

## A CHRISTIAN APPROACH TO INCLUSION EDUCATION FOR PEOPLE WITH DISABILITIES<sup>1</sup>

Hoe Neung Lee, Korea Nazarene University

### *I. Introduction*

In the spirit of the times, called “normalization”, the necessity of integrated education for people with disabilities shows up. The normalization of people with disabilities means wearing, eating, sleeping, learning as in the same environments of normal people, if possible. However, normal schools, special-education schools, and Christian institutions(churches) are still looking at people with disabilities with separated concepts, even though the normalization for people with disabilities has been much progress, a clustering approach is dominant through separated education such as a special-education school form. This approach results from belief that difference is between people with disabilities and people without disabilities, and treatment for the difference is also different. However, recently, the paradigms concerning the disabled in society begin to change from being “different” to being “dissimilar” between the people with disabilities and people without disabilities. In the treatment, from separated to integrated paradigms also becomes active, it begins to be done practically.

Integrated education has been already discussed from the 1960s, and the legislation of P. L. 94-142(The Education for All Handicapped Children Act) in 1975 and Korea Special Education Improvement Act in 1994 made integrated education accelerate. However, in case of Korea, even though the Act for integrated education of the disabled and non-disabled has been legislated 10 years ago, the ways of integrated education are still far away. In spite of many reasons, the worst problem is that administrative workers of regular school in charge of it and teachers have lack of realization for integrated education. For people with disabilities and their parents, the avoidance for integration of people with disabilities and without disabilities leaves deep scars. Other problem is that administrative assistances are poor. Korea Ministry of Education & Human Resources Development made a plan of 5 years for integrated education from 2003 to 2007. For the arrangement of assistants related with integrated education, Korea government made a plan of input the number of people, such as 250 in 2003, 1,000 in 2004, 2,000 in 2005, 3,000 in 2006, and 4,000 in 2007. The plan

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<sup>1</sup> This paper was done by Korea Nazarene University research funding.

increasing personnel expenses annually 7 billion won (about 6 million dollars) accompanied. Nonetheless, present condition is still poor. It is in doubt how to cover finance, that plan remains still at the starting point.

Is church community God's people created in his image gather together carrying out integrated mission work properly? In fact, in church mission, even though the terms such as integrated education, integrated mission work appear newly, the integration has already been in church community. Recently, it probably can be the movement of going back to the time, figure again that was in existence thousands of years ago. It is just matters of way how society will integrate them physically, environmentally, educationally, faithfully. Furthermore, like "You shall love your neighbor as yourself", in church community where life form of biblical love should be fulfilled, integrated education for people with disabilities and without disabilities is a inevitable calling from God.

Therefore, firstly, this paper will present who people with disabilities are in the view of general bible, secondly, investigate the stream, way, fulfillment examples of integrated education, finally, examine developmental suggestions of integrated church mission work.

## *II. The paradigms concerning disability*

Interest in people with disabilities increases throughout the society. Churches which set up the department of disabilities and take charge of direct mission work increase gradually, and they are preparing for the system of human, physical, environmental, educational support. At the same time, religious workers, general Christians, they are confused about who people with disabilities are and what people without disabilities call them. Opinions differ as to whether the term, the disabled is really a right name or not.

Like this, it is not easy to define the concept of disability. Because the reasons, forms, degree of disability are various and they depend on approach ways to the definition and concept of disability. In addition, the definition of disability varies depending on time and cultural difference, social environment change. Furthermore, the term, "disability" or "the

disabled”<sup>2</sup>, is been used often, but it is rare to find a person knowing its meaning exactly, because it is definitely difficult to standardize or define the disabled.

It is not difficult to find people feel hard to walk or sit down, listen, express verbally, look, follow as ordered and so on, and they experience inconvenience also in home or society. They are called frequently “the disabled”<sup>3</sup>.

Nonetheless, still in the aspect of terminology concept that recognize people with disabilities, is it proper how people without disabilities can call people with disabilities? How can they call them as equal human beings God created in his image? It is not easy to get the answers for these two questions.

From a examining view point of terminology change process about the disabled, an order calling them is “Handicapped”, “Person with a Disability”, “People with different abilities” in English.<sup>4</sup> “Handicapped” means facing a disadvantage condition. Because of disability, if someone faces a disadvantage condition, others have to take social action, remove it and be considerate of them not to face it any more. “Person with a Disability” seems to emphasize on personality of the disabled as person is prior to disability, but at more exact point of view, it just means “person having disability”. “People with different abilities”

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<sup>2</sup> In Korea, before the legislation of Handicapped Person Welfare law in 1981 and Disabled Person Welfare Law in 1989, “handicapped person” was a normal term and “the disabled” was used newly after law revision. In case of Japan, after the Second World War, as they made war, many people with disabilities broke out and they were called “the damaged and disabled” in the view of damaged people. In case of China, the term, “the disease remained” is used, as it means disease is not cured perfectly and still remained in body. Lee, G. Y. (2002). *Jaehwalbokji Programui Silje*[The Reality of Rehabilitation & Welfare Program]. Hankook Milal Sungyodan. Seoul. Korea. p.33.

<sup>3</sup> O, H. J. (1997). *Jangaein Bokjihak Ibmoon*[Introduction of the Disabled Welfare]. Asia Media Research. Seoul. Korea. p.15.

<sup>4</sup> Kim explained the terms of the disabled as three points of view. He viewed as “Disabled”, “Handicapped”, and “ People with Different Abilities“. Jangaewoo Inkwon Yungooso uses “Jangaewoo[Friends with disabilities]” as a warm, snug meaning of the disabled for their treatment like real friends. Kim, S. J. (1988, Mar). *Hamgge Guleum*(1st issue). Seoul. Korea. p.4.

means “people can do differently”. It shows the disabled can do something and they are people with different talent and faculty.

United Nations(UN) resolved “Declaration on the Rights of Mentally Retard Person”,<sup>5</sup> and adopted “Declaration on the Rights of Disabled Person” for all the disabled in 1975. UN defined about the disabled such as “Disabled persons, whatever the origin, nature and seriousness of their handicaps and disabilities, have the same fundamental rights as their fellow-citizens of the same age” in “Declaration on the Rights of Disabled Person”. That is to say, UN defined as “The term "disabled person" means any person unable to ensure by himself or herself, wholly or partly, the necessities of a normal individual and/or social life, as a result of deficiency, either congenital or not, in his or her physical or mental capabilities”.

International Labor Organization(ILO) defined the disabled with a concept of functional meaning in “Vocational Rehabilitation (Disabled) Recommendation” as “The term disabled person means an individual whose prospects of securing and retaining suitable employment are substantially reduced as a result of physical or mental impairment” in 1955.

WHO (World Health Organization) announced ICIDH (International Classification of Impairments, Disabilities and Handicaps) in 1980 and classified the concepts of disabilities such as impairments,<sup>6</sup> disabilities,<sup>7</sup> and handicaps.<sup>8</sup>

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<sup>5</sup> United Nations Commission on Human Rights. (1992). Inkwongua Jangae[Human Rights and Disability] (Lee. Y. S, trans). DPI Korea. Seoul. Korea. p.41. (Original work published in 1975). UN resolved this at 30th United Nations General Assembly in December, 19th, 1975.

<sup>6</sup> Impairment is a biological disability and temporary or permanent pathological condition taking functional decrease. That is to say, an impairment is any loss or abnormality of psychological, physiological, or anatomical structure or function. AMA(American Medical Association) explains that an impairment is anatomical or functional abnormality or meaningful behavioral change estimated by professional decision, symptoms, examination opinion or psychological test. AMA defines also that this loss of impairment will not be changed or progressive at the moment of estimation. American Medical Association. (1984). Guide to the Evaluation of Permanent Impairment. AMA. Chicago. Representative examples of an impairment are Visual Impairment and Hearing Impairment and so on.

At this point, an impairment is the abnormal phenomenon of organ unit, and a disability is that of person unit, and a handicap is that of social unit. These three disabilities seem to be in causal or temporal continuous relation. Namely, if an organ loses physiological functions, the organ level disability is a impairment, this impairment causes loss or lack of individual life action. It means an individual level disability is a disability, and a handicap results from loss of a social role ability accompanied with a disability. The handicap is a social level disability.

These concepts of disability had been used, but WHO suggested ICIDH-2(International Classification of Function, Disability and Health) in 1997 as it faced new health care and change of understanding for disability and proclaim ICF(International Classification of Function) meaning new classification system for disability in 2001. ICF tries to make the concepts of disability get out of previous concepts,<sup>9</sup> and use all terms as neutral terms, if possible. ICF changed impairments<sup>10</sup> with defects of body functions and structures, disability with activity limitation,<sup>11</sup> handicaps with participation restriction,<sup>12</sup> add contextual factors(external : environmental factors and internal : personal factors), and expressed environmental factors of them as barriers, hindrances.

Furthermore, ICF used the term, “disability” for a new concept as an umbrella term. In other words, disability includes impairments, activity limitation(previous disability),

<sup>7</sup> Disability is any restriction or lack(resulting from an impairment) of ability to perform an activity in the manner or within the range considered normal for a human being. This results from not only mental, physical damage, but also private adaptation for that condition.

<sup>8</sup> Because of being innate, old age, disease, or accident, physical and mental condition is damaged temporarily or permanently and it prevents an individual life, education, employment and so on, this means handicap. That is to say, handicap is a disadvantage for a given individual, resulting from an impairment or a disability, that limits or prevents the fulfillment of a role that is normal (depending on age, sex, and social and cultural factors) for that individual.

<sup>9</sup> ICF interprets previous disability concepts as the results of diseases and impairments.

<sup>10</sup> Impairments mean loss of physical, psychological functions or abnormality in body structures, and inability fulfilling these functional limitation, body or functional parts of body.

<sup>11</sup> Activity limitation includes personal activities related to ordinary life as the range of functions and nature in personal level.

<sup>12</sup> Participation limitation includes degrees of personal associations in life condition related to impairments, activities, health condition, life factor.

participation restriction(previous handicaps) and standardizes them as the term that includes medical and socio-industrial concepts containing previous personal and social factors.

In Korea, Disabled Person Welfare Law, revised in 1999, defines as “People with disabilities are those who suffer long time in ordinary or social life because of physically challenged, visual, hearing, physical disability or mental retardation, handicap and so on, and are relevant to standard which a Presidential decree determines. Based on this, in enforcement ordinance of it, five domains were added such as brain lesions, developmental disorder, mental disorder, mental handicap, kidney disorder accompanied with previous physical disability, visual impairment, hearing impairment, speech disorder, mental retardation for disability kinds and categories.

In addition, respiratory disease, liver disorder, face deformation, intestinal fistula, epilepsy, these five disabilities were added to it. Nonetheless, it is gradually necessary to expand disability categories in Korea.

&lt;Table 1&gt; Disability classifications and categories in Korea Disabled Person Welfare Law

Big Classification	Middle Classification	Small Classification	Subdivision Classification	Expected Category Expansion
Physical Disability	External Disability (external organ disorder)	Physically Challenged Disability	Excised lesion	Facial dysmorphism  Skin disease
			Arthropathia	
			Crippled function disorder	
			Dysmorphic and reduction disorder	
		Brain Lesions	Multiple disorder because of damaged central nerves	
		Visual Impairment,	Partially sighted disorder Visual field defect	
		Hearing Impairment	Hypacusis Function of equilibrium disorder	
		Speech Disorder	Speech defect Voice disorder	
	Internal Disability (Internal organ disorder)	Kidney Disorder	Chronic renal failure	Respiratory disease Liver disorder Digestive trouble Urosis, Epilepsy Cramp disorder Chronic pain Cancer Other physical disorder
Kidney transplant				
	Cardiac Lesion	Limited ordinary life due to cardiac insufficiency		
Mental Disability	Mental Retardation	Mental Retardation	IQ below 70	
	Mental Handicap		Schizophrenia Schizoaffective disorder Bipolar disorders Repetitive depressive disorder	Chronic Alcoholism Drug addiction Organic brain Syndrome Dementia Other mental Handicap
	Developmental Disorder		Autism	Other mental handicap

### *1. The concepts of disability revealed in Image of God*

According to the Bible, records about the disabled appear 89 times in the Old Testament, 74 times in the New Testament, 163 times in total. From 89 times of the Old Testament, visual impairments are 47 times, hearing impairments 15 times, From 74 times of the New Testament, visual impairments are 33 times, and hearing impairments 9 times.<sup>13</sup>

How does the Bible look at the disabled, if so? The Bible says that all humans are created in Image of God. Furthermore, the Bible proves a clear answer about who humans are as Image of God through Genesis 1:26-28.

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."(Genesis 1:26-28)

This word proving "God created man in his own image" becomes the most important basis that forms the dignity and authority of humans in Christian theology and long-time Occidental history. If humans are created in Image of God, theological question about what nature of this "Image of God" is can be various, but "There is a very connection between the image of God and the original state of man, and the two are generally considered together."<sup>14</sup>

Naturally, in historical aspects, various positions about what "Image of God" is have shown up. First position is a opinion looking "Image of God" as being "physical". It says that God created Adam as being able-bodied. It is questionable about what standard of being

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<sup>13</sup> Lee, G. Y. (1996). Jangaein Sungyoui Irongua Silje[The Principles and Practices of the Disabled Mission Work]. Hankook Teuksoo Gyoyook Yungooso. Seoul. Korea. p.55-56.

<sup>14</sup> Berkhof, Louise. (1984). Systematic Theology. Wm B. Eerdmans Publishing Co. Grand Rapids. p.209.

able-bodied is. Because standard of being able-bodied is various depending on social or cultural value standard, race, region, country, time. If an able-bodied man is only Image of God, not only are children, old men, women creatures created in Image of God, but the disabled also.

Second position is a opinion looking “Image of God” as being “mental”. This is a opinion looking as if only humans with reason, thinking possess Image of God. This is a thinking mentioned from premise of the Occident substance-metaphysics to that of modern main agent-metaphysics. This has also problems like a opinion looking “Image of God” as being physical. Because reason or thinking of humans can misjudge during a whole lifetime due to many changes. If society valuate this humans’ thinking ability according to IQ, the mental retarded will descend to very inferior creatures resembling Image of God. It is predictable that children or ill-learned people will be treated as being inferior. Thus, Image of God is given to all existences of humans at all times as a present among favors, not depending on intellectual thinking capacity. Therefore, the disabled created in Image of God are also noble creatures not to be compared to someone in this world.

Third position is a opinion looking “Image of God” as being“ spiritual”. In Genesis 1:26-27, the Bible says that “Humans are created in Image of God”. All creatures except humans are created “in their kinds”, but only humans are created in “Image of God”. This means God created humans as being spiritual. Genesis 2:7<sup>15</sup> says that God breathed into a human created in Image of God “the breath of life of God” and he became a living being. Heumjungyuk [the Authorized Version](King James Version) translates “ living being” as “living soul”. Namely, God breathed this “living soul” into all humans, whether they are

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<sup>15</sup> In Genesis 2:7, this paper translates “nepesh hya” as “a living being” or “a being with life”. The Pyojun Sae Bunyuk[Standard New Translation] Bible(The Anglican Church of Korea) translates “nepesh hya” as “a living life”, the Hebrew Jikyuk[Hebrew Direct Translation] Bible(Life Book) as “living things”. English Revised Standard Version Bible and New International Version translates “nepesh hya” as “a living being”.

people with disabilities or not. John 4:24 says that God is spirit, and his worshipers must worship in spirit and in truth. God looks at the center of worshipers, not the appearance of them.

Classifying “Image of God” as “being physical”, “being mental”, “being spiritual” is contradictory in itself, similarly, classifying humans as people with and without disabilities is also contradictory. Therefore it is necessary to understand humans in total position .

## *2. The concepts of disability appeared in Image of Jesus Christ*

The words showing the most concretely Image of God appear in 2 Corinthians 4:4 and Colossians 1:15 nicely.

“The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God.”(2 Corinthians 4:4) “He is the image of the invisible God, the firstborn over all creation.”(Colossians 1:15)

That is to say, this means Jesus Christ is Image of God. Revealing the most concretely abstract and notional Image of God is precisely Jesus Christ who incarnated, declared country of God, was with poor and neglected people together, was nailed to a cross and then resurrected after three days. Therefore, love of Jesus Christ who is the concrete incarnation of Image of God reveals among human associations.

Thus, Image of God is given to all humans among favors of God, not because of any greatness of humans. It is not given to only people with or without disabilities, specific people or specifically classified people. Image of God appeared in Jesus Christ appears to all humans equally.

### *III. The paradigm of inclusion education*

#### *1. The concepts of inclusion education*

In normal environment, Inclusion Education<sup>16</sup> means giving chances to learn to all humans regardless of private or socio-environmental factors such as ability, gender, economic level, religion, the degree of disorder, family circumstances. Inclusion Education means also embracing the variety of humans, giving them values, and offering necessary supports to all children and their families in order to participate together.

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<sup>16</sup> Moore defines that "Inclusion means teaching children with disabilities in regular education classrooms right beside children without disabilities. Inclusion means that the special education teacher goes to the child, rather than the child going to the special education teacher." Moore, Lorraire. O. (2000). *A Practical Guide for Parents*. Peytral Publications. Minnesota. p.9.

Lee defines that Inclusion Education is "to educate people together who have various educational needs and differing abilities. Its feature is to have meaningful interactions among teaching or social activities for both the disabled and non-disabled." Lee, S. Y. (1999). *Jungsinjichein Juilhakgyo Jungchaek Seminar*[ Sunday Schools for Mentally Retarded Persons Policy Seminar](3rd). Hankook Jangaen Sungyo Yungooso. Gwacheon. Korea. p.7.

Odem and MeEvoy defines that Inclusion means "a procedure of interactivity of two differing groups of children". Odem, S. L. & MeEvoy, M. A. (1998). *Integration of Young Children with Handicaps and Normal Developing Children*. Paul H. Books Publishing Co. Baltimore. p.241.

Richey and Wheeler described that Inclusion is "the systematic and careful combining of toddlers and preschool-aged children who had disabilities and those who did not in the same classroom setting" as opposed to segregation. Richey, D. & Wheeler, J. (2000). *Inclusive Early Childhood Education*. Delmar Tompson Learning. New York. p.12-13.

J. M. Kauffman etc. defines that Inclusion Education means "physical integration(temporal integration), academic integration(instructional integration), and social integration offering special education and related service they requiring to students with disabilities in regular classroom and school". Physical integration(temporal integration) means arranging students with disabilities in the same educational environment during regular time, academic integration(instructional integration) means that students with disabilities learn same subjects and participate meaningfully in learning activities with students without disabilities. In other words, it is to participate meaningfully in learning activities of regular classrooms. (Lee, S. Y. & Park. E. H. (1998). *Teuksoo Adong Gyoyook*[Special Children Education]. Hakjisa. Seoul. Korea. p.30.) Furthermore, social integration means that teachers of integrated classrooms and peers embrace students with disabilities as members of classrooms. Therefore, these all three integrations should be achieved for being integrated in the true sense of the word. Actually in case of tussicula disability, it is reported that these three integrations are possible, whereas in case of severe disability, it is not easy to participate fully in all activities of regular classrooms.

According to Korea Special Education Improvement Act<sup>17</sup> revised in 1994, it provides that "Inclusion Education is to educate people eligible for special education in regular schools for the development of normal social abilities or make undergraduates of special education institutions participate in curricula of regular schools temporarily"(the 6th clause of Article 2). In addition, it provides that "Principals of regular schools, in case people eligible for special education or their protectors, or principals of special education institutions require inclusion education, should accept it if they do not have any reasons. Principals of regular schools should install or prepare teaching materials, teachwares, ramps, handrails, restrooms, desks, chairs, other amenities etc. convenient for them, if necessary for special education for the convenience of inclusion education, within budget"(Article 15). However, it is questionable whether these policy changes brought enormous consciousness transitions to people with disabilities themselves, their parents, families, workers related to special education and supports for the disabled, principals of regular educational institutions, and normal members of society or not.

The systematization of inclusion education for the disabled began from the time when a Scandinavian, Milkelsen Bank advocate "Normalization" in 1960s. People thought that separation education is the most proper education service for the disabled, before then. Consequently, USA and most of European countries sent many people with disabilities to large-scale facilities after building, other countries also were not exceptional. <sup>18</sup>As time goes on, these separation education and accommodations became the bases of ethical and moral criticism, it seemed that the disabled have also same rights with normal citizens and their life should be close to life condition of normal citizens as much as possible.

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<sup>17</sup> Korea Special Education Improvement Act: revised full text in 1994. 1. 7. Act 4716th, revised part of it in 1995. 12. 19. Act 5069th(Education Act), revised part of it in 1997. 12. 13. Act 5440th.

<sup>18</sup> When the family communities could not take care of the disabled because of industrialization, they were sent to protective facilities. According to Korean History, people with and without disabilities lived integrated lives together in the family communities or local communities. In the scenes of Aga [The Song of Solomon], the novel written by Lee, Moon Yul, Dangpyuni, the heroine main character, her behaviors were inconvenient because of having polio. Even though she were in difficult circumstances of social production as a woman, her community accepted and made her fill empty spaces of it with herself. People with disabilities were in concentric circles of society innermostly at all times, but they are isolated from it such as in Sorokdo and the disabled colonies some time ago.

The legislation of P. L. 94-142(The Education for All Handicapped Children Act) in 1975 and the movement of Mainstreaming seemed to solve the problems of integration education for the disabled. However, criticism on the movement of Mainstreaming rose again in 1980s, instead of it, REI(Regular Education Initiative) and Full Inclusive Education demanding integration education more strongly became a new direction of conversion.

## *2. The principles of Normalization*

Today, in short, the directions of integration for the disabled are the principles of normalization. Normalization began from a belief which all the disabled should learn closely to normality as much as possible and normal life environments must be prepared for them, it is a notion which society should regard them as humans, they get along with members in homes, schools, local communities and can use all privileges and services together other people enjoy. In addition, for the formation and maintenance of culturally normal individual behaviors & features, with a philosophical belief which uses culturally normal methods as much as possible,<sup>19</sup> when a society applies these principles to the disabled, the educational purposes and means for the disabled should be similar to those for the non-disabled as much as possible.<sup>20</sup>

This means accepting the disabled from separated social environments to integrated, that is to say, normal society. Here, the purposes of Christian education for the disabled are also to make the disabled adapt fairly in society and lead a life as noble children of God given from God similar to those of Christian education for the non-disabled. Furthermore, environmentally the disabled also should use educational environments and methods similar to the non-disabled as much as possible.

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<sup>19</sup> With a chance of special admission for the disabled in 1996, Korea Nazarene University puts the principles of normalization into practice on the base of educational philosophy called rights to be educated as equal children of God and educational quality of opportunity. Now, in 2004, the 187 disabled students are learning integrally with the non-disabled students together.

<sup>20</sup> Wolfensberger, W. (1972). *The Principle of Normalization in Human Service*. National Institute on Mental Retardation. Toronto. Lee, S. Y. & Park, E. H.(requoted). (2001). *Jangae Yua Tonghab Yuchiwon Gyoyook Guajung*[The Curriculum of Integrated Kindergarten for the Disabled Children]. Hakjisa. Seoul. Korea. p.54.

In the principles of normalization, benefits which the disabled can enjoy are the rights of self-determination, movements, learning, participating in the activities of areas they live, enjoying leisure life, selecting the opposite gender, leading the life of religion, receiving medical services. These benefits which the principles of normalization bring provide the maximum rights the disabled can live humanly.

Deinstitutionalization appears because of these social movements of Normalization, Least Restrictive Environment is institutionalized by law, and the concept of Mainstreaming is applied to education.

When industrialization accelerated, the disabled who were regarded as unproductive were sent to protective facilities, because of this, sending them to there is generalized. Especially in case of people with severe disabilities,<sup>21</sup> most of them were sent. However, in 1960s, while realistic understanding many protective facilities could not offer proper educational services to the disabled and strong criticism on protective facilities rose, the movement of deinstitutionalization began to blow in the social stream where the disabled should be emancipated from there and integrated to local communities.

This means making the disabled emerge from the impersonal institutions and sending back to local communities their homes are. Brimer(1990) argues that the facilities should not focus on receiving disabled persons but should accommodate and educate the disabled persons and send them back into their local communities.<sup>22</sup> As results, many disabled persons grew up in their homes, deinstitutionalization brings an expansion of welfare facilities for the disabled in local communities such as facilities in local areas, Group Home, the disabled utility facilities, using organization, employment, protective work place and so on.

Nevertheless, recently, some experts argue that protective facilities also can offer optimal environments to the disabled, if managing them nicely, regardless of their size. According to them, location or size of protective facilities is not a problem, and it should be a main point whether well-planned programs are managed for each person with disabilities or

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<sup>21</sup> Severe disabilities refer to the influencing negative effects compared to normal abilities. It is when a person becomes weaker compared to non-disabled or slightly disabled persons. Westing, D. L. and Fox, L. (1995). *Teaching Students with Severe Disabilities*. Merrill. New Jersey.: requoted at The 4th Ewha Women's University Special Education Conference. (1977. 4.). p.4.

<sup>22</sup> Brimer, R. W. (1990). *Students with Severe Disabilities : Current Perspectives and Practices*. Mayfield Publishing Company. California. p.11.

not. They warn that deinstitutionalization performed without plans thoughtlessly has negative effects rather. Thus it should be studied whether deinstitutionalization which Greenspan and Cerreto<sup>23</sup> claim is the most moral, ethical policy indubitably or not, and it is necessary to study whether protective facilities are also harmful for the disabled in the best condition or not.

It is Least Restrictive Environment that underpins the principles of Normalization by law. Least Restrictive Environment, as a legal term specified in IDEA(Individuals with Disabilities Education Act)<sup>24</sup> in 1975, is a concept which the disabled should be separated from their non-disabled peers, homes, local communities as minimal as possible. This means that life of the disabled should be "normal" as far as possible, and it is a concept which education for them should be completed by their individual needs, absolutely not infringe on personal freedom more than needs.

In other words, if it offers environments of the disabled, it selected the principles of Mainstreaming which should approach to regular educational environments as far as possible. This includes the meaning of integration which induce them to minimize time live in separated environments and be with the non-disabled during much time. This means also that a student with disabilities can learn in a special classroom of regular school should not be arranged in a separated special school or protective facility. In Sunday schools, similarly, children with disabilities who can get necessary church education fully should not be arranged separately in a restrictive department for the disabled such as a special department within Sunday schools(e.g. Yulmae[Fruit] department).

In addition, before making a decision which educate the disabled separately, through supplementary efforts such as pre-referral strategy, counseling with specialists, managing programs for correction of action, assistances of teachers in the reference room, application of teaching assistants, they should be gotten the maximum educational services in integrated environments. Moreover, when the disabled are arranged in more restrictive environments, society must offer integrated educational services to them in proper ranges as much as

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<sup>23</sup> Lee, S. Y. & Park. E. H. (1998). Teuksoo Adong Gyoyook[Special Children Education]. Hakjisa. Seoul. Korea. p.31.

<sup>24</sup> IDEA(Individuals with Disabilities Education Act, P. L. 94-142) was enacted in 1975, amended into P. L. 99-457 in 1986, and amended into P. L. 101-476 in 1990 again. A legal summary specified in IDEA: the prohibition of rejection, indiscriminate evaluation, least restrictive educational environment, proper litigation procedures, parent involvement in education and so on.

possible. With utilizing of outdoor activities, lunch time or break time, art, music and physical subjects, if it can give the maximum integrated education, the desirable educational scenes will appear.

It is the concept of Mainstreaming that applies integrated education to education. Mainstreaming is the concept that arranges students with disabilities in regular classrooms, makes them learn together with students without, plans the maximum educational, social, emotional development, only if they need special instructions, services which regular classrooms can not support, separates them and educates. If the principles of P. L. 94-142(The Education for All Handicapped Children Act) are to succeed, society should offer enough administrative supports, special and regular teachers approach together to solve its problems, teachers and parents also make an effort sacrificially for the educational efficiencies. Even though Korea Special Education Improvement Act has been legislated in 1994 10 years ago, till now, physical integration, namely mainstreaming for persons with physical disabilities has been performed weakly, but that for persons with developmental disorders is still insufficient. Furthermore, for the success of mainstreaming, it is necessary to take human supports(teachers), environmental supports, individual learning, and change of recognition education which makes the non-disabled have the right notion for the disabled.

### *3. The principles of Regular Education Initiative*

REI(Regular Education Initiative) is a model of integrated education which Will advocated for the first time in 1986, it accelerated the movement of integrated education. REI means that the society should expand the fundamental spirits of The Education for All Handicapped Children Act to rights and supports which Acts for the non-disabled determine. Fuchs(1994) argues that REI has main purposes which merge special and general education into one inclusive system, increase dramatically the number of children with disabilities in mainstream classrooms by use of large-scale, full-time mainstreaming, strengthen the academic achievement of students with mild and moderate disabilities, as well as that of underachievers without disabilities, as the principles sharing responsibilities for the education of “high incidence” group students with slight disabilities such as learning disability, slight