SRV Development, Training & Safeguarding Council

**A Brief Overview Of The North American SRV Council's
Trainer Formation Model**

November, 2005

The above North American SRV Development, Training, and Safeguarding Council (SRV Council) has prepared a lengthy written description of its "Trainer Formation Model," or TFM. The lengthy description spells out the purpose of the model, each element in it, how it all fits together and would be implemented, and also contains a number of appendices that are supplements or enrichments to the overall model description. A table of contents of the description, and of the appendices, is attached. However, this brief overview is intended as a summary of the lengthier description.

Since shortly after its founding in 1992, the above Council has been working on the development of a model for producing people who could competently do two things: (a) teach Social Role Valorization (abbreviated SRV); and even more importantly, (b) teach other people to teach SRV. People who can do the former--(a)--the Council calls "SRV trainers." Those who can do the latter--(b)--the Council calls "trainers-of-trainers" of SRV. The Council named this model a "Trainer Formation Model," i.e., a model for forming or developing SRV trainers and trainers-of-SRV trainers. It is abbreviated **TFM**.

Much more elaboration of SRV is available elsewhere (e.g., Wolfensberger, 1998, 2000). But in brief, SRV is the application of empirical knowledge in order to enhance people's social roles, so that they will be more likely to be valued by others, and to receive the good things of life (Wolfensberger, Thomas, & Caruso, 1996). Role enhancement is accomplished primarily via image enhancement and competency enhancement.

The Council wants to develop trainers-of-trainers of SRV because unless there continue to be SRV trainers coming along, the teaching and dissemination of SRV will die. After all, there could be many SRV trainers who all teach lots of people how to implement SRV, but not how to teach it to others. So at a certain point, there might be implementation of aspects of SRV, but the knowledge of SRV itself might not be passed on to others, such as the next generation of human service workers.

In order to develop this model, the Council used the concept of model coherency, as most recently conceptualized by Wolfensberger (1994), which consists of 4 components:

  a. the beliefs and assumptions underlying the model;
  b. the characteristics of the people to whom the model is applied, i.e., its recipients;
  c. the content, i.e., what the model delivers to the people to whom it is applied;
  d. the processes, i.e., the methods used to deliver the content. These processes themselves
     consist of 5 components:

Tel: (416) 979-5283/Fax: (416) 979-5336/E-mail: jsandys@gwemail.ryerson.ca   *c/o Judith Sandys, Ph.D.*
Associate Vice President
Ryerson University
350 Victoria Street, Toronto
Ontario, Canada M5B 2K3

       d1. methods and technologies, including "tools";
       d2. settings in which the content is delivered;
       d3. ways in which the people to whom the model is applied (the recipients) are
           grouped;
       d4. people who deliver the content;
       d5. language used in the model.

For the purposes of the TFM, we can translate these elements into the following:

a. beliefs and assumptions relevant to SRV, SRV training, the Trainer Formation Model, its
   purposes, and what it can and should accomplish;
b. what people would be like who enter the model so as to develop into competent trainers-
   of- trainers of SRV;
c. what has to be given, provided, and/or offered to these people in order to develop them
   into
   competent trainers-of-trainers of SRV;
d. how this content will be delivered to the candidates so that the Trainer Formation Model
   actually produces competent trainers-of-trainers of SRV:
       d1. what methods and technologies, including tools, should or can be used (e.g.,
           instruction and study, observation and modeling);
       d2. in what settings the development of people into trainers-of-trainers of SRV
           should take place (e.g., colleges and universities, human service conferences);
       d3. how the candidates should be grouped as they are being developed (e.g., with
           other
           trainer-candidates, with novices to SRV);
       d4. who should be the people who develop the trainers-of-trainers of SRV (e.g.,
           already
           qualified trainers-of-trainers, PASSING team leaders and floaters);
       d5. what language should be employed within the TFM for the development of
           trainers-of-trainers of SRV (e.g., candidate, mentor, trainer formation).

Those who aspire to become trainers-of-trainers and undertake such development are referred to as candidates or trainer candidates. Those who bring such candidates along through the TFM are called mentors.

The Council identified the crafts guild as its analogue for its Trainer Formation Model. In such guilds, the fully qualified practitioner of the craft was a master, with journeymen and apprentices being those who were working towards mastery of the craft. In the TFM, trainer-candidates would be apprentices and journeymen, until such time as they themselves qualify as competent trainers-of-trainers of SRV, at which point they themselves would be judged to be masters. During their development towards mastery, they are mentored by more advanced people who may themselves already be masters, or merely more advanced apprentices and journeymen.

In order to qualify as a trainer-candidate, a person has to possess certain qualities and characteristics, such as: intelligence; motivation to address social devaluation and to progress through the TFM; desire to teach SRV to others, and to teach others how to teach SRV to yet others; at least a basic understanding of SRV, most likely acquired through previous training; and various leadership capacities, or at least the capacity and willingness to develop such. The TFM spells out in much more detail the characteristics that would qualify someone to be a candidate for SRV trainership and trainer-of-trainership, categorized into the six domains of: motives and commitments, beliefs and assumptions, knowledge, other competencies, miscellaneous personal qualities, and consciousness.

The Council also envisions that people who, by actually going through the TFM, are deemed to qualify as SRV trainers and trainers-of-trainers, would have to possess certain

specified qualities and characteristics in these same domains, such as: motivation to address social devaluation by teaching SRV and teaching others how to teach SRV; thorough knowledge of SRV, including in all its nuances and subtleties; both willingness and ability to bring other people along into the roles of SRV trainer and trainer-of-trainers; and actually doing so. Again, the TFM spells out in much more detail what a qualified SRV trainer and trainer-of-trainers would look like.

Some candidates will present themselves to undertake trainer formation already possessing many of the qualities that a competent trainer-of-trainers of SRV should have. Others will possess fewer of these. The TFM is envisioned to develop whichever of these necessary qualities a candidate lacks, and for most candidates, this will take some time, though exactly how long depends on the candidate and the formation opportunities available to him or her.

The Council has also established a committee, called the Credentialing Committee, which would keep track of candidates as they develop through the TFM, review the status of candidates, make recommendations to the Council about candidates, and so on. However, it is the Council as a whole that gives final approval to candidates aspiring to a particular rank or qualification on their way to becoming trainers-of-trainers.

If you think you might be interested in becoming a trainer-candidate, in sponsoring someone to enter the TFM, or for any other reason want more information on the TFM, there are several members of the Council you can contact.

In **Canada**, contact:

Bill Forman
Consortium for Values in Action
1929 Third Avenue NW
Calgary, Alberta T2N 0K1 CANADA
phone: 403/283-0380
email: forman@telusplanet.net

Zana Lutfiyya
Faculty of Education
University of Manitoba
Winnipeg, Manitoba R3T 2N2 CANADA
phone: 204/474-9009
fax: 204/474-7564
email: zana@umanitoba.ca

Beth French
Brockville & District Association for Community Involvement
2495 Parkedale Avenue, Unit #4
Brockville, Ontario K6V 3H2 CANADA
phone: 613/345-4092, extension 36
fax: 613/345-7469
email: bdaci@ripnet.com

In the **United States**, contact:

Jo Massarelli
SRV Implementation Project
74 Elm Street
Worcester, MA 01609 USA
phone: 508/752-3670
fax: 508/752-4279
email: jo@srvip.org

Joe Osburn
Safeguards Initiative
114 Woodhill Road
Bardstown, KY 40004 USA
phone: 502/348-1168
fax: 502/348-1193
email: joeosburn@spitfire.net

Any of these people can also provide you with the full-length document on the TFM, and will be happy to discuss it with you.

References

Wolfensberger, W. (1994).   The rating of model coherency impact. Unpublished manuscript.

Wolfensberger, W. (1998).   A brief introduction to Social Role Valorization: A high-order concept for addressing the plight of societally devalued people, and for structuring human services (3rd Rev. ed.). Syracuse, NY: Syracuse University Training Institute for Human Service Planning, Leadership & Change Agentry.

Wolfensberger, W. (2000). A brief overview of Social Role Valorization.   Mental Retardation, 38 (2), 105-123.

Wolfensberger, W., Thomas, S., & Caruso, G. (1996). Some of the universal "good things of life" which the implementation of Social Role Valorization can be expected to make more accessible to devalued people.   SRV/VRS: The International Social Role Valorization Journal/La Revue Internationale de la Valorisation des Roles Sociaux, 2 (2), 12-14.

**A Description of the North American Social Role Valorization
Development, Training & Safeguarding Council's
Trainer Formation Model**

TABLE OF CONTENTS

Appendices:

References