

## Chapter Nine—Our preference is to live well together



Kaufbeuren, Bavaria, 1945

Life, liberty, and the pursuit of happiness for all people is not an assumption. It is a promise made by democracy and it is constantly changing with time. I have shared evidence from my first ten years of research that people prefer living in love, freedom, and equality. We prefer to collaborate in a network of networks of conversations, supporting each other's

physical, social, emotional, and spiritual health. These are our preferences. This does not mean we should find tranquility in believing that the eugenics social movement will end.

## **Kaufbeuren, Bavaria, 1945**

Among my Dad's belongings he packed for his return to the US was a Star's and Stripes newspaper from July 1945. When I read it, a grim awareness set in - World War II didn't end the Holocaust. More than a month after WW II ended, American troops occupying Kaufbeuren Bavaria, discovered that children with developmental disabilities and adults with ill mental health were still being exterminated by German doctors, nurses, and nuns for the purpose of improving the German race. This was a medical-death camp, infecting children with tuberculosis and then harvesting their body parts. Two thousand were murdered at Kaufbeuren upon Hitler's euthanasia decree and cremated on the premises of the asylum. Public health officers discovered the death camp and interviewed the head nurse, Sister Worle, who confessed to killing over two hundred children. When she was arrested she asked, "Will anything happen to me?" (Byrnes, 1945).



## **Sonoma Developmental Center, California, 1909-1963**

Between 1909 and 1963, twenty thousand Californians were forcibly sterilized in order to rid society of people thought to be undesirable and labeled as feeble-minded or defective. California's eugenics social movement was led by William Starr Jordan, president of Stanford University, and Harry Chandler, publisher of the Los Angeles Times. California's eugenics movement was so effective that in the 1930s, members of the Nazi party asked a California eugenicist for advice on how to run their own sterilization program (Cohen & Bonifield, 2012).

## **Portland, Oregon, 2002**

While working in a Portland shelter workshop, people with developmental disabilities unknowingly shredded records from Oregon's institutions documenting the forced sterilization of

2,650 Oregonians. The president of the Portland Habilitation Center, John Murphy, described the ethical dilemma, “We destroyed them. I remember them very clearly. We had to decide ethically because we had an obligation to destroy them, but were thinking, ‘Someday these could be evidence of an atrocity.’” Inside “nicely bound volumes” were the analysis, discussion, and conclusion of Oregon’s Board of Eugenics who referred to people in the “medical terms of the time: idiots, mongoloids, and cretins” (Sullivan, 2002).

### **State Developmental Centers (including Sonoma), California, 2015**

The Supreme Court ruled that the California Department of Public Health make its documentation of abuse and neglect available to the public. Inside developmental centers, like the asylums and institutions of the eugenics era, abuse, neglect, and lack of supervision had resulted in twenty-two deaths since 2002. Over one thousand men and women with developmental disabilities are held in the centers and public health records showed that the centers not only failed to protect residents from harm but also had an active hand in their mistreatment and deaths. The response from the California agency responsible for services for those with developmental disabilities was unsurprisingly bureaucratic, “DDS (Department of Developmental Services) is fully aware of the need for continuous improvement in the delivery of services at the developmental centers” (Velez, 2015).

### **Chicago, Illinois, February 11 2018**

Arthur Jones, a Holocaust denier, is running, uncontested, in the Illinois GOP primary scheduled for March 20, 2018. Jones claims there is no proof that the Holocaust—the murder of millions of Jewish people—ever took place in Europe. Since the 1970’s, Jones has been

advocating anti-Semitic and racist views. The chairman of the Illinois Republican Party, Tim Schneider, spoke against Jones's candidacy, "The Illinois Republican Party and our country have no place for Nazis like Arthur Jones. We strongly oppose his racist views and his candidacy for any public office, including the 3rd Congressional District" (Vazquez, 2018).

### **Sacramento, California, February 11, 2018**

A Sacramento high school student presented eugenics theory for his science-fair project. The project, titled *Race and IQ*, had as its hypothesis: "If the average IQ of blacks, Southeast Asians, and Hispanics are lower than average IQs of non-Hispanic whites and Northeast Asians, then the racial disproportionality in (advanced academic curricula) is justified" (Lambert & Chabria, 2018).

### **Chicago, Illinois, February 12, 2018**

Richard Porter, the national committeeman from Illinois on the National Republican Party wrote an open letter to avowed racist and holocaust denier, Arthur Jones. "Arthur, denying the cruel reality of the Holocaust is unforgivable. We didn't ask you to join us. We don't have the legal authority to take your name off our line on the ballot (but I wish we did). However, we would welcome your decision to leave us, now that you know who we are. We don't choose to associate with you; we don't know you, and we won't miss you."



### **Laredo Detention Center, 2018**

The Maine Law Review published this story of a El Salvadoran women seeking asylum after being beaten and raped in her home country.

A young Salvadoran woman stood in line at a U.S.-Mexico border checkpoint, holding her ten-month-old son, and watched as the mothers who stood before her were ushered off along with their young children to family detention centers. She had escaped severe domestic abuse, including most recently a beating during pregnancy that had caused her to miscarry. The trip from El Salvador through Mexico had been full

of its own terrors. After an arduous journey, she presented herself lawfully at the border, holding her baby. She sought asylum for both of them. But when it was her turn to be processed the officials took her son from her arms, amidst the child's wails and her desperate pleas, and ordered her onto a bus that would eventually leave her in the Laredo Detention Center. When a legal team from the Laredo Project met this woman several days later, she had no idea where they had taken her child, or if she would ever see him again. (Bautista, Bressler, & Bosworth, 2019).

## **October 6, 2020 DOJ Inspector General report**

The five U.S. attorneys along the border with Mexico, including three appointed by President Trump, recoiled in May 2018 against an order to prosecute all undocumented immigrants even if it meant separating children from their parents. They told top Justice Department officials they were "deeply concerned" about the children's welfare.

But the attorney general at the time, Jeff Sessions, made it clear what Mr. Trump wanted on a conference call later that afternoon, according to a two-year inquiry by the Justice Department's inspector general into Mr. Trump's "zero tolerance" family separation policy.

“We need to take away children,” Mr. Sessions told the prosecutors, according to participants’ notes. One added in shorthand: “If care about kids, don’t bring them in. Won’t give amnesty to people with kids.”

Rod J. Rosenstein, then the deputy attorney general, went even further in a second call about a week later, telling the five prosecutors that it did not matter how young the children were. He said that government lawyers should not have refused to prosecute two cases simply because the children were barely more than infants. (Shear, Benner, & Schmidt, 2020)

It's important to remember that eugenics is a social control movement of cultural origins. Members of all political parties have practiced eugenics and members of both political parties have sought to end eugenics.





## **October 21, 2020 Parents Of 545 Children Separated At Border Still Can't Be Found**

The in a court filing the Department of Justice reported that over 500 children held in detention centers are likely to remain separated from their parents.

"What has happened is horrific," says Lee Gelernt, deputy director of the ACLU Immigrants' Rights Project, who has been leading the litigation. "Some of these children were just babies when they were separated. Some of these children may now have been separated for more than half their lives. Almost their whole life, they have not been with their parents." (Katkoc, 2020)

## **The Cyclic Nature of Liberation and the Eugenics Social Movement**

It seems on the whole fair to regard negroes as on the average inferior to white men, although for their work in the tropics they are indispensable, so that their extermination (apart from questions of humanity) would be highly undesirable. (Russell, 1929)

The circle of liberation (and eugenics) expands and contracts in society. The idea of one race being superior to another race is the result of applied logic philosophy, not science. All across the US, we see interracial marriages and people with developmental disabilities working and living in our community. One of the greatest scientific thinkers of our time, Stephen Hawking, as a person with physical disabilities would have been institutionalized during the eugenics era. On a daily basis we also see the dynamic back and forth between the eugenics

social movement and the observation of the civil right of all Americans to life, liberty, and the pursuit of happiness.

The liberation movement for people with developmental disabilities was based on inductive science supported by the evidence-based practices of the scientist-practitioners. The evidence proved eugenics wrong with data showing people with the most serious developmental disabilities could lead productive lives in the communities into which they were born. Even still, much more can be done if we continue to use behavioral and social sciences to study, understand, conserve and expand well-being. But there is a wrinkle.

### **The Victorian pseudo-science**

The eugenics era coincided with the Industrial Revolution and the development of logic and statistics. Stanley Jevons, an economist and logician, argued that the scientific methods of the physical sciences needed to be applied to the social and natural sciences:

...physical sciences may therefore be properly made the practice grounds of the reasoning powers, because they furnish us with a great body of precise and successful investigations. In their sciences, we meet with happy instances of unquestionable deductive reasoning, of extensive generalizations, of happy predictions, of satisfactory verifications, of nice calculations of probabilities.

(Jevons, 1913)

Jevons believed that inductive scientific method was a matter of combinational logic. This is the philosophy of the physical—everything that exists is physical and subject to physical

laws and these laws were articulated by philosophers and mathematicians promoting social controls and logic theory. This Victorian philosophy drew a line between reality and knowledge. Those deductive reasonings that can be proven true are on one side and those metaphysical notions that cannot be proven true are on the other. This line was set by seven Victorian laws for guiding scientific method.

### **Seven Victorian Laws**

The first law: the exclusion of ethics and religion.

The English philosopher Bertrand Russell was an interested in the science of philosophy, and he wrote of logic theory. He saw two motives that founded his “scientific” philosophy. Ethics and religion constituted one motive and science the second. He chose science over ethics and religion, claiming that both were “never impartial and thus never scientific” (Russell, 1914).

The second law: the separation of the observer and observed.

Realizing that observers were “members of the herd” they wished to study, statistician Karl Pearson called for a “higher type of medicine man” to “repress sternly the personal and place himself outside the herd for the advancement of science”(Pearson, 1912).

This separation between the observer and the observed results in a unidirectional relationship as the researcher comments on the observed, but the observed is not invited to comment on the researcher.

The third law: the separation of human narrative from statistical calculus.

The social-control movement of eugenics argued that statistical differences in body types and intelligence *proved* that some races were inferior to others. Hence, statistical studies became the superior method for understanding the social sciences replacing human narrative (Pearson, 1912).

The fourth law: the separation of emotions from science and scientific methods.

The philosopher Herbert Spencer adapted Charles Darwin's work on biological adaptation into the social sciences as meaning "survival of the fittest" (Spencer, 1864). He wrote that "passion perverts judgment" and that emotion creates "subjective difficulties" (Spencer, 2002).

The fifth law: the separation of morals from science and scientific methods.

Francis Galton, the inventor of the word *eugenics*, wrote, "We must leave morals out of the discussion, not entangling ourselves with the almost helpless difficulties as to whether a character as a whole is good or bad" (Galton, 1904).

The sixth law: the separation of wholeness from science and scientific methods.

Russell did not believe in "complex systems bound together into some kind of unity" so he dismissed the notion of wholeness (Russell, 1914). This dismissal of wholeness insisted that scientific method rely on analysis.

The seventh law: the focus on method and not results.

Russell wrote about the science of philosophy, not the philosophy of science. He thought philosophy should be inspired by science and not religion or ethics, with a significant exception: the science of philosophy was overly occupied with results and should emphasize methods not data (Russell, 1914).

### **The line between science and logic philosophy**

There never was any confusion about the line between logic philosophy and science. Russell made this clear as a law and in application.

But there are two different ways a philosophy may seek to base itself upon science. It may emphasise [sic] the most general *results* of science and seek to give an even greater generality and unity to these results. Or it may study the *methods* of science, and seek to apply these methods, with the necessary adaptations, to its own particular province. Much philosophy inspired by science has gone astray through pre-occupation with the *results* momentarily supposed have been achieved. It is not results, but *methods* that can be transferred with profit from the sphere of special sciences to the sphere of philosophy. (Russell, 1914).

Today, times have changed, and the philosophy behind eugenics are disproven on a daily basis. Furthermore, the liberation movement based on inductive behavioral and social science has proven Jevons, Spencer, Galton, Pearson, and Russell wrong, and more importantly scientifically invalid. Eugenics turns a blind eye toward science and scientific results, instead it

feeds on fear. Fear that the races, other than the white race, will be more productive sending the white race into a minority amongst all other races. And most recently, a fear that a group of Latin American people risking their life to escape danger, are actually violent gang members marching toward the US southern borders. When they do not arrive, we forget about the misinformed threat to our security, but the fear remains roiling through society.

## Victorian laws guiding science

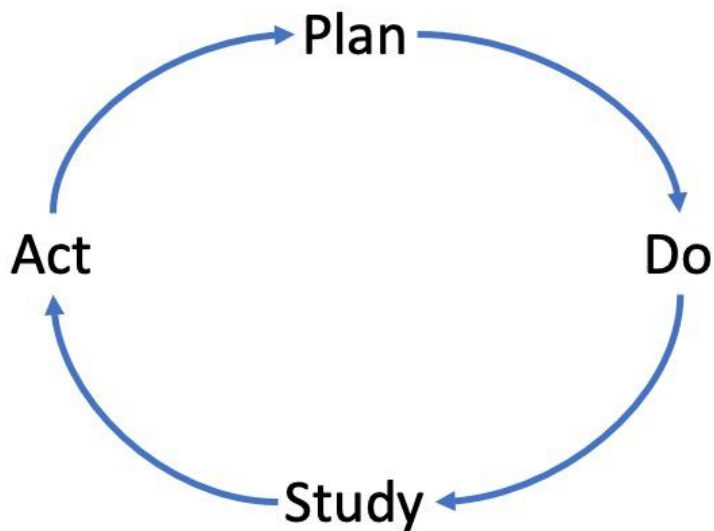
Inductive science is discovery science and it is at the heart of relational sciences. Inductive scientific practices do not emerge from the bedrock of logic, instead they emerge from curiosity as scientists or scientist-practitioners follow data wherever it may lead them. This is Piaget's learning through accommodation and what happened when Sidman began teaching institutionalized boys who eugenics had determined were unteachable. Inductive science begins with a relaxed and detached beginner's mind, open to whatever the world brings forth. Inductive scientific processes step over the line of Victorian laws as it discovers the unity between the observer and those they observe (Sidman, 1960), emotional flows through ethical networks of conversations that conserve our preferences to care for ourselves (Dávila et al., 2009) and evidence-based networks of conversations supporting and caring for each other (Sandow & Olson, 1991) all of which arise whenever we reflect upon how do we do what we do when we live well together in love, support, collaboration and care. We also learn that our processes for knowing have changed triggered by a change from logic-mathematical philosophy (Pearson, 1912; Russell, 1914) to a living systems philosophy (H. Maturana, 1988; H. R. Maturana & Varela, 1980).

## Temporal Processes

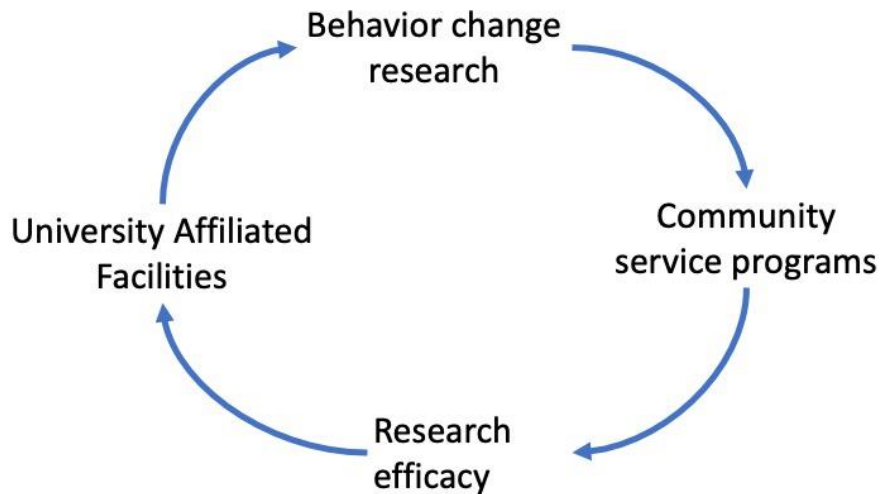
This brings me to how Victorian era logic theory, theory of change and inductive scientific practices relate to time. Logic theory and the theory of change explain social impacts as a linear sequential process, like this example from the Family and Youth Services Bureau at Health and Human Services (Family and Youth Services Bureau, 2010).



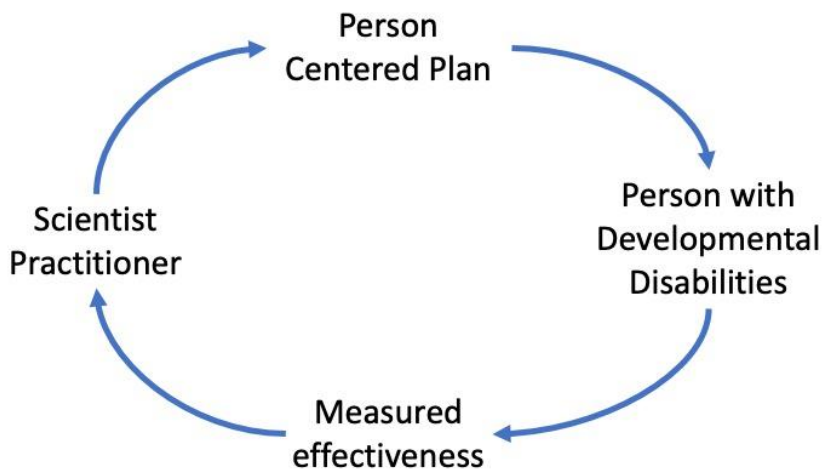
The Developmentally Disabled Assistance and Bill of Rights Act mandated a continuous improvement cycle, not unlike Dr. Deming's cycle of continuous improvement (W. Deming, 1982; W.E. Deming, 1986; W. Edwards Deming, 1993; Shewhart, 1939).



The University Affiliated Facilities continuously improved upon applied research that became innovations in community-based services, that inspired new applied research in a recursive evidence-based social coordination of collaborative actions.



Community service programs constantly improved upon the wellbeing of people with developmental disabilities generating freedom, love, support and evidence that led to closing eugenics institutions leading to expansions in civil right legislation (Oregon Legislative Assembly, 1981)





When linear sequential processes are used to manage or regulate social care, it treats social impacts as if they are static – a consequence of using nouns to explain verbs. Circular processes treat care and wellbeing as dynamic and constantly improving. If the two processes are used in the same setting, the linear sequential by regulatory bodies and the circular by social care providers, there is incoherence revealing the chasm between logic theory's emphasis on method and inductive science's practice of following data. From the regulatory providers perspective, the social care provider appears to be noncompliant because their activities are constantly changing. From the social care providers perspective, it feels like the regulatory agency is stifling innovation and productivity. Logic theory is a physical or material philosophy, so it naturally approaches care as a noun, with adjectives, but still a noun. Circular processes are brought forth from a living systems philosophy (H. R. Maturana, 1980) and it naturally approaches caring as a verb.

## **Productivity**

When circular, continuous-improvement processes are applied to individual or group productivity, my colleagues and I discovered that, in a positive culture where eighty percent or more of the network of conversations are positive, productivity constantly improves. We also found that the closer one is to receiving social caring from within the community in which they live; the people receiving care, the care providers, and the agencies that fund social care become more productive. Social-care cultures are brought forth in networks of conversations that are self-referential. When we measure the social care of an individual we are caring for, we

are measuring our own social caring for others and ourselves advanced by how we do what we do when we love and care for others.

### **The Costs of Social Caring**

I have often heard that a lack of financial resources justifies the elimination of treatment or social caring for individuals with developmental disabilities and others requiring support services. I hear comments justifying the logic behind eliminating social care like, “We would like to fund social services but just do not have the resources in our budget to do so.” This is wrong and unacceptable. By funding custodial care in institutions and denying people the right to treatment, social services costs skyrocket much like they do when those who do not have access to health care go to hospital emergency rooms to receive their primary care. Social caring that results in improved health, well-being, and independence for all, involves constantly decreasing social services costs as the sources of social caring expand from professional models to social-support networks. Treatment, training, education and social caring is always less expensive than the institutional alternative.

### **Freedom**

What I learned from the supported employment I received from Marie was how liberation movements begin with me, you, and us. Until I can liberate my own understanding by becoming aware of the constraints of the Victorian Age philosophy of science, I am stuck in a world of logic that has become illogical. I need to free myself through reflection and via mindful

practices where the inductive scientific data lights my path of discovery while those I am caring for validate that I see, feel, and understand them.

Ever since Cecilia and I went shopping for her brassiere, I was drawn to understanding the greater social whole. At NEC America and Wacker Siltronic, our STP research revealed a large, spontaneous and collaborative social-support network for people with developmental disabilities. Contrary political beliefs that can divide us socially could not divide that network of support. Neither gender, age, educational attainment, nor race could divide the social-support network either. What was organizing the large, dynamic social-support networks? Love—the mutual acceptance of one by another, including oneself, as a legitimate participant in supporting people with developmental disabilities. What was bringing forth the loving relational behaviors? The answer is clear - having the freedom at work to spontaneously support a person with developmental disabilities in collaborative networks of conversations with coworkers, supervisors, and managers with a similar desire, as well as a culture of United States democracy founded in the belief that all citizens have the right to life, liberty, and the pursuit of happiness.

## **Collaboration**

When I went shopping for a bra with Cecilia, I discovered that my company Dynatron was not the sole source of love, care and compassioned action. At NEC America we captured Kim's social support network and collected the same data Wacker Siltronic. Freedom, love, support and productivity seemed to be informal. They were not arising from a formal

organization but from what seemed to me to be the preferences people had to live and work well together.

To make progress on the civil rights of people with developmental disabilities we needed to step outside of our service organizations and collaborate with others in the community. And what is collaboration? I continued to use Piaget's accommodation to answer this question and explain social collaboration as a recursive cycle of conversations that conserved living well together and working well together.

### **Philosophy of living**

We scientist-practitioners were drawn to the work of the Swiss psychologist and epistemologist, Jean Piaget. Piaget altered our understanding of knowledge by using inductive scientific processes (accommodation) to observe his children and discover new insights into child development. He wrote that knowledge is the coordination of action, but he didn't appear to be satisfied with his own authority concerning epistemology.

...almost no theorist of logico-mathematical knowledge has thought of explaining (human) knowledge by going back to the obviously necessary frameworks of the living organizations. (Piaget, 1971)

It's fascinating to see that at around the same time Piaget realized this need for a biological-metaphysical understanding, Maturana was addressing the same need in his explanation of cognition and autopoiesis (Varela, Maturana, & Uribe, 1974).

The paradigm shift that conserves the science of personal and social well-being abandons the Victorian laws and their societal controls (Davenport, 1912). This requires a new metaphysical explanation of epistemology (the nature of knowledge) and ontology (the nature of being). As Piaget suggests, before Maturana's studies on vision (Lettvin, Maturana, McCulloch, & Pitts, 1959) the only legitimate metaphysical explanation was from the logico-mathematicians.

### **The social impact of using science to understand social impact**

The social impact that philanthropy and charitable foundations could realize in this paradigm shift from logic philosophy to inductive science is enormous. The implementation is simple and straightforward. Supportive foundations' program staff begin by identifying communities that represent the social changes they target. Once selected, they can visit the community and, collecting baseline data, identify how the community is already creating positive social impacts. This baseline data is significant for a variety of reasons. First, it establishes mutual respect between the foundation and their prospective program partner. Second, by creating a positive relationship based on the community's capacity to address a pressing social challenge, the social productivity of the community improves due to the health of the social relations. Third, as foundations study positive social impacts created in several communities, knowledge from all of the studies reveal coherences that generate well-being. Baseline data can be used by the foundation program officer and community representative to establish a program plan and continuous data-based decision making establishes a community of organizational learning, collaboration and co-inspiration. Finally, new discoveries of new

practices conserving and expanding living well together form relations with other foundations with similar interests to create large-scale systems change similar to the societal change in the liberation movement.

In 1995, evaluation experts claimed that nothing is more practical than good theory (Weiss, 1995). In the new science of social action, nothing is more practical, exciting, and fulfilling than positive social change resulting in social well-being. We do not need evaluation to tell us this. Changes brought forth through the liberation movement are seen in our daily living as exemplified in a tweet and response from Frank Stephens.



Dear Ann Coulter,

Come on Ms. Coulter, you aren't dumb and you aren't shallow. So why are you continually using a word like the R-word as an insult?

I'm a 30 year old man with Down syndrome who has struggled with the public's perception that an intellectual disability means that I am dumb and shallow. I am not either of those things, but I do process information more slowly than the rest of you. In fact it has taken me all day to figure out how to respond to your use of the R-word last night.

I thought first of asking whether you meant to describe the President as someone who was bullied as a child by people like you, but rose above it to find a way to succeed in life as many of my fellow Special Olympians have.



Then I wondered if you meant to describe him as someone who has to struggle to be thoughtful about everything he says, as everyone else races from one snarkey sound bite to the next.

Finally, I wondered if you meant to degrade him as someone who is likely to receive bad health care, live in low grade housing with very little income and still manages to see life as a wonderful gift.

Because, Ms. Coulter, that is who we are – and much, much more.

After I saw your tweet, I realized you just wanted to belittle the President by linking him to people like me. You assumed that people would understand and accept that being linked to someone like me is an insult and you assumed you could get away with it and still appear on TV.

I have to wonder if you considered other hateful words but recoiled from the backlash.

Well, Ms. Coulter, you, and society, need to learn that being compared to people like me should be considered a badge of honor.

No one overcomes more than we do and still loves life so much.

Come join us someday at Special Olympics. See if you can walk away with your heart unchanged.

A friend you haven't made yet,  
John Franklin Stephens  
Global Messenger  
Special Olympics Virginia

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