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Journal of Vocational Rehabilitation 9 (1997) 83–92

JOURNAL OF
*Vocational
Rehabilitation*

Book reviews

Beyond Difference

Al Condeluci, Delray Beach, FL: St. Lucie Press, 1996, 246 pages, soft cover.

This current publication is a follow-up to his book *Interdependence* and as Condeluci states in his conclusion, his goal was 'to use a style that is informal, anecdotal, and friendly'. He does achieve this and by doing so opens up the audience to 'Beyond Professionals'. I personally like this style and find it refreshing. Al speaks from his heart. After reading this book and talking with him at an airport after a conference in Ohio, I feel the information contained in this book is essential reading for becoming reacquainted with the values that are the foundation for building community connections for individuals with disabilities.

The general highlights of this book

The theme 'change begins from within' is the essential message in *Beyond Difference*. If we feel unsuccessful trying to change people in society to be more accepting of difference, we need to practice, ourselves, much of the advice we give others. Each of us needs reminders to live our values and the author does this by pointing out examples from his own professional development as well as current challenges.

- Education is often thought to be the most successful route through which community members accept a range of differences among them. Condeluci counters that enculturation is the better process. Enculturation means that people are so used to having people of difference at the same events, associations, and gatherings as everyone else that it becomes no big deal. Functioning beyond difference occurs when people note how much more similar they are to each other than they notice how different some people are from them.
- The first five chapters are devoted to various explanations of difference and the current status of how society accepts difference. The second section contains a chapter on each of the traits for change including kindness, hospitality, generosity, compassion, and forgiveness.
- Condeluci brings an often neglected aspect of life into focus for the reader: the spiritual dimension of people with and without disabilities. In this context spiritual refers to what moves us and connects us with a central, core set of values and ethics, not as viewed from a theological context. A recent book that captures this spirit is edited by John O'Brien and Connie Lyle O'Brien and titled *Remembering the Soul of Our Work*. As I continue to advance in my years of work as an advocate and facilitator with people who have labels I am struck by how often the underlying values fail to be discussed as the spiritual dimension of our work.
- The final section of this book contains advice to get beyond difference. Condeluci's recommendations are part of my life at times but I need reminders to consciously incorporate them into my daily routine or excuses are made for their non-occurrence. He asks that we all read more, reflect on what we read, observe others who are good at getting beyond

difference, model the behavior ourselves (How many of us live in homes that are physically accessible?), compliment and acknowledge when we notice people with the traits outlined in a previous section, teach, touch, and celebrate.

- Much of the first part of this book will not be new information and the reader can locate original sources based on the author's summaries of the key people who have influenced his perception of difference. I found the second part of the book more intriguing as the author discusses the traits he feels take us beyond difference.

Specific areas of excellence

- '...the answer to the important question is better nurtured when it sneaks up on us and we realize, hopefully as it's happening, that it is present' (p. 154). One of the essential truths about helping people participate more fully in their communities is to recognize times and circumstances, as they are occurring and not necessarily planned, and know that some action on our part will further the goals and quality-of-life outcomes for that individual. This perception of what the environment has to offer is critical to understanding the concept of natural supports in the lives of the people we influence.
- '...as we reach out in generosity to connect with different people, we are forced to examine our own nature and humanity' (p. 144). We all experience difference to varying degrees throughout our lives. Recently, in a class I was teaching about image enhancement, a student remarked that when she first moved to New England from Alabama her accent produced many stereotypic responses on the part of Northerners who thought they had her all figured out based on how they heard her speak. Once I was at a luncheon table seated beside a person who communicated using only signs. Everyone else at the table knew American Sign Language (ASL) while I could vaguely remember the alphabet (finger spelling). I since took an ASL course to help me expand on the limited sign abilities I had learned in my direct support roles. However, as I write these words I am once again in need of a refresher course. When we experience difference in others it recalls the role of difference in our own lives.
- Kushner's book *When Bad Things Happen To Good People* was referenced and discussed. Upon reading this book a few years ago I also felt Rabbi Kushner provided some inspirational wisdom based on his personal experiences with a son with progeria (rapid aging). Prior to experiencing difference on a personal nature he had been counseling and dispensing advice to people without really going through the process of acceptance of difference himself. When his son experienced rapid aging and subsequently a young death, he realized that listening and being there for people was the best posture of acceptance.
- The first trait to go beyond difference is *kindness*. '...kindness requires risking: a willingness to be nice even if there is no direct return for the act'. It is not breaking news that we live in a world with many unkind people. The breaking news is that we can find the kind people in the community if we search diligently and thoroughly. Rather than trying to change the attitudes of the unkind people, our energies need to be focused on searching for and connecting individuals with the kind individuals in the community. I am glad Condeluci begins his quest for beyond difference with this acknowledgement.
- In a discussion on the second trait, *hospitality*, to go beyond difference the author reminds us of the work of Edward Hall (1976) in his book *Beyond Culture*. Hall comments that people are better suited for a slower, less pressurized life-style in which community plays a key role. As such, the ability to welcome people into our activities requires acts of hospitality. According to Condeluci, the key variables of hospitality include touching, nurturing, being attentive, being upbeat, and extending to others.
- *Generosity* is Condeluci's third trait to go beyond difference. 'In most public education situ-

ations, facts and figures are promoted, and the more intangible notions of kindness, generosity, and cooperation get lost in the translation' (p. 149). Following this note the author describes some basic tenets in Alfie Kohn's book *No Contest* in which he explains that 'healthy competition' is a contradiction in terms. In the context of this book, Condeluci explains that people who go beyond difference are generous in nature and do not dwell on competition to determine the worth of an individual or his/her accomplishments. Generosity is the willingness to give equally to all. Perhaps the giving of one's time is the ultimate act of generosity.

- In describing *compassion*, the fourth trait to go beyond difference, Condeluci cites a valued friend, Reverend Doctor Bob Miller who reflects, 'sympathy says, 'What if he were me?' — empathy says, 'There he is' — compassion says, 'We're here together' (p. 171). Later in this section Condeluci continues 'Compassion demands an equal action where both parties celebrate and grow through the suffering'. As I type this quote I am reminded of the large number of churches being set on fire throughout the South. This suffering is being acknowledged by fellow community members and there is a banding together of many citizens to build new churches, raise money, and develop better relationships through the mutual suffering of tragic events.
- Condeluci describes the ordeal experienced by Jackie Pflug, a hostage in a terrorist skyjacking who had been shot and left for dead only to awaken to life as a person with a permanent disability. Jackie states that 'it has taken time, but she had arrived at a place where she felt these things had happened for a reason. She had forgiven' (p. 193). *Forgiveness*, Condeluci states from Smedes work *Forgive and Forget*, 'consists off four stages; the hurt, the hate, the healing, and then the coming together' (p. 180).

Areas in which this publication can be enhanced

- In one section of Condeluci's writing he states

that he tends to read books recommended by individuals he respects. This is true in my own reading. It was not until I read Robert Coles' book *The Call of Stories* that I finally read Ralph Ellison's *The Invisible Man*. So too with *Beyond Difference*. I have seen Erving Goffman's classic book *Stigma* referenced time and time again but had yet to read it. After reading *Beyond Difference* I am working my way through Goffman's publication. I agree with Condeluci's advice and many of the points he makes in his current work can be enhanced by the additional reading of any of his several recommended readings.

- Al Condeluci is an engaging speaker with excellent skills as a keynote presenter. His writing and speaking styles mirror each other and he accentuates the critical points in this book in his current talks.
- We need to live the advice we espouse so eloquently in our mission statements and in the values of the agencies at which many of us work. Personalizing these values in our out-of-work experiences is difficult, time-consuming, and necessary. As we assist people with disabilities to experience greater presence and participation in their communities through work, home and recreation supports, we advance our own understanding of what community means in our own lives.

Common threads throughout this publication

- Most of us work with individuals who have disabilities but we work for achieving our own quality-of-life outcomes. Condeluci emphasizes throughout his book that we are furthering our own ability to go beyond difference by acknowledging our need to adopt and practice the traits he outlines including kindness, hospitality, generosity, compassion, and forgiveness.
- We support individuals best by beginning with their strengths, abilities, capacities, and competencies. There is seldom a need to focus on deficiencies or what a person still cannot do. Rather, the emphasis is on building upon skills each person already possesses. This theme is

consistent with a person-centered approach and is being observed in schools and adult service agencies in an ever increasing manner.

- Difference can add richness and variety to society. People in our communities can be encouraged to go beyond difference when we support individuals to become more visibly present and to participate more actively in the associational life of that community.
- Through this enculturation process citizens may begin to acknowledge the similarities shared in common rather than accentuate the differences that stigmatize individuals to marginal existences.

Recommendations of its utility to rehabilitation professionals

- Professionals in the rehabilitation field will find Condeluci's work a reminder of where to focus our energies as we find supports for

individuals with disabilities. Helping members of society go beyond difference is one way of brokering greater opportunities for people experiencing difference themselves.

- Family members and important people in the social network of individuals will benefit by having this book recommended to them.

The conclusions drawn by Condeluci are consistent to the prevalent themes in the psychosocial aspects of disability literature. I would consider adopting this book as a companion text for such a course. It will draw the reader to excellent references and suggestions for advancing their own self-growth to go beyond difference.

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P11 S1052-2263(97)00026-3

Moving Violations: War Zones, Wheelchairs, and Declarations of Independence

John Hockenberry, New York: Hyperion, 1995, 371 pages, soft cover \$14.95

By now most readers are familiar with this book even though you have not yet read it. I decided to approach this book from three perspectives inviting the reader to investigate this method of analysis with other books for a more meaningful experience. First, is the review of the book itself, the most common practice in completing book reviews. Second is the connection of this book to a previous publication of note. I had recently completed my first reading of Erving Goffman's (1963) classic *Stigma* without initially intending to connect it to any subsequent activity. The third prong is the interweaving of personal experiences to add clarity to the messages gleaned from the connections between the two publications. I have never read a review in this context before and I hope you enjoy my initial attempt to bring these three activities into a common focus,

the result of which enhances my appreciation of all three.

The general highlights of this book

- In one chapter Hockenberry relates one story of visiting the Vietnam War Memorial in Washington, DC. Bystanders assumed his physical presence in a wheelchair and positioning at the memorial provided sufficient information to conclude that he was a disabled veteran. During one such visit the only people who failed to make that inference was a small group of disabled vets who automatically knew, based on the physical features of his wheelchair, that his paralysis was probably due to an automobile accident. The subtitle of *Stigma* is *Notes on the Management of Spoiled Identity* and concerns the impact of self-disclosure and social/personal reactions to a person of difference. Goffman explores the role of the media in presenting and maintaining stereotypes associated with observations

citizens make based on visual information. In making these assumptions, they are ignoring the person in a group of people who share an overt disability and who, by association, must also share common thoughts, feelings, backgrounds, and a current status in society at large.

- An interesting appraisal by Goffman about disability is that it is not something we either have or don't have. We always have aspects of abilities and disabilities at all times and the effect on our inner self is a combination of how we both perceive and are perceived by others. Hockenberry highlights this viewpoint when he uses his wheelchair as an entry to points he probably would not have accessed in his role as Middle East reporter for the National Public Radio (NPR). He admits that, at times, he received preferential treatment because of his status of using a wheelchair. Hockenberry also addresses Goffman's point of view in his chapter on navigating the New York City subway system. He comments that whether he would have accepted assistance or not, the only people who offered help were people of minority status. He received only blank stares from others hurrying off to important morning appointments.
- Hockenberry, while in his initial rehabilitation process resulting from an automobile accident at age 19, relates that one of the most obnoxious words one could use with a peer at the hospital was to refer to that person as one of 'Jerry's Kid's'. This is consistent with the tendency, Goffman states, for groups of stigmatized people to have a spokesman who is not a member of that group but who presumes to speak for all members of that group. Hockenberry speaks with disdain about people like Jerry Lewis who promote a stereotype that people with muscular dystrophy share more in common with each other than they share in common with members of society at large. When differentness is accentuated there is a larger gulf that exists among neighbors and citizens in one's community.
- Hockenberry's writing style is one of the pleasures of reading this book. Goffman's work reads more as a professional treatise on the

topic while Hockenberry presents interesting stories that accentuate what he is learning about himself while he lives with his disability. It was difficult not to pause now and then and criticize the language of his day when Goffman describes people and situations in handicappist ways — at least his phrases and labels for individuals are not written in a person first format. As I recall times when I experienced a temporary disability I appreciate the style and flavor with which Hockenberry makes his points. For example, the following excerpt is from an unexpected set of events I had in 1995 while a patient at the Emergency Room at Bellevue Hospital in New York City.

'Hello, I'm Mrs. Paul — and you are...'

An elderly woman in a blue smock approached my gurney. 'Hello, I'm Mrs. Paul, and you are...?' I didn't know what role or capacity she played in the waiting area. She then went back and sat down in a chair next to a desk in the area and talked to the various support people. Whenever a new person arrived in the area, Mrs. Paul got up and approached them with the same introduction. A couple of people were rather gruff with her and I couldn't tell if they gave her any information. One patient asked her to move the head of his gurney up so he could eat his meal better. Mrs. Paul just needed your first and last name to put in her log. You were now recognized as officially greeted and recorded as a legitimate member of the recovery area. Mrs. Paul was the 'human' welcome lady in the midst of medical machinery in a complex medical system. I watched her with interest as another person entered the area and spoke to her with great respect. While I was in the room I don't think I really appreciated her value as much as I do now that I am reflecting back on my day. Maybe that is the true definition of subtle supports. You don't really know they are happening — but they are integral to the success of an experience.

The way in which images of our own disabling experience are conveyed to others helps to share information we have in common. When our audience is community members we need to use the language and story format of conveying this information.

Specific areas of excellence

- 'Going away was always a defeat. Pushing ahead was never a victory, and asking for help

always reduced the score' (p. 5). Hockenberry addresses his hesitancy to ask for assistance in overcoming whatever obstacles were in his path. This perception is reinforced by a quote Goffman extracts from a 1958 article in the American Journal of Mental Deficiency. 'It also happens that if a person of low intellectual ability gets into some sort of trouble the difficulty is more or less automatically attributed to a 'mental defect' whereas if a person of 'moral intelligence' gets into a similar difficulty, it is not regarded a symptomatic of anything in particular' (p. 15). This tendency to associate each person's struggles with a group affiliation removes a sense of individuality from that person. In such a context Hockenberry's quote attains more meaning.

- One especially poignant chapter centers on Hockenberry's visit to see his Uncle Charlie for the first time. Uncle Charlie was born with phenylketonuria (PKU) and was his mom's brother. At an early age he was placed by the family into the custody of the State to receive services. Hockenberry's quest to understand the circumstances that led to Uncle Charlie's disappearance from the family appears in several sections of the book. This is one of his links to a family connection with someone with a disability. He visits his Uncle Charlie as one of the concluding experiences in the next to the last chapter of the book. Two especially powerful insights are offered by Hockenberry from this meeting. *'In exile he (Charlie) could only be a symbol, never a human being. It is the symbol that has defeated humanity in Charlie's life, and in the lives of so many people in America who were perceived as different or 'in the way' as we marched across the continent and down through history. Healing and reclaiming the humanity from each one of those individual defeats is perhaps the most difficult mission before us as a nation. It is the 'real American Revolution' (p. 345).* In this same chapter Hockenberry continues. *'The codes of experience are like closely guarded family secrets where the key to the code has been thrown away. As a white person I understand the feeling of not knowing the code, as a person in a wheelchair I*

know the experience of selfishly guarding the code and punishing those outsiders who don't know it' (p. 352). I located an appropriate observation by Goffman that highlights and reinforces Hockenberry's thoughts. Goffman states, *'I repeat that stigma involves not so much a set of concrete individuals who can be separated into two piles, the stigmatized and the normal, as a pervasive two-role social process in which every individual participates in both roles, at least in some connections and in some phases of life' (p. 137 +).* I believe Goffman hit upon a great truth in the relationships between people with disabilities and people without disabilities: we are more alike than we are different. Society, through the media and social networks, tends to accentuate the differences but we are all somewhere on the ability–disability continuum every day of our lives — and our position is ever changing.

- *'I'm a guy in a chair crip for life. Everything you think about me is right. Everything you think is wrong' (p. 89).* This quote is contained in a chapter entitled fear of bees. John Hockenberry's niece was up on his lap and asking some questions about just how much sensation he actually had. She would pinch him and ask if he could feel that. When he replied no, she would apply a little more force. Then her eyes lit up and she asked if he could feel if a bee stung him. Her uncle related that he would not feel the sting. She left satisfied with her quest with a final statement, *'Then you aren't afraid of bees'.* Hockenberry ends this chapter with a final statement. *'If you want to know one thing more about me, you may comfortably note that I am a person not afraid of bees' (p. 102).* I found a thoughtfully expressed statement from Goffman's writing relating to Hockenberry's perceptions. *'It is not to the different that one should look for understanding our differentness, but to the ordinary. The question of social norms is certainly central, but the concern might be less for uncommon deviations from the ordinary than for ordinary deviations from the common' (p. 127).*
- Goffman writes *'...much of what he learns about his stigma will be transmitted to him during his prolonged intimate contact with those in*

the process of being transformed into his fellow-sufferers' (p. 37). Hockenberry illustrates this both in his own initial rehabilitation experience with fellow patients as well as during his visits to Jerusalem and to hospitals in which he taught the most recent war casualties simple mobility and strengthening exercises.

- 'In the end, the civil rights movement has taught whites less about inclusion and much more about how to find exemptions and loopholes in the system' (p. 190). The spirit of a human rights movement can be lost in the 'letter of the law' application of its directives. Hockenberry comments that in America, accessibility is about physical accommodations and curbs cuts, ramps, etc. In the Middle East accessibility is about people helping people. This very sentiment can be analyzed by what measure we use to assess success in the lives of individuals we support. Do we measure the accomplishment of activities or do we measure an attainment of a better quality of life?
- 'One of the pleasures in reading this book is the vivid, thought provoking statements by Hockenberry throughout this memoir. I am including some of my favorite passages:

It is that exact moment and that precise memory that divides my life into the time when my legs carried me and the time I have spent carrying those same legs (p. 18).

Having the output of your intestines and kidneys known by everyone around you generates a certain familiarity impossible to achieve in normal, everyday interactions (p. 37).

...disability taught that life could be reinvented (p. 79).

To me, falling was just embarrassing. To others, it looked like a medical emergency (p. 104).

While reflecting on his travel in his wheelchair throughout the community Hockenberry comments — *Somewhere between fast and slow, between deliberate and headlong was this mythical point of no comment* (p. 209). Also he states — *The spaces between pedestrians were made for wheelchairs, and I belonged there* (p. 214).

Areas in which this publication can be enhanced

- The process of comparing insights of two different authors from separate periods of time

was both interesting and enlightening. Hockenberry provided an application of many of Goffman's conclusions about stigma. Although Goffman relates quotes from several individuals and from many professional publications, Hockenberry provides an intimate account from his own personal experiences with a disability.

- Hockenberry's current wife, Alison Craiglow Hockenberry, wrote an essay for the *New York Times Magazine* on 18 February 1996 entitled 'His Accident: Marrying a man in a wheelchair has meant finding a new way to walk'. I enjoyed reading her perspective, especially after I had recently completed her husband's book.
- After I finished this book I went back and read the 'official' book reviews of the *New York Times* and the *Los Angeles Times*. The final statement in the *LA Times* review sums up many of my own thoughts. '...Hockenberry's book lingers in the mind: Jostling along in his wheelchair, we discover something of ourselves'.

Common threads throughout this publication

- The place and status of a disabling condition within a family are explored throughout Hockenberry's book. One of his grandfathers lost an arm in a work-related injury and an uncle born with PKU was relinquished to become a ward of the state. In the search for his own understanding of disability, Hockenberry glimpses the common bonds with his relatives.
- When members of the community recognize you as a person with paralysis there is a misconception that they know much more about you. Your individuality takes a back seat to the stereotypic projections by others who associate you first with a group of fellow sufferers who have survived an auto accident with paralysis.
- The realization that life did not end with a disability, Hockenberry states that life had to be 'reinvented' and his stories are faithful, and sometimes humorous account of this process.
- We live in a world of paradox and often encounter circumstances that don't make

sense. Our recourse is to meet each challenge as it occurs with the supports of the resources and people in our immediate settings.

Recommendations of its utility to rehabilitation professionals

- Hockenberry's stories, and other accounts by people from first person experiences, enrich the publications many of us read to keep up to date in our profession. Reading two books of a similar substance like *Moving Violations* and *Stigma* enhanced my appreciation of the content from each one.

- Books that contain some key values and are interesting to read as well are great resources for the individuals we support and significant in their lives.
- I found *Moving Violations* to be an insightful, thought provoking, and down to earth book and a most welcome addition to my most recent reading.

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PII S1052-2263(97)00027-5

Natural Supports in Action — Strategies to Facilitate Employer Supports of Workers with Disabilities

Dale Di Leo, Richard Luecking, and Sandra Hathaway, St. Augustine, FL: Training Resource Network, Inc. 1995, 81 p., \$25.00, soft cover.

One of the most misunderstood and perhaps, misused supported employment terms is 'natural supports'. Several books and articles have been authored over the last decade attempting to bring clarity and definition to this elusive concept. This publication is a study of the art and practice of connecting people to jobs and typical support mechanisms that exist for all employees in every work setting. *Natural Supports in Action* is a necessary resource for all persons engaged in supported employment. Its Personal Perspectives provide real-life illustrations of how natural supports have facilitated the successful attainment of meaningful outcomes for persons with severe disabilities in the employment arena. *Natural Supports in Action* is a powerful, friendly, and useful resource for anyone interested in a deeper understanding of support for workers with disabilities. The authors frequently use the word facilitation throughout the book. The word facilitation, comes from the French word, facile, which means easy. *Natural Supports in Action* is easy to read, the

ideas make sense (easy to understand), the Personal Perspectives (case studies) provide tangible examples of how natural supports work (easy to see), and the profile offers a synopsis of the critical factors involved in each individual's situation (easy to find). This book is a must for all persons interested in supported employment.

The general highlights of this book

(1) The book is divided into five chapters devoted to key elements of natural supports. The chapters provide in-depth descriptions of concepts, characteristics, and discussions related to natural supports. They follow a logical progression.

- Section 1 — Natural Supports: An Emerging Approach for Employing People with Disabilities.
- Section 2 — The Hands-On Facilitation of Natural Supports
- Section 3 — Establishing Relationships with Co-Workers
- Section 4 — The Job Coach as an Employee Consultant
- Section 5 — Implications of Utilizing Natural Supports

(2) The chapters are easy to read. There is a

purposeful absence of jargon, and technical language in the book. Whenever a term is used, great care is taken to offer a definition in easy to understand language.

(3) Key points are highlighted either as quotations running down the side of each page, or in a separate box.

(4) Thirty-one Personal Perspectives are included in the book. The perspectives tell real stories of actual people (the names were changed to protect the innocent) for whom natural supports were utilized.

Specific areas of excellence

(1) Each Personal Perspective is a story highlighting key areas considered in the facilitation of natural supports for the individual. Among the considerations included in this story are:

- Changes in the Way Tasks are done
- Flexibility in scheduling
- Modifications to the Work Environment
- Job Restructuring
- Assistance with Transportation Rehabilitation Engineering
- Changes in Company Policy on Testing and Probation
- Co-Workers Trained to Respond to Problem Behavior

Each Personal Perspective includes a Profile of the individual's story. The Profiles are brief synopses of critical elements of the discovery and arrangements of natural supports. The format of the Profiles is divided into a brief description of the supported employee; the individual's Career Goal; Job Title; Job Responsibilities; How the Job Was Acquired; and Supports Needed. The Profiles serve as a quick source to stimulate ideas for those concerning a natural supports approach to employment for people with disabilities.

The final piece of each Personal Perspectives offers a brief paragraph on where the person is today.

In this final section, Implications of Utilizing Natural Supports there appears a segment entitled: The Risks of Misapplying Natural Supports.

The authors proffer several points of advice and admonition relative to the use of natural supports. This is a critical piece as professionals in the field, advocates, and governmental units have a tendency to 'jump' to new or (perceived) less expensive models of supported employment. The authors are quick to caution the reader through sections with the following headings:

- The use of natural supports is not a 'model' of supported employment.
- Just because it's a 'natural' doesn't mean it's good.
- Natural supports does not mean 'place and pray'.
- Natural supports does not imply the abandonment of systematic instruction training technology.
- The use of natural supports is not limited to working only with people with mild or moderate disabilities.
- Utilizing natural supports is not the same as training, fading, and supporting generalizations of skills to the regular environment.
- Natural supports is not necessarily a quicker and cheaper alternative to traditional vocational services.

(2) The Advantages of Accessing Natural Supports on the Job (p. 12) not only offers an employer's perspective, but more importantly, offers an Employee Perspective, so often overlooked in other publications on job development.

Areas in which this publication could be enhanced

(1) The flow of reading is difficult at times due to the fact that the Personal Profiles appear on 31 of the book's 81 odd-numbered pages. It is hard to choose what to read and in which order.

(2) Examples and suggestions for working with support teams on how to 'sell' the idea of natural supports would serve as a valuable tool for those committed to these ideas and practices.

Recommendations of the utility of this book to rehabilitation professionals

(1) *Natural Supports in Action* is one of the

most fascinating and useful books on the subject of supported employment. It not only provides concrete examples of people benefitting from natural supports, but also provides working definitions and examples of creative solutions for those seeking to use this approach to supported employment.

(2) The publication offers a myriad of ideas to those persons involved in supported employment. It builds on the research and practice of its predecessors while offering new insights.

(3) *Natural Supports in Action* should be included as required reading material in all employ-

ment specialist/consultant training programs, as well as those case managers and vocational rehabilitation counselors.

(4) This publication does not propose to be a 'cook book' for natural supports. Rather, it is a source of reference, advice, and stimulation for anyone involved in supported employment.

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PII S1052-2263(97)00028-7