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
DEVELOPMENTAL DISABILITIES COUNCIL

NADDC PLANNER'S CONFERENCE

AT: Claridge Casino Hotel
Atlantic City, New Jersey

September 12, 1991

SPEAKER: John McKnight, Center for Urban Affairs
Northwestern University, Evanston, Ill.

LEGAL TRANSCRIPTION SERVICE
34 Kenwood Terrace
Trenton, New Jersey 08610

(609) 585-4369
MR. RIZZO: Anybody who can't see the materials here, we apologize for the -- for the set up. And we've tried to accommodate everyone in the back and we hope you can see. And if you can't, you'll probably have to move a little bit so you can see. We've about maxed this one out.

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

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

I've got a little bit of housekeeping to do, and then we'll get into the meat of it.

Anyone who hasn't registered, please do so at the desk on the way out so that we can
at least take care of any business that we need to do
with you. I think there's only a couple, three people
at this point that haven't.

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

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

The Cape May trip that we had
announced has been cancelled. Principally -- the
principal reason was not lack of interest, but rather
that, embarrassing to say for us, we could not get a bus
with a lift. We're -- we've put that on our list now
to work on in New Jersey. There are some people who are
interested in still going. And what we will do is,
there will be a list out front where we might be able to
pull together a smaller trip sometime tomorrow after-
noon. So if you are interested and you're - that was
one of the highlights of why you came to New Jersey -
(indiscernible - laughter) - and you're not gonna spend
the rest of the three days down stairs or next door,
then - then sign up for that. And we'll see what we
can put together for you.

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

And that's the housekeeping.

Anything else that you need, I'd
like to just point out a couple of people here, if
they're here. They've all deserted me. Myself, of
course. If you need anything you can come to me, you
can contact Nancy Sample or Brigitta Lilly or Michael
Campbell Drexler -- there he is, behind -- hiding
behind the bush. Okay. Any one of us can track down the necessary people at the hotel or whatever to take care of what you need.

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

MR. ELLIS: Thank you, Dennis.

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

We have today, into the next several days, I think, gotten together some folks who are on the edge of dreaming and thinking in our business. As the director of the Council at a — (indiscernible) — I want a busman's holiday. I had the pleasure of enjoying that thinking, dreaming process and I'm 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
agenda.

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

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

One thing that John is known for, though, in our field is that he is a national leader in promoting inclusion of people with developmental disabilities into their communities.

We have an opportunity here to -- John is going to be with us for a few sessions today. One, he'll have a keynote address. He'll be telling us about some major experiments that have been going on in Chicago and in Canada. And he has a slide show. I
haven't seen it. Look forward to that.

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

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

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

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

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

I want to let people to have the
time to try to find a space over there by the door, here, in front of those people over there.

(Pause.)

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

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

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

I want -- I come from a center where for 21 years we have been focused on an unusual
question. (Indiscernible - voice drops) - I now realize that you won't find any other center in the United States that has this focus. It's a center that is focused on trying to understand the answer to the question, how do communities solve problems?

Now, the reason that that's unique is that every other research center I know assumes the reverse premise that communities are the places that create problems. And the professionals are the people who solve them. It's a kind of funny concept that communities are cauldrons of problem making. And professionals and experts are the people that correct this constant problem.

So our emphasis has been, how do communities solve problems? 'Cause if you could count up individual and collective problems of society, you would probably find that about 95 percent of them are solved by communities and five percent of them are solved by others. But we understand very little how communities solve problems. And we have infinite details about how to solve the problem if you're a therapeutic expert.

Now, I suspect one reason there aren't many places that do research about community problem solving is because you can't be an expert about
it. If I came here to talk with you about atomic physics, I would be an expert, right? Because I would know something that nobody else here, I suspect, really knows about.

But the problem I have here is that I am posed here as a presumed expert among people who all know what I know. Is there anybody here who does not know about community? You can't not know about community, unless you are living in some glass box somewhere you are, in fact, a person with every day experience about community.

So I am here in a difficult position, from my perspective. Because I can't tell you anything that you don't already know.

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

And the soupy story that I am
taken by is one in which this is the moral. You will only learn what you already know. You will only learn what you already know. 

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

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

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

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

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

So, I'm like her. I can't tell you anything that you don't already know. But my experience is that there is a barrier between what you know and you consciousness of that knowledge. And the
barrier is your profession. So, I want you to take off your professional hat and I want you to be—(indiscernible—voice drops). I want you to think about your life and what it means to you in the community. Because when we're thinking about inclusion being in a community I have found that there is a threshold question. And the threshold question is, where is that? Where is that? I'm talking about the inclusive community. But where is it? Where is the community? If I knew where it was then I could be inclusive.

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

And I find that most people who think with their professional hats on have a terrible time thinking about where that is. But if you will take your professional hat off and think about—(indiscernible—voice drops), you will be able to know what you already know.

So let me—-I am going to try to make sure that I don't tell you a thing this morning
that you don't already know. But what I want to do is bring into your consciousness what being a planner may obscure.

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

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

On the other hand, there are some things that you could get a group of sociologists to agree aren't in the community, even though you couldn't get them to agree what was, you could get them to agree to what it isn't. And I want to start, therefore, to clarify one or two things that you know about what isn't
the community because it will help us if we explore the
possibility of understanding.

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

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

And any time you see something
like this that -- that associates the word community
with it, you know you are seeing a purple cow. When you
hear something called a community service is provided,
you can't do it. It ain't one of those things. Cows
don't come purple and these things don't come community.
They don't produce them, they aren't - (indiscernible - voice drops).

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

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

And we went to this little town, little -- prefect little New England town, and idyllic.
We drove down a perfect, idyllic little street to a perfectly average house on that street. And they took me in to this place called a community residence. And in there were six middle aged men. And we engaged in some discussion with these six men. And after an hour, I realized that these six men have all been at least ten years in this little house, on this perfectly normal street, in this perfectly normal town in New Hampshire.

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

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

Incidentally, I have since thought if you took a random sample -- if we could go down to the slot machines here at this place, and pick the first ten people who are - (indiscernible - voice drops) -- and bring them into this room. And we said to them, look, we have six middle aged men who are in some ways excep-
tional of some kind of a norm. And we want to give you
ten people the responsibility for these six men. And we
want you to go to some little town and find a house on
an average street. And we want you to put those six men
there. And we want ten of you to be with those men for
ten years. And your task is to make sure that they have
no relationships with any - (indiscernible - laughter).

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

So it must be that it is because
something like this is the maker of this impossible
situation. You see, I believe the explanation or the
isolation or the isolation in a neighborhood is that the
maker of the activity is one thing. Because this isn't
about - (indiscernible - voice drops). You don't go to
a blacksmith and say, would you make me a dress. You
don't go to one of these and say, would you make a com-
munity.
Now, let's turn to the positive side of this. Because it's important, as well, to ask what is this called?, for you as planner to conceptualize this. So what is this if it isn't community? Why is - (indiscernible - voice drops)? What does it do?

You know, I think that most everyone would agree that this is a form of organizing people. And you could say it's a tool, it's a social tool to get some things done. Now, what is the nature of this tool and what is it for? What is it used for to get what done?

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

It happens to be one that modern western societies are addicted to. It's as though we had a great garden of human organizations, but we in-
sisted that we only wanted to eat broccoli. This is the broccoli of human forms of organization. And it's a -- it's like broccoli, it's very specific. It does three things.

The first thing is that it's primary, absolutely primary purpose is to organize people so that a few people can control a lot of people. It's primary purpose is control. If you don't believe me, when did you last see this? All of you notice it's upside down. You laughed right. This is wrong. Because -- why is it wrong? Because we're not trying to organize things so lots of people have control over a few. We are trying to organize things so a few people will control many.

Now, is that bad? No. I came here in an airplane. Try as I might think about how I would like that airplane to be organized, I don't want to organize -- (indiscernible - laughter). As democratic as I am, I want to be in a hierarchy autocratic -- (indiscernible - laughter).

So it is appropriate for using this tool if you want to have a few people controlling a lot of people. It is appropriate. It's appropriate to use this tool if -- let's do it up here. It's appropriate to use this tool if you want to make a Lexus
automobile. A Lexus automobile is the effort of a few people who get an idea in their minds to have ten thousand people make that idea come real. And they don't want each of those ten thousand people put any different ideas into their minds about a Lexus automobile looks like, right? So if you want to have five hundred thousand Lexus automobiles, you want to have something like this.

So, if you want a system of control, this is good. And the second thing it's good for is what it was first developed for. And that is to produce things. It's good to produce things if what you want is a lot of the same thing. That's conceptually what this is about.

That is, if what I want is to control a lot of people so my vision of an automobile will come out over and over and over again. Standardized, uniform, mass produced lots of the same standardized - (indiscernible - voice drops). So it is a system that can produce things. And we are interested in the fact that it can produce, we think, something called a service.

But by its structure, it will produce effectively only lots of a standardized, uniform thing. And that's why you find in these things, which I
am gonna call a system. Why you find in systems so many frustrated people who are trying to get one of these things to produce something called individualized service plans. That's like saying I have your hammer. And what I want to do with it is cut this table in half. I have here a system of a control. And what I want to do with it is produce individualized services. You have the wrong tool for this.

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

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

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

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

Now, when I went to the little New Hampshire town, it becomes clear what I was seeing, doesn't it? I was seeing this. And so it have been no mystery to me that a person who was in a system of control that was about producing a lot of the same thing, and had as his necessary user/clients that they wouldn't - (indiscernible - voice drops). So this is the first understanding, it seems to me, to be conceptually important to even to think about the question of community. What is this and why isn't it a community?
If I may, I was gonna stand here but I didn't -- put my notes over here.

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

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

So let me remind you of what I think is perhaps one of the most useful ideas about the community. And to remind you of that, I have to take you back to something I think you know. Do you remember that French Count who is 1831 - (indiscernible - voice
drops). He was a — he was a young man. He was 28 years of age. His father was Count. He was a Countee. He wanted to take a trip to the United States. And so he said to his father, would you pay my way? And his father said, no. You're just gonna be a tourist. It's unworthy of a Count. You have to have some project, some reason to go.

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

And he said, in the United States they have created an unknown — an institution heretofore unknown, unique to the United States. It's an important, wonderful, new institution and I want to study it, make a report back and you as a leader in here in France then can take that information and propagate this institution in France. And his father says, that sounds worthy. What is it?

And he says, it's hard to explain it but it's called a penitentiary. He says, yes, it's this religious group called the Quakers, the Friends have thought up this idea of how people who sin against
society can be put in a place where they can be pennis-
ten. That's why it's called a penitentiary. And so he
came.

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

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

Then he went down to - (indiscern-
ible - voice drops). And he got to the south and he
came back across the south and went up the east coast.
Might have come through Atlantic City, I don't for sure.
Went back to New York.
The trip took about three quarters of a year. And he kept a diary all the way. He got on a boat and went back France. And he never came to the United States again. And spent his 29th year going over his notes and writing a book. That is without question, to this day, the greatest book that has ever been written about the United States of America. And the book is called Democracy in America. And the Count's name, you all know, is Alexis de Tocqueville.

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

But let me remind you of one thing that he said that I think is a key we can work with, and it's this. The book -- he's a European, he's coming to the United States. And he's looking mostly at how people who were born in Europe were doing things here in the United States. So he expected it to be very familiar. He knows England, he knows France, he knows Ger-
many and he expects he's gonna see people who were born
in those countries here creating new communities. But
he expects them to be similar.

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

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

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

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

And he says, I have been to every
community by scale. Big cities, the neighborhoods,
small towns, medium sized cities, the frontier, the
rural areas. And there is going on in these communities
in the United States something that has never gone on in
Europe. These Europeans are doing something they never did before. And he said what it is, is they are coming together in little groups on their own, self assigned, they decide to come together. Nobody appoints them. They have no external authority. They come together on their own. These common people. And he says they do three things in these little groups.

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

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

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

And, he said, this is the unique characteristic of American communities, these groups. And he gave these groups the name that we use. It's a French word that is inappropriate, incidentally. You
know it's French root, but it's association.

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

UNIDENTIFIED VOICE: People.

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

An association is a block of what?

UNIDENTIFIED VOICE: Individuals.


Why citizens rather than people or individuals? Because a citizen is a political word associated with the question of power. And he sees these groups that make the core of the American community as powerful creative entities. These associations. So an association is a collection of citizens who take these three powers.

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

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

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

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

So he said, nah, democracy isn't really powerful in voting, it is powerful if you have a tool to make power. A tool to take power. And that's what these associations are. Citizens, not just voting, but coming together and deciding there, where they are, in their community, we have the power. To say, this is a problem and we know how to solve it. And we're going to solve it. You see?
So he said, they have made democratic power that is in infinite magnitude over these weak democracies for people just voting. But the power to deal with problems and decide that they are, are in the hands of experts and professionals.

So, I would like to propose to you that we think about the community as the social space where associations do their work. And that it is within the boundaries of that space that the power of community resides. And that the community is associations of citizens is for purposes of thinking, functioning. Associations of citizens then informal a named association. And then a set of relationships that are - (indiscernible - voice drops).

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

And now I can distinguish this way of social organization from this way of social organization. Because this is a different tool than this is.
And let me try to remind you of what the difference is.

The difference is that this is never a mechanism for control. It depends for its operation on consent. This is consenting space.

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

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

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

Now, let me remind you of something that I know you know, and if you sort of move in a direction I want to urge on you, you'll know it much
more than you do now. And that is that planners like to be able to conceptualize human activity and see that what they conceive of happens. That's how this thing got created. Unfortunately, there is no way to make your region to make, mandate, require your vision to become manifest in this world.

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

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

The second thing is, here there are no services. They don't produce services in the Church basement. What do they have? They have, as a substitute for service, care. Because they are concerned. They are there because they care.

And one of the things that I must say constantly frustrates me, is that in the seminars I give, I care deeply about it. And there's nothing I — —
I put — put on the seminars, and there is nothing I would like more than to have a room full of people who cared, too. But I know that two thirds of those people don't care a damn because they're in the system. And we can't do that.

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

Our University can, we hope, at best produce education. But the president of the University would like the professors to care for the students. I know him. And we have some surveys that indicate the students think the professors don't care for them. But, you know, our president isn't stupid enough to say to the professors, I want you to care for those students. Because he knows no systems ever produced an ounce of care. Systematically.

So care is this domain. And with
it comes not service but creativity. Because with con-

sent what it allows is, it is a combination in consent

of individual visions and capacities put together. Is

it -- it's what can each of the six uniquenesses of

you, together you. Not how can we take the six of you

and get rid of your uniquenesses so that you will all do

what I want you to do. This is the reverse of it.

And, finally, clients. There are

no clients here. There are, however, necessarily for

this to exist there is something else, citizens. This

is a tool which is the appropriate tool if what you want

is power, love and choice. This is what you do if you

want uniformity, mechanistic outputs rather than love

and obedience.

I think I understand now why peo-

ple in your trades are interested in the community ques-

tion. And I think it's this simple. That you look into

your own life and your own knowledge of community, and

you know that that part of your life where there is em-

bodied a powerfulness and love and individual creativity

is in a social space called community. And you know

that you are connected to one of these which denies peo-

ple in it these three things. And you are good human

beings. And you know that in a tragic way, given a

choice, you would prefer your life to be here and forego
what is here, if it came down to it. That this is more
important. That power, love and choice are more impor-
tant than control - (indiscernible - voice drops).

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

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

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

Now, the primary description that I want to give you is a description of an effort to intentionally see whether people here could be moved here. From this form of social space to this form of social space. And this activity began the first time we attempted to sort of look at how this might be done, was in a Chicago neighborhood. And let me tell you how this began.

There was a state director of an agency in Illinois who, herself, carries the label disabled. Who had read some things we had written, including a thing that you have called Regenerating Community, in which she said, I know in terms of the people for whom we are responsible, and I know in terms of my own life, that the most important and abiding issue is how to get here. How to have the center of my life in community and not in a system.

And she came to our center and said, you are the only people — the things I've read, you're the people I know who seem to have enough of an idea about this space that maybe you could help us to figure out how to get people who are in our domain out of here and in here. The people in our domain may be in institutions, they may be in group homes, in community
residences. They may be in what is called community living. But they're all not in community. They're not here. And would you try to help us work through.

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

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

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

The first is that it's our understanding that this is gonna happen, it will have to happen because the central auspices and actors are citizen
associations, not system and professionals. So we won't work with anybody here, because we don't need a hammer. They can go on hammering. We're down here with the saws.

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

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

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

I know of a case in a western city where a so called community worker from a system, a men-
tal health system, went out into a local community and said to an employer, I have a person who is coming out of a mental institution I'd like you to hire. The person who is coming out of the mental institution is a lawyer who is suing that person. And I'll betcha a million dollars - (discernible - voice drops). Because
the system labels people.

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

So, she said, but I'd like to know what you're doing. And we negotiated the following agreement. I said, we are going to have a gathering of the folks involved here once a week. And we'll probably once a month take a full have day, sort of retreat a little and think about things a little more intensity. And you can send a top level bureaucrat to these meetings. So she agreed. And she took a third in command and this person came out every week for three weeks
and just sat and listened. So, nobody can say they
didn't know - (indiscernible - voice drops).

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

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

I have to say that she was, at
that time, the director of our State Department of Rehabilitation Services. And I, myself, didn't even know enough to know that that is. But what it is is not what we were doing. And she believed so much that the most important thing in the lives of the people who fall under her domain was their absence from this space. That she provided the money to do this effort at community regeneration. Although I think, Lord knows where it came from. Which tells me that if you really want to get the money, you get the money.

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

And yet, it is like the glass of water. Whether the water is up to here, you can say it is half empty, or you can say it's half full. The half empty part is the part that this system uses. That's called needs. And this system is about that emptiness
in people. Diagnosis is the word we use for labeling the emptiness in your neighbor, right.

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

What is the element of the person upon which there's a focus? Communities are built on the capacities of deficient people. Systems are built on the deficiencies of capacious people. Do you understand? This I really do want you to think about this.

Every -- every organization in the community is the compilation of the capacities, gifts and abilities of people, every one of whom has problems, defects and emptiness.

And what community is is the mobilization of the gifts and the capacities of deficient people. Everybody is deficient in something. Systems is the identification, magnification and concentration on the deficiencies of the people. We know that this is the essential threshold question. And that, therefore, if we wanted to get people in the community there would
be no possibility of doing that unless we could focus on their capacities and gifts. And remove them from an environment that focuses on their deficiencies. And you will never, ever be successful in getting people in the community by saying they are needy, they are deficient, will you do something for this mentally ill man. No community ever works that way.

So if you have a bunch of people who are expert at identifying needs, they are the perfectly wrong people to do this. Wrong people. It's like going to a seamstress and say, shoe my horse. Stupid.

So we were going to also focus on the capacities. Do we know people also have deficiencies? I know I have. I don't know any people who don't have deficiencies. I know that the critical question is where is the focus? And community focus is - (indiscernible - voice drops). So we said to ourselves, that will be the key operative principal that we'll use.

So what we agreed to was to experiment with the development of a new set of tools, in a sense, to achieve her goal. With the agreement that this would require a completely different constituency than the one she was used to. She was used to service providers as her constituency. They are irrelevant to
what we're doing. So it's a new constituency. It will be new methods. And it'll have to be different kind of reporting.

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

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

Almost all Chicago neighborhoods have a neighborhood association. They don't deliver services. They are sort of advocacy groups that are concerned about what's happening in the school, they are concerned about picking up the garbage, that kind of thing. But they are made up of a collectivity of local associations of Churches, of block clubs, of local business associations.
So we went to four of these in Chicago. And we said to the leaders of four of them, you have captured in your community, you may not know this, but there is captured in these funny little places called community residences people who are totally isolated from community. And they all have gifts. And they're just wasting their lives away in this service system. They go this round, they are in this house all day, they're in this house all evening and they put them in a day program or a sheltered work program or some recreational. But it's a cycle.

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

We proposed this before the leaders of four neighborhood organizations. And three agreed that they would - (indiscernible - voice drops). Incidentally, had never heard of this -- of -- we were proposing something that was absolutely new. They had
never heard of anything like this. Most didn't even
know the isolation that had been created by the service
system in neighborhoods. And so they didn't even know
these places were there. And three agreed. We were
surprised. We were hoping for one. We only had enough
people on our end to work with one. So we chose one of
the four associations as the base from which a citizen
effort to include people to take place.

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

But I knew if I picked a place
that everybody thought was an impossible place, then all
the other excuses that would be developed for why you
couldn't do it in the suburb, would fall by the wayside.
So we picked a demonstrably difficult neighborhood. And
this neighborhood is a neighborhood that has about 60
thousand people. In Chicago they have 50 neighborhoods of about that size. So it's really a town size. It has one neighborhood association.

Demographically, it's a neighborhood comprised mainly of three ethnic groups. The first are Poles. Old Poles because it was a Polish neighborhood and a lot of younger Poles have moved on to the suburbs and the old Poles are left. And the people who came in after them are mostly people with Hispanic backgrounds. So there are a lot of young Hispanics and old Polish-Americans, right?

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

Economically, in -- of the 50 neighborhoods in Chicago, it's right at the boundary of the -- the -- between the upper -- the upper two thirds and the bottom third. One third of the neighborhoods are poor, two thirds of the neighborhoods are better off.

I'm now going to show you a community report. It's not mine. At the end of two years the citizens within this organization who took primary
responsibility to this, wanted to make a report to the Congress. Their annual meeting of everybody in the neighborhood and all the associations. And this is their report about how our community looks now. I will talk it through with you, because I'm a professor. They did not.

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

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

And the Community Building Project was named that because they are about the business of identifying people with hidden gifts and making sure that they can contribute those gifts to the community.
This is not helping disabled people, this is building for a community. Disability is in no place the focus of this activity.

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

Here are a few — I got somebody's head there. How's that? That good?

Because there are a lot of Spanish-American people in the neighborhood, there are a lot of people who come from traditions where there are murals. So here is one of the murals in the neighborhood. There's another mural.

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

Before the Poles got to the neigh-
The neighborhood, who was in the neighborhood was Norwegians. So most of the Churches have Norwegian descriptions on them. I don't know if you're aware of this. This is — this is now a Spanish Pentecostal Church with Norwegian spelling on it. It's a wonderful, wonderful neighborhood.

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

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

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

Now, one of the people who was involved in this activity was this guy on the left, Joe
Lopez (phonetic), all right? And Joe is the vice president of the Norwegian-American Hospital, all right. I like that, Lopez is the vice president of the hospital. And he thought that Earl could be important in this hospital. And he'd try to find some way for him to be that.

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

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

Now, Earl does not read, so they
worked out an approach to putting all the mail in these big envelopes and he would take them around to the various departments. And what is really significant about this is that it's three years later and with only a few exceptions, Earl has never done it right.

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

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

She calls up the proctology department and she talks to Charlotte and says to Charlotte, you know, the gynecology department mail -- (indiscernible -- voice drops). Yeah, yeah. She says, listen, should I come up and get it, or you come down and
get it? Or shall we send Earl. And they talk about that. She says, oh, I'll come down. She wants to get out of there anyway. And so she comes down, all right?

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

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

Now, here are some other volunteers that he -- he has been involved with. And notice how he has affected them.

This is -- is a lady whose name is Mary. And the person who got to know her found it very hard because she had spent so much of her life in a system, to see what lit her eyes. But as in the little room where she lived in the little house on the little street, she was a person who loved jewelry. And so they found in the neighborhood a woman who has a funny little
jewelry business. This is a jewelry business, but she goes around to flea markets and rummage sales and buys sort of attractive antiquey looking jewelry, fixes it up and then resells it.

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

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

This lady had in her room a lot of plants. And the thing people thought about her the most was she loved to grow things. So there are a lot of people in the neighborhood grow things and they went around and they talked to a couple people who were -- who had the best gardens. And they introduced her to this lady on the left who is an especially good gardener. And these two developed a relationship around this community beautification effort. And now they are together creating new life.
There is a local boys and girls club. And this is another fellow whose name is Earl. And in the service system, he was 23 and he seemed to spend most of his time playing games. And watching game shows on television. So people thought, well, a way in the community is around this love of games. So he was introduced to the director of the boys and girls club. And after a little exploration together, he was made the director of games at the boys and girls club. And here he is.

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

And he has taught people how to do these games correctly. Incidentally, the boys and girls club director thinks this discipline around moral principals is a very important thing. And he changed from a boy playing games to an adult meeting children. And there he is.

Incidentally, when I talked to a couple of these kids, they think he is the most intelli-
gent person they know. And the reason, in particular for this is, that when I was first introduced to Earl somebody said, this is John McKnight. And he looked at me and he immediately said, T-h-g-i-n-k-c-m and N-h-o-j. He can spell anything immediately backwards. All right. Long sentences he can spell backwards.

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

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

So Earl goes to all those meetings and is a member of the art fair committee. And his mainly responsibility for the — responsible for the publicity, getting the various information out about the art fair. Making sure in the — in the group home
where he still resides, every window has a poster in it. Here they are.

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

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

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

And the way that works is, that people like Karen are committed to the democratic party -- I mean -- not Karen, Mary on the left, are committed to the democratic party. And so he -- she is made an official voting registrar and she goes to some-
body's door and she knocks on the door. And she says, hello, I'm the voting registrar. Are you a democrat or a republican? And the person says, I'm a republican. And she says, gee, I'm glad to know you and she turns around and she leaves. And if the person says they are a democrat, she registers them.

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

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

She now sometimes goes out on her own to register people. And I have had a sneaking suspicion that she may not have it down right and that she will register republicans. We don't know that. But I suspect that she may not have quite gotten it right.
This is a lady, Susan. Very spiritual person. The folks were very impressed by her spirituality. So she was introduced to a dinner prayer group. And her first dinner in a Church of the denomination of which she had some past affiliation. And in the first prayer group she was involved in, she had a seizure the second time she was there. And it upset two of the women in the group. And they asked her not to return.

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

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

And here she said to me, do you know why we're all smiling? I said, no, why? She said,
because it's the third Thursday. And on the third Thursday of each month, right after the meeting, we all go out to a restaurant and have a huge dinner.

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

Rosita has a high school degree in getting through high school. In this neighborhood where she was raised, getting through high school is something 70 percent of the kids don't do. So, her first credential is she got through high school.

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

Third was that she became a receptionist at the YMCA where she really got to meet a lot of people.

The fourth thing is that she's in a family that is huge.
The fifth thing is, you can see it
in her face, she is a person who makes offers nobody can
refuse.

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

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

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

There he is left over from when
the Norwegians were there, a Lutheran Church. And they
have a day nursery, right? And this is where the day
nursery is. And this is a woman who is called, here at
this place, Miss Margarita. She does not speak in words
that are commonly understood.
When she was met it was very
difficult to tell anything about her because she seemed
to be so child like to the folks who met her. But she
seemed to like children. So she was introduced to Miss
-(indiscernible - voice drops) right behind here on the
right. And they began working together. And they --
they are now two teachers.

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

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

So this lady has become, first of
all, very close friends with the Priest of the Church.
And is involved in all of the -- she goes to the religious services, but she's also involved in the women's group in taking care of the children, in the rummage sale, the after Church dinner. She's involved in all of those things.

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

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

So Rosita immediately did a very dumb thing. 'Cause she isn't trained. She has perfect credentials, but she wasn't trained. And if we had trained her we would have told her, there are wheelchair
leagues. But she didn't know that. So she goes out exploring through the community groups and citizens, local basketball teams and finds that in the Y there is a bunch of intra-mural teams. And she finds that the director of athletics at the Y is her brother-in-law's best buddy. And she says, I know a guy who loves to play basketball. And he isn't in any teams, could he be on a team here? He says, our teams are open to anybody.

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

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

This lady spent most of her personal time a group home sewing. So she was introduced to this lady on the left who is a seamstress. And the
two of them make and sell dresses now. And they made
this dress for her. Together they made this dress. A
little pride in there I think.

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

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

But the big thing is, he loves the police. And the commander says, nah, nobody loves the
police. And they said, well, look at him. He does be­
come — he walks in the front door of the Police De­
partment and he just lights up, absolutely.
So the commander agreed they give it a try. And there he is, in the Police Department. And he — his closest relationship is with this guy, Sergeant Joe Dragone (phonetic). He's vice detective right out of Miami Vice. And these two are very unusual people together. But, because he is there — (indiscernible — slurs words) — he is with a lot of people.

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

This is one of my teachers. This is Charlotte. She's head of the custodial staff at the Police Department, all right? And I said to her one time, because whenever I was there I saw Rodrigo smiling and standing by somebody. And I said, Charlotte, what does Rodrigo do here? And she thought for a second, and I could tell that she had never thought about that. And then I could almost see flashing through the mind, dumb professor, what's he doing.
But she said to me something profound. She said, that he be here. He be here. He be here. Why do you ask? He is one of us. Same as my being here.

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

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

So Rosita knows nothing about bowling and she sets out to find out about bowling. Well, when she asked her mother, she asked her mother. Says to her mother, who bowls around here? And her mother says, who bowls around here? I don't know. But the Church has a bowling league. So Rosita goes and talks to the head of the Church bowling league and he -- a guy named Eddie Romero. And she says, Eddie, I have a friend who'd like to bowl, could he be on your team? And Eddie said, well, I suppose. Bring him.
And this is the guy. This is Frank. 67, Polish-American who was introduced to Eddie Romero who brought him into this bowling team. St. Sylvester's is an all Hispanic Church. Most everybody there is of Puerto Rican ancestry. These people are all under the age of 40. They are all Spanish speaking people.

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

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

But they give him something funny, a handicap. (Indiscernible - laughter.) He was never handicapped until he started to bowl.
Here he is on the end of the season award night. The party, the Church basement. There he is with Eddie. That's the heart of the community. Eddie and Frank, a young Spanish speaking man and an old Polish-American sharing their gifts.

This lady loves animals. And she was introduced to a member of the board of the organization who has a millions cats and dogs and mice and birds and everything. And around that, a love of animals, they have become connected.

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

One little girl brought her grandmother to the school because she wanted her grandmother to meet Ramon.

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

A mother from the neighborhood, learning more and more about what the neighborhood or-
ganization did, came to the organization and said, I am the legal custodian of my daughter and she's in a locked ward in the State Mental Institution 30 miles from here. And I wonder if you could talk with her and see whether it might be possible that she could be introduced into community.

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

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

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

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

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

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

And she seemed to Rosita she doesn't talk very much. But Rosita loves her. And Rosita said, it's obvious, it's obvious her gift she's
the grandmother everybody every wanted to have. And she went out looking for people who had no grandmother. And she found a young couple who had some children. But, where the wife's parents were in Germany and the husband's parents were in California. And she introduced them to Helen.

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

So unfixed comes this relationship. 65 years in a system of service. Never an experience with care. And the last two years, because a complete different constituency that served as providers was opened up by a disabled woman with a vision. She's perfect.

Every community is filled with hospitality. Disabled people are not in systems because they are rejected by community. They are in systems because systems are the barrier between them and community. In this neighborhood there is hospitality. In as
cold a place as a hospital, in as warm a place as a fam-
ily, in as brutal a place as a Police Station, every
community is filled with hospitality, unused. Not
redeemed. Gets lost because we have systems of service
that surround people's lives. We deny them power, care
- (indiscernible - voice drops). Never ever think that
the reason folks are in that system is because there's
nobody out there who cares.

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

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

But at least we know that there
are three places as varied as - - one Canadian town and
one Canadian city and this neighborhood where you can
money is to become a subsidiary of a local service provider. And the neighborhood organization won't do it.

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

So the first thing is, every community is filled with hospitality. And it is a lie to say that people are in a service because they are not wanted in community.

Second thing is, it is absolutely essential to have a civic base from which you proceed, rather than a service base. And let me tell you a little something. We did spend two years trying to train some front line human service providers how to introduce people into the community. And how to talk with people about why this doesn't work. We wanted to prove that there's structural reasons why that won't work. And we wasted two years of our life on that.
the people who keep them out of community. And we have no access to the dollars that would allow this community organization to purchase a housing development - (indiscernible - voice drops) - in becoming the agent that brings these people - (indiscernible - voice drops) - into the world where they are now socially. I can't tell you the anger and resentment that is developing against the service providers by these citizens who now understand what it is is a wall between them and the people we come to know and love.

So if you want to reform something in terms of your grant process - (indiscernible - voice drops) - it is perfectly clear to me, you must free significant amounts of resources from control by service providers. And develop a new community based constituency. It's a - (indiscernible - voice drops).

And let me conclude here by saying in a very limited basis, we are prepared at our center to work with a few states who are prepared to work at the problem I have just described within the parameters and the framework that I have in mind for you that was the framework we used when we were working with the Department of Rehabilitation Services in the state of Illinois. And with the British Columbian Association for Community Living, which accepted the same criteria
in British Colombian. For a citizen center initiative that removes people from the labels and the methods of service providers.

So that's the end of my story. And I have not told you anything you didn't already know. Thank you.

MR. RIZZO: Okay. Everybody, if you can hold on for a second. One real quick thing.

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

And the hospitality suite is primarily a chance to give John a breather and talk to some of the other people that are here, before he goes into the afternoon.

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

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,
Assigned Transcriber

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