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An Educational Change Script Analyses: Social Integration For Youth With Intellectual Disabilities

Abstract:

Background: *The goal of social integration is shared across disciplines and espoused as a universal value in today's society. Proponents of traditional rehabilitation propose delivery of intensive services in segregated environments specially designed to meet individual disability needs. Conversely, proponents of full-inclusion models maintain that services be provided in the mainstream of school and society.*

Aim *of this article is to provide an Educational Change Script Analyses to discuss the Social Integration for Youth with Intellectual Disabilities.*

Method: *it provides the description of the type of analyses, case example and then the analyses of the issue.*

Conclusion: *regardless of different interventions, none of us can eliminate the impact of having a disability. However, researches and experiences indicate as well that various program models, implemented both in special education, general education and social activism can have moderately positive academic and social impacts for youth with disabilities.*

Suggestions: *There are some valid suggestions to be taken into account from educators, therapists and psychologists for Social Integration of Youth with Intellectual Disabilities in order to prepare and accompany them toward autonomy to become citizens with full rights to enter in Civil Society.*

Keywords: *Regional Social Integration, Youth with Intellectual Disabilities, Educational Change Script Analyses.*

1-Introduction

Building a socially inclusive society is an important objective of many governments. One of the major guiding principles in achieving European integration is people-centred development for establishing the future Albanian Community in cooperation with other Regions.

This principle implies the values of justice, sustainability, participation and inclusiveness which will be achieved through, among others, gender equality, youth empowerment, protection and promotion of children's rights, protection for the vulnerable groups, and participation of the citizenry in their own development. (Ginnerup S, 2009 & FSHDPAK, 2010b). In this context, knowing which aspects of social integration matter most for development is as important as identifying the target groups with higher risks of exclusion. As such, from the above principles, it's necessary to analyse the issue of vulnerable groups as would be for instance the Youth with Intellectual Disabilities (YID). What can be done regarding participation of the citizenry in their own development?

Moving further toward this step would be a major contribution to the implementation of the people-centred principle in order to improve the lives of YID as Albanian citizens and as well as one criteria to enter in European Union. Therefore **the aim** of this paperwork is to provide an Educational Change Script Analyses to discuss the Social Integration for Youth with Intellectual Disabilities. First, let us focus on two operational keys words:

1-Social Integration - Is defined as a dynamic and principled process in which societies engage in order to further human development. Social integration represents the attempt not to make people adjust to society, but rather to ensure that society is accepting of all people. The main ingredients of social integration are: inclusion,

participation and justice/social justice, which allow meaningful and effective engagement for a common future. According to Wikipedia, the free encyclopedia, (2013), Van Langenhove, relates this concept as the reduction of social exclusion and the development of an inclusive civil society (Regional integration. In short, it is the joining of individual states within a region into a larger whole. Regional integration initiatives, according to Van Langenhove, should fulfil at least eight important functions and one of this as abovementioned).

2-Youth with Intellectual Disabilities - The age in which a person is considered a “youth,” and thus eligible for special treatment under the law and throughout society varies around the world. According to the United Nations General Assembly, the youth comprises those persons falling between the ages of 15 and 24 years inclusive while according to World Bank the term “youth” in general refers to those who are between the ages of 15 to 25.” – however in the African Union Commission and African States have agreed to consider as Youth any person within the age range of 15-35 years and it is this definition that the EAC Partner States adopt in the Framework (Youth generally refers to a time of life that is neither childhood nor adulthood, but rather, somewhere in-between).

Here the paperwork focuses on Youth with Intellectual disability which is defined by the American Association on Mental Retardation (AAMR), as a disability that originates before the age of 18 years, and is characterized by significant limitations both in intellectual functioning and adaptive behavior, as expressed in conceptual, social and practical adaptive skills (Nartey P. (2007) (This definition reflects the World Health Organisation (WHO) and United Nations recommendation and endorsement of the International Classification of Functioning, Disability and Health (ICF) as a framework for conceptualising disability).

2-Background

Unquestionably, defining youth with intellectual disabilities is one of the major challenges, both practically and politically, when making the connection between YID and RSI from an Albanian background. Consensus on a definition, however, would enhance evaluation and research. A common working definition would also facilitate communication and education and provide people with disabilities, their representative organizations, related groups, and development practitioners with a framework for profiling, measuring, replicating, and advancing disability policies into sound programming and sustainable development. Arriving at such a definition, according to the study *Disabled People and Development*, it is no easy task (Social inclusions can only be achieved by changing the attitudes of society toward people with disabilities and their families, and by establishing responsive and effective programs by, with, and for people with disabilities). (Edmonds J. L, 2005). Indeed it is. People with disability are commonly identified as a group with a higher risk of social exclusion. (Yu.P.,2009). In this sense, the goal of social integration is shared across disciplines and espoused as a universal value in today's society.

Proponents of traditional rehabilitation propose delivery of intensive services in segregated environments specially designed to meet individual disability needs. Conversely, proponents of full-inclusion models maintain that services be provided in the mainstream of school and society (Mainstreaming is the integration of children with disabilities with their peers in general education based on individual assessment). (Hocutt A.M,1996). Processes of social integration are intended to overcome the obstacles to social integration and to re-balance the asymmetry of social exclusion.

In the recent past, social welfare reforms in the Western Balkans have

tended to be a series of short-term, crisis-oriented solutions rarely forming a coherent strategy for the whole policy field. This lack of coherence shows that a new institutional framework is needed to create an enabling environment that coordinates the supply of services and entitlements at local and regional levels, adjusting them to local needs and involving socially excluded people (and the public at large) in the design, monitoring and evaluation of the system and its outcomes. In this way, the barriers to participation and access of resources and opportunities can be removed, and attitudes can be changed (In order to promote economic, social and civic development it is needed to meet the requirements of the EU Social Acquis). (Claassens M & Zelic I, 2011)

The Disability Action Plan makes clear that additional measures need to be taken to ensure young people with disabilities can equally access the provided services, enjoy fully their rights and can develop themselves as full members of their societies.(Chupina K, et al. 2012). In this context, National Strategy for Persons with Disabilities is a plan to bring change. (Ministry of Labor, Social Affairs, and Equal opportunities, 2006). The strategy bridges the gap between people with disabilities and the process of creating comprehensive and inclusive policies, updating the basic rights of persons with disabilities. For the purpose of the study, can be mentioned here the Principle of Inclusion, Participation and Equal Opportunities which states that persons with disabilities are part of the society they live in and therefore do not have to integrate, because possess the same rights as other people. Moreover they have benefits that allow them to participate fully in all areas of social life, including medical rehabilitation, participation in community life and in work. Living without barriers is an important condition for participation.

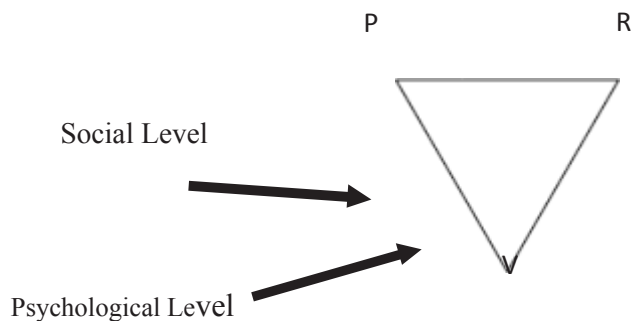
3-Method

3.1-The description of the type of analyses: Educational Change Script Analyses

The Script Scene

The Educational Change Script Analyses of the issue it is based on work of Eric Berne-Analyzing Transaction (The key to this methodology is a transaction – the fundamental unit of social intercourse. Berne also defined a stroke – the fundamental unit of social action) (Harris, A..Th (1973). This Script Scene is recreated over, during and over later in life and is usually involved in the problem that brings the person. There it can be explored. In the smallest inside script triangle; are labelled those inside and outside three corners with the P, R, and V letters. In the diagram on the outside of the triangle is the three observable **Social Level roles** described as the larger PRV. The three unseen, ulterior and personal **Psychological Level roles** are inserted on the inside of the triangle with the smaller PRV. This makes six possible roles in each YID's triangle as illustrated in Figure below.

Fig 1: The Social and Psychological Level of Script Scene



To go through these carefully in Figure above, let's look at the next paragraph at all six roles in the YID - the three on the inner Psychological Level and the three on the outer Social Level. Adding these up we get (3 + 3 = 6) roles.

1. The YID inner level triangle - Psychological Level.

(#1 above) The YID in the inner **Victim** (*fear from the social world*) corner: In response to the first classic question, "*How did you feel at the time when you are excluded ?*" The one, re-experiencing the script scene, replies "*I feel upset, stigmatized and misunderstood.*"

(#2 above) The YID in the inner **Rescuer** (*joy*) corner: The second question is then asked, "*What did you decide about life?*" The younger, needing a self-protective life position (self-Rescue) to avoid disappointment (by not expecting too much), decides "*No one can help me.*"

(#3 above) The YID in the inner **Persecutor** (*rage*) corner. Inwardly the younger incorporate the other's representative of Civil Society neglect and made a self-persecutory "*Don't Want*" decision - an injunction that imposes diminished hopes for the future.

2. The YID outer Level triangle - Social Level.

One could wonder then, "*Why does the YID decide to follow the other's representative of Civil Society scripting rather than ignore it?*". Here are three possible outer Social Level motivations in a script for the YID to accept the other's representative of Civil Society injunctions:

(#4 above). **The YID as a Victim to the other's representative of Civil Society.** The YID is overwhelmed and undefended and submits to the other's representative of Civil Society attributions of identity, to

all the desires, and to all beliefs. This passivity may be built upon a foundation of earlier pre-verbal imprinting outside of awareness.

(#5 above). **The YID as a Rescuer to the other's representative of Civil Society.** The YID may be (a) compliant with the other's representative of Civil Society and will please them as the "good younger" or (b) supported by the other's representative of Civil Society covering up their dysfunctional representation; or (c) to be the winner of the other's representative of Civil Society' belief systems, (d) to adopt the sacrificial role of "the identified person with disabilities" by being a helpful "lightning rod" so representatives of Civil Society can turn their rage away from their own problems onto the "real" family or socially problem: the person with a disability.

(#6 above) **The YID as Persecutor to the other's representative of Civil Society.** The YID can choose to "get even" with the other's representative of Civil Society by taking their bad scripting to the negative limits in life. This will defeat their counterscripting dreams of being successful representative of Civil Society. The representatives are now seen as failures and burdened. A "Don't Want" decision can produce exclusion, institutionalization or a homeless person. Another "get even" choice in youth takes on the role of the designated "scapegoat" exposing the social or family's secret dysfunction, creating dire consequences and escalating financial burdens.

3.2-Educational Change Script Analyses. The Life Path of the Victim

The YID **attempt** a choice to keep either the positive or the negative energies active within themselves. The positive attempts are to convert these negative energies (*You are not Ok, Don't enter here- We, the social world are Ok*) to their positive aspects (*I am Ok- the social*

world is Ok) making them feel not as a victim of this social reality but to live as citizen with full right to enter into Civil Society. If not, he may feel himself as An Existential Victim trying to find one of the **Script Positions** (*the Believer - “Am I worthy?” The Feeler - “Am I loveable?” The Doer - “Am I alive?” The Thinker - “Am I prepared?” The Funster - Am I acceptable?” The Dreamer - “Am I wanted?”*). Then manifesting himself in **Script Promotion**, then in **Script “Cure” and** at the end in the **Script Solution** by being educated as a respected person in the Civil Society. This way can bring change into their Script Scene of Life Path.

Case example

Homes family for orphan people with disabilities

“Project Hope” was founded in the city of Shkoder in October 1994 by a retired Italian social worker, Dr. Silvana Vignali, who set in as a volunteer in Albania after a 33 year experience in the Italian Social Work services. The project focuses on assisting the most vulnerable categories of disabled persons i.e. the orphans, the extremely poor, and those who do not received an adequate treatment in the Orphan-ages or Psychiatric Institutions. Its ‘beneficiaries’ are welcomed in the Homes-Family where they are treated on basis of a wholly new approach; not as mere patients of pathology, but as people with all their social, psychological and spiritual needs to be considered and fulfilled. The project seeks to offer them love, family warmth and support, hope, formation and help them integrate in Society so that they can cherish all human rights. Its main aim is to help orphans with disabilities and younger needing assistance to get the help and care that they deserve, and that this care is of the highest standard. It was founded as a result of the necessity for such an ONG in Albania.

During the 20 years of its activity, Project Hope has endeavoured to put in motion all the social and institutional mechanisms (national and regional) with the purpose and to bring a new approach in the Albanian culture on how “different” people are perceived based on respect for diversity. The family and the Institutions of Education must treat the disabled persons not as pathologic cases to be quarantined, but as human beings, absolutely equal in their rights, and in their needs and aspirations which demand special commitment to be discovered, interpreted, encouraged and fulfilled. They also feel the hunger, thirst, cold, sleep, the need to feel safe, to be loved, to belong to a group and to be appreciated in order to feel realized. Thus, Silvana Vignali took the first step through Project Hope to offer to the disabled persons not only a physical space of shelter and clothing and food, but to consider also their social needs by assisting them to be involved as much as possible in society and make the best use of their civil rights. A shelter, food, clothing and medical care is not enough as long as they are kept isolated and considered as “no good” in a “labour market” society. Their social needs must also be acknowledged and encouraged in order to help them step out of the “*isolation*” imposed by their disabled physical or mental condition.

Results

- The 6 homes-family work with the concept that the people with disabilities should feel like they are at home, in their families. It tries to get away from the institutional climate of life, where is cold and there are minimal standards. The home-family tries to give them warm and neat surroundings, preparing traditional meals and organizing lots of socio-cultural activities so that their beneficiaries feel as good as possible.

- Project Hope has hosted a total of 60 disabled people of various categories: children; youth; orphans or abandoned, between the ages 6-40 years old.
- Project Hope has tried a lot of ways as collaborating with Regional Office of Labor to employ the youth with disabilities, etc
- It has institutional cooperation with institutions and organisations from the EU as Italy and Spain.

4-Discussion

The analyses of the issue: Social Integration for Youth with Intellectual Disabilities? “How do we create hope filled, humanized environments and relationships in which people can grow?”

As a Clinical Psychologist with considerable experience in the Disability Sector and Mental Health, I am very aware of the need to provide social and psychological interventions for youth with intellectual disability issues. I have become increasingly aware of the difficulty people with intellectual disability face when accessing to school or entering into society to help deal with their difficult and disappointing issues. The above youth are faced with social development challenges; lack of continuing opportunities for education and skills development, lack of access to affordable health, unemployment and underemployment, lack of adequate skills for employment, lack of access to finance and entrepreneurial opportunities. But as well there can be evidenced good experiences in relation to inclusion of youth with disabilities that are identified due to the goodwill of people who engage the youth in different socio- educational activities, and in collaboration with Public and Non Public Sector, too. This, not only to give fundamental unit of social intercourse.

The YID being an Existential Victim wants a position in life because

one has experienced social development challenges. How can they overcome these challenges? The hypothesis is- *the regional social integration can improve the YID social and psychological level by being in turn educated with the Script Change of their Path Life which is compounded by four under scripts.*

1. Script “Position” – by being included and not simply by persuasion, can make them compelling home environment requiring a change in the theirs world view, then by looking for a position in that environment the person needs to decide on a protective script position, then needing help to plan their future in social level, how will the script be carried out.

2. Script “Promotion”- by being inside the script scene just how someone finds keeps or entices the players, they may begin to fit into their social script level. Picking the suitable script with “other” they may team up with, or by provoking the outer space they have until they eventually play the needed complimentary role;

3. Script “Cure”- by taking their own rights to take permission to break the traditional segregation circle, in turn by searching to be protected from persecutors that may meet through integration path that in turn may cause to them a very difficult and severe psychological level.

4. Script “Solution” by trying to influence in the present social situation, “I am, we are” under distress, these inner feelings emerge as used to set up a rescuer to collect from outer level (representatives of Civil Society), which is to prove or solve the early positions..

The detailed and comprehensive Script Formula(SF) now links together all stages of scripting in order to bring change: the beginning, middle, continuum and end as a growth –caring resource.

5-Conclusion

Disability is always a sensitive issue to deal with as it touches upon aspects of social and psychological levels such as vulnerability, stigma, mixed feelings and discomfort, controversies and power relations. For some people, it is a reminder of the “imperfection” of human beings and life. For a part of practitioners, professionals and younger with disabilities themselves, dealing with disability issues is an integral – and challenging –part of their path life.

Youth with disabilities face the same issues and concerns as their peers without disabilities, but societal prejudices, barriers, and lack of awareness exacerbate their concerns. To date, as some other societies, our society has not fully integrated youth with disabilities, leading to segregation and the condemnation of a whole segment of the population or by demonstrating negative attitudes or fear of working with people with disabilities.

Clearly, more work is required to find a growth –caring resource. Thus, regardless of different interventions, none of us can eliminate the impact of having a disability. However, researches and experiences as Homes Family of Project Hope in Shkoder of Albania indicate as well that various program models, implemented both in special education, general education, social activism and social care can have moderately positive academic and social impacts for youth with disabilities. Providing opportunities for full and equal social, civic, and economic participation is beneficial not only to youth with intellectual disabilities, but also their societies and countries creating in this manner *transnational* thought understanding better the Ecclesiastes sentence: “*There is no new thing under the sun*”. (Rourke.T.,J. 2001)

6-Suggestions

In order to promote economic, social and civic development, which is needed to meet the requirements of the EU *Social Acquis*, the following recommendations need to be taken into consideration from educators, therapists and psychologists:

- Social Integration for Youth with Intellectual Disabilities can continue helping to prepare and accompany them toward autonomy in order to become citizens with full rights to enter in Civil Society.
- However, its implementation and realization requires a focused effort by all stakeholders, and especially Governments and policy makers, to ensure that a significant proportion of their population does not remain an isolated and invisible segment but one that can realize its full potential, have equal access to all opportunities, and exercise the same rights as the rest of the citizens.
- The Educational Change Script Analyses is useful for educators, therapists and psychologists as it is compounded by four important under scripts to focus on YID life path as a working model to bring change by educating them in linking the past to the present, a plan and an approach for a complete significant experience beginning at any point and working in either direction. It is also a simplified teaching model for illustrating that there is depth in human scripting scene in the organizational and educational fields.

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