



Normalization: Guiding Principle of Equal Opportunities in Education for Children with Disabilities in India

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Abstract:

The Principle of Normalization is an essential component of important in-service changes for children who have Mental Retardation or another disability. The goal of normalisation is to ensure that people with disabilities have access to the same kinds of activities and experiences as are open to members of the general population. The purpose of this article was to investigate the concept of normalisation from the perspective of 'equality in educational chances' for people who have impairments in the Indian setting. In this study, a critical analysis of each of normalization's eight aspects, as outlined by Benjt Nirje, is presented. In the context of providing equal chances to people with disabilities, Indian policies may also be seen to have comparable meanings, which are congruent with the normalisation principle. In its conclusion, the study offers an understanding of the fundamental concept behind the Normalization Principle, which serves as the foundation and guiding principle for special education services in India.

Keywords: Normalization, Equality, Normal Rhythm, Equal Opportunities, Deinstitutionalization

Introduction

After World War II, society began to focus more of its attention on those who were living with a disability. After World War II, many individuals returned to their homes with lasting impairments. Patriotism and the rise in the number of people living with disabilities combined to shift society's perspective on this group of people, which in turn shifted society's perspective on children living with disabilities, which in turn accelerated the development of rehabilitation services for these children. As a result, after Globe War II, significant progress was made in the United States (as well as in a great many other areas of the world) toward the formation of a social policy that aims to enhance the care and education of CWSEN. CWSEN refers to children, young people, and vulnerable adults. Policy reflects the "broad aims, fundamental concepts, and objectives from which the programme stems." (Cronbach et al 1981) Since the middle of the 20th century, terminology in the CWSEN policy making process like as "deinstitutionalization," "normalisation," and "mainstreaming," among others, have represented an ideological change.

These phrases have evolved into the policy slogan for the education and services that are offered to CWSEN. The first part of the 20th century witnessed the deinstitutionalization movement, a psycho-socio-political movement that had both physical and psychological consequences. Physical deinstitutionalization refers to the practise of moving mentally or physically disabled people who were formerly housed in big public institutions to more manageable residential settings located within the local community (Stedman 1977). This movement was based on the presumption that people with disabilities would benefit from an increase in the quality of life if they received care in their communities. On a psychosocial level, deinstitutionalization was a practise that worked to counteract the institutionalisation of developmentally impaired people by reducing or eliminating the circumstances that compromise their interests or their integrity.



In essence, the idea of deinstitutionalization accelerated the process of integrating people who have impairments into the general population of the society. This aspect is further refined, and it formed the foundation for normalisation and mainstreaming. The evolution in the practise of the normalisation principle has brought us the concepts of mainstreaming, integration, inclusion, or more recently self-determination in the field of disability rehabilitation. The Normalization Principle is an outspoken supporter of 'equality in education' for people with a variety of different types of impairments. The description of the normal rhythm of life that is included in the Normalization Principle serves as the foundation for the fundamental principles of special education that are outlined in EACHA (Education of all Handicapped Children Act 1975, Public Law 94-142), such as Zero Rejection, Non-discriminatory Evaluation, Barrier-Free Environment, Parental Participation, and so on. These fundamental principles find their origin in the Normalization Principle.

The Normalization principle:

1943 is the year in which we find the very first mention to the normalisation concept. This year, the Swedish government established a committee with the mission of improving the living circumstances of those who are considered to be "partially able bodied." The committee came to the conclusion that the partly able-bodied population should be granted access to all of the services that were designed for the non-disabled population of the society that was already in place. Their goal was to make it feasible for those who are "partially able bodied" to be a part of society and have a "normal life" by allowing them to take use of the resources that are provided to citizens who do not have disabilities. The committee referred to this accomplishment as the "Normalization of the Conditions of Life" in its summary of its findings.

Niels Eric Bank Mikkelsen is credited with being the originator of the concept of normalisation, which developed in the Scandinavian nations throughout the 1950s and 1960s. Bank Mikkelsen, who is recognised as the father of the Normalization Principle, was the pioneer of the deinstitutionalization movement in the Scandinavian nations. He is best known for his work on the normalisation principle. During the 1950s and 1960s, he was the first person to put his concepts of normalisation into practise in Denmark.

During this time period, the discussion on the rights of people with mental impairment to lead normal lives was taking place in Denmark. As a consequence of this, the term was given a legal significance in Denmark in the year 1959, and the law said that the measures for people who suffer from mental retardation should make it possible for them to live a life that is as similar to a normal one as is humanly feasible. Bank Mikkelsen provided an explanation of the conceptual underpinnings of these aims, so shedding light on the part that people with mental retardation play in contemporary society. According to Bank Mikkelsen, "the mentally retarded individual is first and foremost a fellow being and so, he must from a view point of equality, have full rights as a fellow citizen pointed out the alternative, which is the consequence of not recognising a person with mental retardation as a fully worthy person pointed out the alternative, which is a consequence of not recognising a person with mental retardation as a fully worthy person "There is a danger of ending up just in sentimental pity, in ideas of over protection, in group discrimination, or in something much worse if an equality view point is not accepted,"

Although Bank Mickelson was the first person to put the Normalization Principle into practise, the concept behind it was developed and articulated by Benjt Nirje, a Swedish scholar. It was given its first formulation in print in 1969, in the report of the President Committee on Mental Retardation. Benjt Nirje is credited as the creator of the Normalization Principle. Nirje, in her capacity as a representative



of the Swedish parent group, was a highly active participant in the process of reorganising services for people who had mental impairment. The normalisation concept that he later developed was a condensed version of the lessons that he learned during this time period. In addition, Wolf and Wolfersberger were the ones who reformulated and refined the Normalization Principle before bringing it to the United States.

The Meaning and Explanation of the Term Normalization

Both Mikkelsen and Nirje first referred to people with mental impairment when they created the normalisation concept. Normalization, as defined by Nirje, "means making accessible to the mentally retarded patterns and situations of daily life that are as near as feasible to those of the mainstream of society." [Citation needed]

In the year 1985, Nirje expanded on the word by using it to refer to all individuals who have impairments. He provided further explanation of the idea by stating, "Normalization means making available to all persons with disabilities and other handicap patterns of life conditions of everyday living which are as close as possible to or indeed the same as the regular circumstances and ways of life of society."

In his reformulations, defined normalisation as the "utilisation of means, which are as culturally normative as possible in order to maintain and / or establish personal behaviour, and characteristics, which are as culturally normative as possible." Normalization is the process of maintaining and establishing personal behaviour and characteristics that are culturally normative.

Conclusion

The Normalization Principle is a Social Science Theory That Has Had A Profoundly Positive Effect on The Lives of People Who Were Removed and Segregated from Society Due to Their Disabilities the Normalization Principle is a Social Science Theory That Has Had A Profoundly Positive Effect on The Lives of People Who Were Removed and Segregated from Society It is still important in the 21st century in terms of its ability to improve the quality of life of those who have impairments. Within the context of the small group, individuals with disabilities are now able to recognise that the normalisation principle entails more latitude and opportunity for gratifying their own requirements.

When a person has access to the many services that are made accessible in the society, it is feasible for them to lead regular patterns and conditions of daily life. This is the conclusion that can be drawn. Even in the 21st century, the fundamental ideas that lie at the heart of the normalisation concept will continue to serve as a guideline for the development of services for people with disabilities. The spirit of normalisation concept, also known as the normal rhythm of life, is a principle that firmly encourages 'equality' in living situations and, by extension, in the education provided by CWSEN.

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