction. Nevertheless, the proposition that change is needed is still a sound one, given that the sufferings that people must now endure can be relieved through our actions and values."   *Michael Kendrick, 2001*

Assisting people in the establishment of authentic connection to daily community life from institutional settings will require a tremendous change effort on behalf of the institutional system and on behalf of the staff and professionals who are paid to provide those services within the system.

While the "system" may recognize the need for change and put in place the policies and procedures that reflect the principles for such change, it is the service provider through their day-to-day interactions and practices that must apply the change effort with the people for whom the change is intended. This is a particularly daunting task when the proposed change is completely contradictory to the culture of the existing organization.

Striving to integrate the Hallmarks of Person-Centered Practices into an institutional setting will be a long-term project, to be sure. It is helpful for direct line staff to focus their implementation strategies and positive influence in the areas within the work culture over which they have control rather than to wait for the system to change before implementing any new approach. For example, the personal interactions that occur between the staff and an individual are an opportunity for staff to operationalize the base standards for person-centered practices.

Finding opportunities to listen to a person, to offer choices, however limited, and to look for the good in people are approaches that effectively integrate person-centered practices into the existing environment.

For many who have dedicated years to their work within an established system, the ideals embedded in the Hallmarks may seem impossible to attain within the existing organizational structure. The new paradigm appears to be inconceivable. It takes the staff and the people that are supported by the system time to comprehend and ultimately to accept the paradox that such change provokes. It is true that real change begins when the people who provide services begin with small steps.

Change enough of the little pictures, and you'll find you've changed the big picture   ~ Ashleigh Brilliant
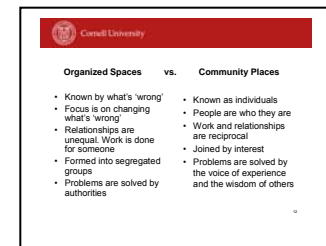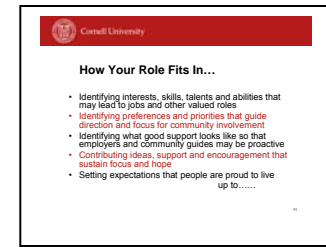
THE ASSUMPTION OF ASSOCIATION

Living within an institution of any kind creates a separate social identity for its inhabitants compared to the identity of those who live and work in the mainstream of typical communities. Persons of institutional living are assigned symbols and labels that broadcast information about that person efficiently and effectively to the general population. The symbols and labels more often than not are designed to denote the deficits the person is perceived as having, to emphasize the disgrace and dishonor of the institutionalized person. This, in turn, conveys the roles that the individual is expected to assume based upon a seemingly universal definition of the social identity and the social status associated with the assigned labels and symbols. Society establishes the categories and the attributes felt to be ordinary and natural for the people assigned to any given category. When a person is associated with a category that is considered to be of a less desirable kind, they are reduced in the minds of others from a whole and usual person to a tainted, discounted one. Such an attribute is better known as a *stigma*, especially when its discrediting effect is very extensive, (Goff, 1963).

Facilitating the re-integration of people from institutional to community living will require the successful identification and introduction of the person's positive attributes and human potential in order to undermine the impact of the stigma that has been unquestionably attached to the institution from which they are transitioning.

In order to establish a positive social identity, people who work with individuals within institutional settings must strive to facilitate services that empower the individual to craft a vision of hope for the future. Service personnel can assist the person in looking at the past, the present and the future as anchors in an on-going dialogue and exploration of personal growth and direction toward functional citizenship roles.

> *The greater the degree of competencies a person is perceived as having, the more deviant the person can be and still be accepted by others.*
> *~ Marc Gold*

Areas for dialogue and activities for exploration might include:

- What can be learned from the past without becoming trapped by the past?
- How can a future be created that is not determined by the past?
- How can a vision of the future be brought into the present?
- What skills, abilities, interests and capacities can be cultivated into valued community roles?
- What community associations will naturally recognize and appreciate these talents and skills?

Building Community Connections
ASSUMPTION:
Association Emphasizes the Power of Perception

The Impact of Personal Associations
The greater the degree of competencies a person is perceived as having, the more deviant the person can be and still be accepted by others.
~ Marc Gold

Developed by C.Blessing & C. Ferrell, 2003 (Revised **2004**, C. Blessing)
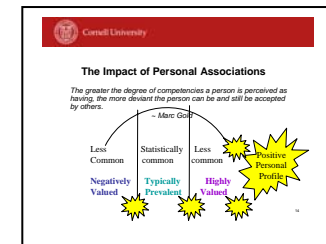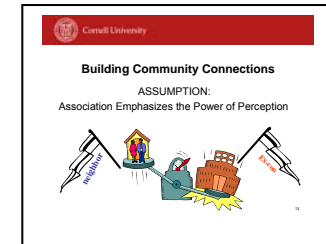
Purpose: Find New Options for Work

NOR M

Attributes &Capacities

inquisitive   good sense of
                              humor
polite   perceptive

                              caring
respectful   flexible   patient

intuitive   honest   dedicated

hopeful   resourceful risk-taker
                  likeable

Interests & Preferences

4 Wheeling   Hunting

Fishing   Row Boating

Cutting Firewood   BBQ's

Family/Friends   Driving
Farming (cattle)

PRIORITIES

Being outdoors
Being productive
Working on a farm
Employer cares about employees
Earn better than minimum wage
Get truck on the road

God
Family & Friends
The Golden Rule
Making my own
way/Independence
Responsibility
Hope

Supports

Networks & Resources

Community Connectedness

A Framework For Planning

Blessing Consulting Group 2004
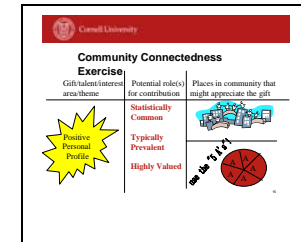
EXERCISE: COMMUNITY CONNECTEDNESS

RULES FOR BRAINSTORMING

- all ideas are good ideas
- record all ideas
- think fast - do not defend ideas - keep moving
- "eliminate" the top 5 ideas and start over (the top 5 are often good knee-jerk ideas…eliminating them pushes creativity further. You can have them back later)

Directions:

1. Work in small groups.
2. Review the Gift/Talents of the case study.
3. Review the rules for brainstorming then;
4. Brainstorm a list of potential roles that these gifts and abilities might play in ordinary circumstances.
5. Select the top 4 ideas that the group would agree are a good place to start.
6. For each idea, identify environments in the community that might support or appreciate the contribution of the role. Include places that might represent components of skills/talents within related roles.
7. Be prepared to share this list within the large group.

EXERCISE: COMMUNITY CONNECTEDNESS

Gift/Talent/Interest	Potential Role(s) for Contribution	Community Places that Support the Contribution

NOTES:

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____
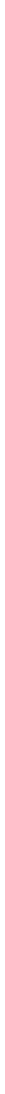
THE FIVE COMMITMENTS THAT BUILD COMMUNITY

Community building happens when people move past their traditional thinking about the role that they play in supporting people toward the experience of community membership. The formal structures of a paid position often serve to obstruct the development of affirming social connections. Job titles create artificial barriers between people that serve as psychologically legitimate constructs for limiting our interactions with service users to the tasks and activities that comprise our job descriptions.

Community building is an intentional approach to helping people come together around shared interests, ideas and action. It requires a commitment to taking action that moves beyond the typical job description to person-to-person interactions of fluid support. John O'Brien, an international leader in person-centered practices describes five different commitments that foster positive change toward building community with people. The potential for successful authentic community connection increases significantly when each of the five commitments are in place. More effort will be required of people in the absence of one or more of these commitments.

The concept behind the word "commitment" assumes that there is an acceptance of a particular type of responsibility and that this responsibility will be acted upon. People can share more than one commitment with a person, but these commitments cannot be superimposed by administrative structures. For example, someone may be a strong ally of an individual and also be paid to support that person. However, the paid person cannot be assigned the responsibility to act as someone's ally. There must be a genuine interest in acting on this commitment. Most importantly, commitments are not interventions for people with disabilities. They are the natural connections between people that are born out of mutual respect, appreciation and the spirit of reciprocity.

The 5 Commitments

Anchor - people who commit to anchor another person, love that person and are concerned with that person's well-being over the long haul. They share their life with the person and act as a source of continuity.

Allies - are people who commit to share their time and resources with the person to make progress toward achieving meaningful change. They provide practical help, offer talents and skills and other useful resources. They are conduits that bring others into the alliance. Allies usually share mutual interest with the person.

THE FIVE COMMITMENTS THAT BUILD COMMUNITY CONT.

Assistance - provides the help a person needs to deal with the impact of their disability or disenfranchisement. Those who commit to assist offer necessary help without taking over the person's life. Assistance is respectful, creative and flexible and serves to reinforce the opportunity for the individual to make meaningful social contributions.

Associations - are the social structures that represent the interests of groups of people. They may be structured in formal or in informal ways. They are organized around different interests, causes and purposes.

Agendas - organize action. They provide the focus and direction for action and coalition-building.

The five commitments that build community serve to bridge the divide that exists between people who have been outcast from society and the mainstream of ordinary community. It is the impetus for social change.
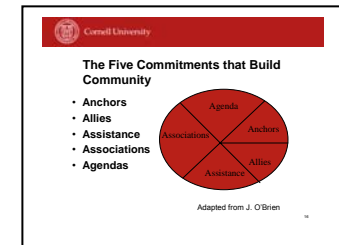
COMMUNITY ASSETS

Community building generally refers to building the social networks with the community, and developing group and individual problem-solving and leadership skills. Capacity refers to the elements inherent within a given community such as: the commitment and motivation a community has; the ability to organize and utilize resources; the ability to understand and to analyze problems; and the skills to solve problems and commit to action together, (Mattessich & Monsey, 2001).

Thinking about community-building from the perspective of locating and mobilizing its assets requires builders to search for what is right within a community rather than to look for what the community lacks. Identifying the assets inherent in a community is a process of locating and mapping inventories of gifts and capacities across a spectrum of areas. The community asset map needs to be updated on a regular basis in keeping with the fluidity of community life.

John McKnight, (1993), identifies six broad categories that are used in mapping the community assets.

1. **Capacities of Individuals** - what are the talents and strengths, gifts and abilities of the individuals with whom we are working? How might these gifts be contributed to the community in productive and positive ways? How might the gifts and talents of every individual in the community be discovered?

2. **Gifts of Strangers** - Who are the strangers of the community? These are the citizens who are currently marginalized from society and who have gifts and contributions to make that will be of benefit to the whole of community.

3. **Associations of Citizens -** What associations are present within the community? These are the churches, ethnic associations, civic organizations and citizen associations that are embedded in every community.

4. **Local Institutions -** What public institutions, not-for-profits, and businesses are located in the community? Which of these are highly visible such as a library or museum? What are the institutions that are not as visible, such as a teenage drop in center?

5. **Physical Assets of the Community -** What does the community have in terms of land, buildings, streets, and transportation systems? What physical assets are underused?

COMMUNITY ASSETS CONT.

6. **Capacity Finders and Developers -** what natural and formal leadership exists that appreciate and mobilize a capacity view of the world? These are the people who not only see the glass as being half full, but who also seek continuing to fill it.

Traditional approaches to the delivery of human service programs spend little or no time developing community connections or tapping into ordinary community capacity. Typically, providers of service believe that community connections exist through linking services together. Unfortunately, this serves only to keep the individual out of ordinary communities by creating a vicious cycle of services within the disability community.

Mobilizing community connections requires service providers to move beyond the range of the service community and into the radius of real neighborhoods and municipalities. It requires an understanding and appreciation of the individual's capacities and working with the individual toward using these capacities as a method for finding the doors that are open. It means starting with the end in mind.

A basic step for discovering the assets of a community is to have an inventory of what is available in the local community. There are three immediate methods for developing such an inventory.

The first method for developing an inventory of community assets is to scour the printed material that is specific to a particular area. Newspapers, tourism guides, magazines and directories provide a rich resource for getting a sense of what an area, and consequently its citizens, is "about." Another method for adding to the inventory uses word of mouth. Talking to people who are connected at the local level, such as through churches, libraries, schools, and the chamber of commerce is an excellent use of resource. The third method for generating an inventory of community assets is to take to the streets. Walking and driving around the neighborhoods and the business districts of an area provide an excellent topographical map of the community's assets.

Note the associations that are assembled within a given community. These groups represent the way in which communities empower its citizens and mobilize their capacities. Associations highlight the gifts, abilities and talents of individual community members. Joined around a vision or common goal, the associations present in communities shed a light on discovering what each community really cares about.

Map Community Assets to Discover Potential Partners
- Community building must be asset-based. It starts with what is present in the community
- Community building is internally focused. The strategies for building community are concentrated on a shared agenda
- Community building is relationship driven. Community developers are constantly building and rebuilding the relationships within and among local residents, associations and institutions

What is an Asset?
- Every community, family and individual has assets
- The key is to locate, develop, integrate and enhance existing assets, being open to the possibilities
- It is usually easier to strengthen an asset than it is to eliminate a deficit~ amazingly deficits often decrease or even disappear as assets are developed!

Take an Inventory of the Community Assets
- A basic step for discovery the assets of community is to have an inventory of the local associations
- Three ways for gathering the inventory:
  1. Printed resources, newspapers, magazines and directories
  2. Talking to people at local institutions such as churches, libraries, chamber of commerce, schools, hospitals
  3. "Walking the streets" (so to speak)

The Nature of Community Associations
- An association is the way in which communities empower individuals and mobilize their capacities
- An association is the amplifier of the gifts, talents and skills of individual community members
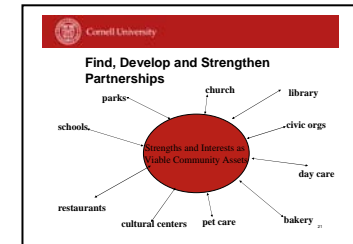- An association is usually a group of local citizens joined together with a vision of a common goal

Find, Develop and Strengthen Partnerships

church

library

parks

civic

schools

Strengths and Interests as Viable Community Assets

day care

restaurants

cultural centers

pet care

bakery

EXERCISE: USING STRENGTHS, INTERESTS AND CAPACITIES TO CONNECT TO COMMUNITY

Directions:

1. Work in small groups of about 6 people.

2. Obtain an index card from the facilitator. Review the gift/talent/interest that is represented on the card.

3. Use newsprint to recreate the community map template provided in the workbook for this exercise.

4. Work within the group to identify and record as many roles/opportunities for contribution that might be supported in the various community areas identified on the community map.

5. Be prepared to share your work within the larger group.

THE ROAD TO COMMUNITY

A community is more than a place to go. It is made up of individuals who comprise various groups of people who work together in public and private life. These groups form the web of associational life that is embedded in the heart of the community. The kinds of community associations that express and define community exist in more than one form. The associations that are most familiar are those that are relatively formal in nature. They are the Elks clubs, the PTA or the bowling leagues.

The second kind of association found in community is a less formal kind. It generally does not have officers or a clear name for the group. Nevertheless, it represents a gathering of people who come together to solve problems, celebrate and share in social contact. This gathering of citizens could take the form of a book club, an after-church coffee social, or a welcome wagon.

A third type of association occurs through the nature of the day-to-day face-to-face business in which people engage on a regular basis. This association happens in restaurants, hair salons, bars, cafeteria lines, grocery stores and gas stations.

It is these types of association with community life from which most people who are labeled are excluded and into which they need to be incorporated if they are to become contributing members and active citizens of American communities.
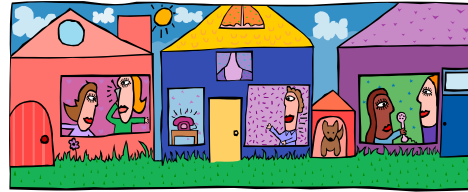
So how do people who have traditionally been excluded from community life become included members? According to John McKnight, (1993), there are essentially three paths leading to community connections.

The first path toward entry into community life is the path that is created by the person on his or her own. For people who are struggling to shed the labels of stigma and discrimination, this is indeed a very difficult and courageous journey.

Family members and the friends cultivate a second path to community. These companions often have a view of the individual that surpasses the view of the service system. They see the person contributing and engaging in relationships that are real and reciprocal. They understand that the community will be better off with the involvement of this person.

A third role for access to the community involves a role of intention. People who are experiencing exclusion are guided out of the service realm into the realm of community. These "community guides" are authentic in their understanding and intuition of what it takes to facilitate genuine connections between people and their communities.

Three Roads to Community

- Road 1: the person finds his own way
- Road 2: family and friends blaze the trail
- Road 3: the person is guided out of the service realm into the realm of community

COMMUNITY GUIDES

Community guides know how to build community relationships. They are naturally skilled at finding and using resources with great creativity and flexibility. They not only see the opportunities that are available they create them.

Community guides do more than merely introduce one person to another person or to a group. They do more than "link" individuals to groups. They act as a powerful conduit between the person and associational life through their ability to see the capacities within a person and knowing where and who will also recognize and appreciate the expression of these capacities and gifts.

Community guides are generally well connected to communities in their own right. They are "people-persons" who invest their time and energy in assuming and carrying out membership roles. They are natural trailblazers.

Effective community guides are individuals who have earned positive reputations within the community. They are trusted by their community peers because of the dedication and integrity with which they act. These people consistently "walk the talk."

Community guides know people who know people. They do not rely on formal job titles to open doors, rather they realize that formal job titles (i.e. mental health community

counselor; parole officer; job coach) create barriers to cultivating community.

Most importantly, community guides quite truly believe in the heart of community. They see and experience a hospitable and welcoming environment. They find the receptors to diversity and cultivate these connections. They never give up hope because they are certain it will be found only in communities.

Finally, community guides accept that their role in the community connection process is time-limited. They understand that to be effective in the cultivation of real connection between people often means to ultimately say goodbye to the person they have guided into the community or run the risk of becoming a provider of a service designed to keep the person connected.

Fostering the integration of excluded people into community life requires a reduction in the dependence on human service and in increase in developing interdependence in community life. Community is about what is common amongst its citizens. Community is a reflection of what its inhabitants care about. Inclusive communities hold the power of the universe- it understands that it needs every one of its members and it knows how to harness and channel the potential of diversity.

Community "Guides"

- Effective guides bring a person into the web of associational life that can act as a powerful force in that person's life
- They bring the individual into life as a citizen by incorporating the person into relationships where his capacities can be expressed

Characteristics of an Effective Guide

- The guide has the ability to see the gift, the potential, the skills and capacity of the person
- The guide is well-connected in the interrelationships of community life
- The guide is trusted by his or her community peers—they do not/are not identified through the system, but through their community reputation and relationships

Characteristics of an Effective Guide

- The guide believes that the community is a reservoir of hospitality that is waiting to be offered
- The guide is aware that they must say goodbye to the person they guide into community life

John McKnight 1993

REFERENCES AND RECOMMENDED READINGS

REFERENCES

Goff, Erving. (1963) *Stigma: Notes on the Management of Spoiled Identity.* New Jersey: Prentice-Hall, Inc.

Lockhart, Arthur & Clarke, Michael. (2004). *Community Lost and Found.* Toronto: Inclusion Press.

Ludlum, Cathy. (2002) *One Candle Power: Seven Principles that Enhance Lives of People with Disabilities and Their Communities.* Toronto: Inclusion Press.

Mattessich, Paul & Monsey, Barbara. (2001). *Community Building: What Makes it Work?* Minnesota: Amherst Wilder Foundation.

McKnight, John & Kretzmann, John. (1993). *Building Communities from the Inside Out: a path toward finding and mobilizing a communities assets.* Illinois: ACTA Publications.

McKnight, John. (1995). *The Careless Society.* New York: BasicBooks.

Muntingh, Lukas. (2001). *After Prison: the Case for Reintegration.* Monograph # 52.

O'Brien, John & Lyle O'Brien, Connie. (1996). *Members of Each Other: building community in company with people with developmental disabilities.* Toronto: Inclusion Press.

Panscofar, Ernest. (1998). *Positive Profiles: Building Community Together.* Florida: Training Resource Network.
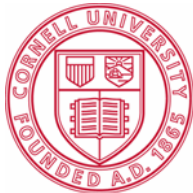
Cornell University
ILR School
Employment and Disability Institute

Thomas Golden
Principal Investigator
201 ILR Extension Building
Ithaca, NY 14853

607-255-2731
607-255-2763 (fax)
607-255-2891 (TTY)

E-mail: tpg3@cornell.edu
http://www.edi.cornell.edu

Carol Blessing
Project Director
11 Buchanan Way
Averill Park, NY 12018

518-283-4408
607-255-2763
607-255-2891 (TTY)

E-mail: cjb39@cornell.edu
http://www.edi.cornell.edu

NYS Developmental Disabilities Planning Council
155 Washington Avenue
Second Floor
Albany, New York 12210

Phone / FAX:
TDD/TTY: 1-800-395-3372
Voice: 518-486-7505
FAX: 518-402-3505

Email: ddpc@ddpc.state.ny.us