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RECIPROCITY OF PERSPECTIVES: AN APPLICATION OF THE WORK OF
JAMES B. MACDONALD TO A PERSONAL PERSPECTIVE OF SPECIAL
EDUCATION

The University of North Carolina at Greensboro

Ed.D. 1984

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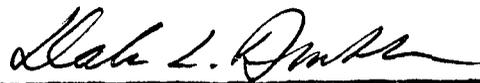
by

Melva McCrory Burke

A Dissertation Submitted to
the Faculty of the Graduate School at
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of the Requirements for the Degree
Doctor of Education

Greensboro
1984

Approved by



Dissertation Adviser

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at The University of North Carolina at Greensboro.

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The purpose of this study was to investigate the works of curriculum theorist, James B. Macdonald, to identify the trends of thinking that are reflected in his writing, to present the writer's personal and professional journey that led to an awareness of the impact of Macdonald's concepts on education, and to apply these concepts to a personal perspective of special education. To this end, biographic and autobiographic study was used as the method of inquiry.

The principal method of investigation was personal interviews supplemented by study of the writings of Macdonald as well as scholars in the field of special education. The personal and professional journey of the writer was based on recollection of past events and experiences.

The study was based on the assumption that self-awareness is critical to an understanding of others, that interpretation and application of the concepts of others are affected by personal perceptions, and that personal perceptions are influenced by currere, or the experiences that constitute a person's personal and professional journey.

The goal of the research was the attainment of a reciprocity of perspectives that enabled the writer to understand more fully the significance of Macdonald's varied work in the area of education and apply Macdonald's concepts to the area of special education more effectively.

IN MEMORIAM

James Bradley Macdonald

March 11, 1925

-

November 21, 1983

This dissertation is dedicated to the memory of James Bradley Macdonald and to the many friends and scholars who will continue to study his writings and reflect upon his ideas.

Because his death came after the completion of the dissertation, the present tense language has been left as originally written.

ACKNOWLEDGMENTS

There are many persons who have contributed significantly to my currere, my personal and professional journey, and particularly to my experience in the doctoral program. To these persons I wish to express my appreciation.

Dr. Macdonald, whose influence on my thinking and professional development is evident throughout the dissertation, gave hours of interviews and openly shared his experiences and his views.

Dr. Brubaker, chairman, provided the guidance and support that helped me establish a sense of direction throughout the doctoral program. I view his own writing as a model of excellence to which I continue to aspire.

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The administrators of Pfeiffer College granted financial assistance for which I am grateful. My

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And my wonderful friends, Jeanette Dean, Anne Byrd, Chris Myers, and Robert Wood gave me their support, good humor, and loving concern that provided real joy.

To each of these persons, and many others unnamed here, I express my heartfelt thanks. Each one supported, contributed, laughed, challenged, loved, prodded, listened, and enabled me to grow. I am grateful.

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CHAPTER I
INTRODUCTION

The fundamental human quest is the search for meaning and the basic human capacity for this search is experienced in the hermeneutic process of interpretation of the text (whether artifact, natural world, or human action). This is the search (or research) for greater understanding that motivates and satisfies us.

James B. Macdonald*

James B. Macdonald--scholar, teacher, and writer--is a major contributor to the area of curriculum theory in education. His writing and thinking invite others to wonder and reflect upon themselves and their world. The purpose of this dissertation is to investigate the influence of Macdonald on education, and on special education in particular.

In order to accomplish this purpose, I have chosen to use a biographical mode that engages me in a look backward, a look at my history and the history of Macdonald, and a look at his contributions that give meaning not only to the current issues and practices of

*Macdonald, J.B. (1981, February). Curriculum theory: Knowledge or understanding? Paper presented at Second Conference on Curriculum Theory in Physical Education, University of Georgia at Athens.

special education, but also to my own growth as a learning person, a curriculum planner, and a special educator.

The use of the biographical method of investigation is relatively new in curriculum theory and focuses on an individual's past and present perception of reality in order to provide the basis of understanding from which key issues are addressed and conclusions drawn.

In educational settings, the use of biography or autobiography is becoming recognized as a prerequisite for effective curriculum planning. Brubaker (1982) argued that "it is both inevitable and desirable that the curriculum planner acquire a sensitivity to his past and present" (p.7). I would argue that the same awareness of one's past and present is integral to the entire learning experience. Just as one physically matures, one matures as a learner only when the influences that affect the entire being are acknowledged. This dissertation is built upon the basic assumption that openness to one's past and present invites the sense of wholeness that is achieved only when we begin to affirm who we are, how we came to be, and what we presently think and do.

All individuals perceive information, events, and other persons differently. Brubaker (1982) asserted that these differing perceptions are formed in part, by

their personal experiences or autobiographies (p.9). An awareness of those events and influences create what he terms "maps." As people become aware of the maps in their heads, they use these maps, or perceptual bases, to form the foundations upon which decisions are made.

In education, this creative awareness of biography facilitates an understanding of the educational processes which we have undergone and continue to undergo; moreover, it enables us to have a clearer understanding of the ramifications of educational decisions which involve others. Awareness of our autobiographies also enables us to engage in what Alfred Schatz (1962) referred to as "reciprocity of perspectives" (p.316). Schatz indicated that we encounter our environment from the vantage point of personal common perceptions, and this encountering becomes our "Here." Others around us react to their environment individually; and as we encounter them, their perspectives become our "There" (p.315). Our "Here and "There" only partially overlap. We may assume that our perceptions are the same, and that we view given experiences in like manner. Changing places with another, we would encounter the same experiences of the common world, transforming our Here into others' and theirs (the Here of others) into

ours; thus, a reciprocity of perspectives is experienced. The concept of reciprocity of perspectives assumes that the object, the outer experience, supersedes the thought of private experience and provides the commonality of perceptions that allows communication to take place. To illustrate his point, Schutz cited the example of a flying bird, indicating that two persons "see" the bird in like manner, regardless of the fact that one may wish to shoot it and the other may wish simply to enjoy its passage (p.316).

Accepting the fact that when I encounter you in a face-to-face relationship, I may, in essence, attempt to know you--I then find that your world transcends my world. In the social sense, our worlds transcend each other's in the shared experience of existence, of growing older together. However,

we have in common only a small section of our biographies...as the Other's system of relevances is founded in his unique biographical situation, it cannot be congruent with mine: it cannot be brought within my reach, although it can be understood by me (p.317).

Face-to-face relationships are not the only means of attaining a reciprocity of perspectives, however. Schutz reminded us:

There is the world of my predecessors, upon whom I cannot act but whose past actions and their outcome are open to my interpretation and may influence my own actions; and there is the world of my successors

of whom no experience is possible, but toward whom I may orient my actions in more or less empty anticipation (p.318).

Recognition of our Here and There enables each of us to attain a sense of past, present, and future rationality that encourages us to look beyond the boundaries of our personal perspective and seek a commonality of understanding that transcends immediate experience.

Maxine Greene (1975) concluded that an educational application of the concept of reciprocity of perspectives is possible when a student is

enabled to recognize that reason and order may represent the culminating step in his constitution of the world....may realize what it is to generate the structures of the disciplines on his own initiative, against his own 'background awareness' (p.314).

She pointed out that the attainment of the reciprocity of perspectives encourages us to recognize that we can project beyond personal horizons each time we shift our attention and take on another perspective of our world (p.314).

This recognition of differing perspectives refreshes us and facilitates the development of self-awareness. It engages us in an act of discovery that promotes understanding of a sense of community and enhances the quality of our intellectual and social lives.

Brubaker (1982) asserted that the recognition of the importance of our biographies and the sharing of our biographical perspectives aids the development of a reciprocity of perspectives and enhances our ability to understand the perspectives of our colleagues.

We begin to see ourselves as a part of a network of relationships--relationships that we help to create, which in turn enhances our sense of efficacy and community. Out of our subjective perspectives emerge rationality and meaning, for perspectives blend and perceptions confirm each other (p.9).

Engaging in the process of becoming aware of our reciprocity of perspectives is difficult and tedious at times. However, this process rewards us with multiple dividends as we become more aware of and open to our influences, our histories, and, in turn, our reasons for being. Resistance to the process is magnified when we view our world as linear, sequential, and inflexible. Awareness of the perspectives of others and reasons for and sources of our own perspectives can be threatening to our need for control of our lives, our feelings, and quite possibly, our destinies.

The belief that achievement of a reciprocity of perspectives is critical to our growth as whole persons, including scholarship and teaching, is an important assumption upon which this study is based.

Currere

The Latin word currere (which is the root word of curriculum) means "a course to be run." Pinar (1976) used the term currere to indicate a person's educational journey or experience. As such, it includes the identification of the person making the journey, the readiness of the "runner," the track on which the person runs, and the circumstances surrounding the journey. Thus, the educational experience or currere becomes a dialogue between the learner and the learned, the person and the experience.

Educational experience is a process that takes on the world without appropriating that world, that projects the self into the world without dismembering that self, a process of synthesis and totalization in which all participants in the dialectic simultaneously maintain their identities and surpass themselves (p.36).

Currere relies on the lived experience and encourages us to "tell a story." However, the actual telling is incidental to the recognition of the interaction of the components of the story itself, and to the understanding to which the story leads us. We are encouraged to recall and relate, and in so doing, to begin to identify the essential structures of our consciousness and our world. Pinar reassured us that our personal biographies have critical meaning, for it is through the biographical presentation that we become aware of the influences that

have brought us to the present moment.

The biographic past? It is usually ignored. Ignored but not absent. The biographic past exists presently, complexly contributive to the biographic present...AS the past becomes present, the present is revealed (p.56).

Pinar suggested that the process of currere involves three steps: regressive, progressive, and analytical (p. 57-59). One goes back to early influences, experiences, and locations and engages in free-associative thinking, recalling events, people, and situations that were a part of one's history. In the progressive stage, the future is reflected upon. Career goals, desires, plans, intellectual interests are identified, and one attempts to define a relationship between one's private life and one's goals, and strengths. As the analytical stage is entered, the biographic present is focused upon. Pinar cautioned the participant to set aside the conclusions of both the regressive and progressive stage but encouraged us to be open to the inclusion of our responses to these prior stages.

As we study the responses to the three stages, we begin to recognize the self, to be aware of our physical and intellectual being, and to merge the past, present, and future into a synthesized whole. The process is liberating in its breadth of understanding which allows for self-knowledge that is emancipatory in nature.

We can try to generalize on the basis of the stories we tell and the ones we hear others tell, taking them as evidence of a sort, and attempt to formulate in general terms the broad outlines of the past, present, and future, the nature of our experience, and specially our educational experience, that is the way we can understand our present in a way that allows us to move on, more learned, more evolved than before. Perhaps we can grasp again the significance of academic studies and the potential contributions they make to our life time (Pinar, 1976, pp.62-63).

Methodology

As I began my investigation of the life and works of James B. Macdonald for the purpose of applying his concepts and theories to the area of special education, I became increasingly aware of the personal interpretations and emphases I imposed upon his writings. I found myself feeling the need to identify the influences on my own life that brought me to the position of wanting to know more about what he was saying. I also became intensely interested in those influences and experiences that brought Macdonald through the varying stages of his thinking and writing.

Thus, the preliminary research and reading began to change focus from an intellectual exercise that attempted to make meaning from specific publications to a recognition of affective responses to the writings. These responses, in turn, prompted a desire to document a personal journey--a currere--that would help me interpret my own perceptions of the work of this

significant scholar.

An introduction to the work of Pinar (1975, 1976) provided a means of incorporating the internal personal experience (my feeling, my journey) and the external scholarly work (Macdonald's writing) through the use of the biographical process of understanding the educational experiences. Brubaker (1982) and Greene (1975) reinforced the validity of this approach. Brubaker's writing and scholarly counsel encouraged me to begin a process of self-examination that would enable me to internalize, to synthesize Macdonald's writings into a meaningful and personal whole. The process became an intensely individualized commitment to self-awareness that involved and yet transcended a purely intellectual exercise, freeing me to examine my own perceptions, recognize their significance, and apply these in meaningful ways to the broad intellectual concepts proposed by Macdonald.

The present chapter, Chapter I, introduces the dissertation and outlines or maps what the reader can expect from the work. Chapter II of this paper presents my own personal and professional journey, my currere. It includes factual information that tells a story about my life, but more significantly, identifies the feelings and insecurities and joys that affect my journey to the present time. Chapter II incorporates an element of

self-disclosure that is uncomfortable at times, and yet contributes to the picture of an emerging person that is significant to my present self--in Schutz's word, my "Here."

A number of the incidents recounted in this chapter were buried for many years, emerging only as I lay awake in the middle of the night thinking about elementary school, high school, and early marriage. Their resurrection from my long submerged unconsciousness was startling and at times disquieting. I found myself asking why certain situations suddenly are remembered, seemingly without relevance. Putting on paper these recollections of the experiences of so many years ago was difficult at first. And yet, as patterns emerged, a sense of self also took shape, and I began to see a picture of myself that contributed to my understanding of who I am. This was an exercise in freeing, (as opposed to freedom), and I felt encouraged to continue a process of self-examination that identifies values and beliefs that are both an outgrowth and manifestation of my career.

Chapter III tells the story of the personal and professional journey of James B. Macdonald. The first half of the chapter recounts the early influences which Macdonald chose to share with me. The use of quotation marks in this section of the chapter indicates those words that Macdonald shared in the hours of interviewing that took place from November, 1982 until August, 1983.

As mentioned in this chapter, Macdonald, was spending fifteen hours per week on a dialysis machine as a result of kidney failure. Most of the interviewing was done during this dialysis time when he allowed me to sit by the chair and pose question after question. Naturally, one shares only what one chooses to share with another, but I feel grateful for his openness and candor during these interviews.

Chapter III attempts to accomplish two tasks: to tell the story of James B. Macdonald, and to review selected concepts and writings that reflect the changes or shifts in his thinking during his professional journey. Thus an element of a review of his literature is incorporated here, but is not inclusive, by any means. Macdonald's prolific writings defy an all-encompassing literature review within the context of the goals of this chapter. (See Publications of James B. Macdonald, Appendix B). Rather, my goal is to identify specific concepts that help the reader understand the thought patterns that emerge as the story of his professional journey unfolds.

Chapter IV contains a personal perspective of the field of special education, and identifies areas of interest or concern to me as a special educator, specifically, as a teacher of mentally retarded children

and adults. My teaching experience with moderately retarded children between 1972 and 1977, and my current work as a consultant to the Basic Development Project for severely or profoundly retarded adults trigger the areas of investigation identified in this chapter. A review of literature pertaining to these concerns and interests is incorporated in this chapter. My goal, however, is to present this review as a clarification of my own learning and development in the field. Thus, the words "A personal perspective of special education" are particularly significant. It is my hope that my currene (Chapter II) will have enabled the reader to have a clearer understanding of why these particular concerns were important to me.

Chapter V attempts to integrate the concepts and thinking and writing of Macdonald with those aspects of the area of special education I identify. The use of the broad religious framework formulated by Macdonald and Purpel (1981) provides a natural, comfortable acknowledgement of the spiritual awareness of personhood that is particularly significant to me. This chapter moves from a philosophical base to a practical application of Macdonald's works exemplified by the curriculum guidelines he proposes. Additionally, this chapter provides the opportunity to clarify my own

thinking about special education and handicapped persons, and also raises unanswered questions that serve to stimulate further thinking and investigation.

Chapter VI presents a summary and conclusion of the study, and identifies possibilities for further work in curriculum development, self-awareness, and the application of the currere method.

This dissertation is a beginning, a springboard for future learning, rather than a definitive, finished statement of literature, values, and beliefs. It provides a challenge for me to continue reading, thinking, and observing. It represents an investment of time and energy that increases my appreciation for the scholarship of Macdonald, my awareness of the contribution of the many lives that have richly added to our understanding of the areas of curriculum development as well as special education, and my acceptance of my own personhood.

CHAPTER II

CURRERE--MY PERSONAL AND PROFESSIONAL JOURNEY

Knowledge is not simply things and relationships that are real in the outer world and waiting to be discovered, but a process of personalizing the outer world through the inner potential of the human being as it interacts with outer reality.

James B. Macdonald*

In the methodology section of Chapter I , I pointed out that the first step in working toward a reciprocity of perspectives with a significant person--in this case, James B. Macdonald--is identifying and reaching a new understanding of my own professional journey.

The present chapter is written in narrative form. It is the story of where I believe I've been, of those influences that were most important, of turns of interest that led to new understandings, and of unanswered questions that I am still contemplating as I continue my professional career. Because my narrative is a primary source, key emotive words are left as originally written.

*Macdonald, J.B. (1974). A transcendental developmental ideology of education. In W. Pinar (Ed.), Heightened consciousness, cultural revolution and curriculum theory (pp. 85-116). Berkeley: McCutchan.

As earlier noted, this free association that resulted in the expression of feelings and experiences was strongly influenced by Pinar's (1981) description of the biographic experience and his own biographic writings.

Early School Experiences

Early schooling was basically fun, easy, and enjoyable, because my family had quickly and consistently assured me that it would be, and because school, like church, was a natural part of one's existence. My father, a Presbyterian minister, finished his Master of Theology degree when I was five or six, and I remember being very proud of that because my mother said we should be proud. My mother had finished her undergraduate degree in English and was a certified teacher who did not choose to be employed. Formal education was revered by both my parents.

There was never a question about college attendance for my sister and me, only a question of where we would attend college. College seemed to be a continuation of the educational process that one automatically chose after high school. To investigate an alternate route was unthinkable. When I persisted in my desire to become a nurse, I was told that I would certainly be able to do that, after college.

My early educational experiences were quite unremarkable. From kindergarten through fifth grade, I attended a small city elementary school in a suburb of Pittsburgh, Pennsylvania, and I walked the proverbial mile and a half to school, home for lunch, back for afternoon sessions, and home again at 3:30 p.m. The only experience that remains with me from those years was decidedly negative due to unforeseen circumstances. In second grade I was made to stand in the corner because of excessive talking. The classroom windows overlooked a busy street, and if one overcame the pain of the teacher's disapproval, the punishment was actually exciting because of the constant activity below the windows. On this memorable day, however, I witnessed a small dog hit by a car, and viewed the agony of the owner, the involvement of the animal rescue squad removing the animal, the gathering of onlookers. The whole experience left me shaken and enormously upset, feelings I felt unable to convey to my teacher for reasons I still don't fully understand. For the rest of that year, I did not ever talk in class for fear of having to witness another disastrous event.

Pain. Anguish. Hurt. In retrospect, I wonder if in my seven-year-old mind I equated seeing the event with causing it. Was I, in fact, responsible for that death? Had I not witnessed it, would it have occurred?

Was it a part of my punishment? Clearly I would not have known about it, had I not seen it. It would not, then, have been part of my reality. I did not deal with these specific questions at that time, but my perception of the event drastically altered my behavior and seemed to reinforce my desire to avoid all unpleasantness in order to avoid having to deal with the negative consequences of unpleasant events.

At the end of my fifth grade, my father was recalled into the Army chaplaincy, a position he had held during World War II. From that point we began moving, place to place, school to school, country to country, to be with my father. Between sixth and twelfth grades I attended six different schools and lived in three states and three countries. My education was broadened by the traveling involved, and the travel experiences take precedence over the classroom experiences in my memory. It was during this time that I learned how to manipulate the system, how to make friends quickly, and to grieve very little at their loss as they or I moved away. My understanding of people was superficial at best. Since the issuance of a set of Army orders ended friendships, I learned not to make close friends, a response that made living on a day-to-day basis easier. My defense did not demand much of me in friendship, nor did I

enjoy the support systems so important in human existence. There were other survival learning experiences that had residual negative effects. If I did not want to take a course in a new school, I simply avoided it realizing that I would be in a different school with different regulations the next year. If I liked a course, I could take it twice! Rarely did the schools call their electives by the same name, so I could repeat in different schools most electives that I enjoyed.

The Uncertainty of Self

When my parents decided to place me in a high school in Pittsburgh, where I lived with relatives, the inadequacy of my perception of friendship became painfully clear. In eleventh grade, I found myself surrounded by persons who had been friends since kindergarten days, a fact that I found incredible! This discovery was totally foreign to my experience, to be sure, but it was also something I had simply never thought about. That a student could stay in one location for all of the educational experience seemed amazing, bewildering, and angering, and even at times frightening. I was not accepted by my peers in this new setting, and I began a period of self-doubt that was educationally devastating. My grades plummeted and I withdrew into a fantasy world of novels and poems. At school I used my only defense

to gain attention--my verbal skills--and I attacked articulately but viciously anyone who dared enter class discussions.

Perhaps this was my only means of competing in a world of happy teens who were enjoying a world that held no joy for me. My same verbose, attention-seeking classroom behavior changed quickly into self-conscious silence when I was in a small group or around boys my own age. Lunch-time gatherings, parties, after-school groups were a nightmare of trying to think of appropriate things to say, and of usually finding nothing. Hated freckles. Fair skin. A tall, shapeless body. Silence. Self-consciousness. Pain.

In the spring of my junior year when I took part in the junior class play, overtures of friendship began and led to senior year that was less than ideal but certainly more comfortable than the previous one. That high school experience has left me agonizingly aware of the "unpopular" student, the relationship between self-concept and school performance, and the multiplicity of events that lead to social discomfort. That experience also changed my career goals, and certainly contributed to my life-style and setting of priorities in college.

Westminster College in New Wilmington, Pennsylvania, was chosen for me. My parents were in Africa, my sister

was at Westminster, so my father declared that I would attend college with my sister, at least until my parents returned to the States. I accepted the directive, but planned to transfer to the University of Pittsburgh after my sophomore year to major in Nursing. However, my plans changed upon entering college, for I found myself one of several hundred freshmen all new, unknown to each other, beginning. I was not alone in my "newness" to the setting--newness with which I had had to contend for the previous six years. We were together. We formed a community, all beginning on equal footing, all looking for and forming support without the need for the defenses I had previously used. Even in the mass uncertainty experienced by freshmen, I felt a sense of comfort in not having to deal with a new situation alone, and decided that I would not place myself in the position of having to adjust once again by transferring. I changed my major from Nursing and my four years at Westminster resulted in a B.A. in Bible-Philosophy-Psychology.

The factors leading to that major are both nebulous and childishly clear. Minister father--daughter majors in Bible. Major professor in Bible--attractive, personable, enchanting. Career goals? Vague. A person in Bible studies usually became a Director of Christian Education in a church, a position I vowed I would never accept. Notions of writing church curriculum were

appealing, but the steps leading to that were unclear, and I had not investigated them. I drifted from course to course, club to club, year to year, feeling involved in the academics and extracurricular activities as a refuge from what would have to happen at the conclusion of college. I would then have to be "new" again, and how difficult the idea of change became. The independence I extolled was nonexistent, and I was, in fact, more dependent than ever before on the familiarity and security of the college setting and the encouragement and support I received from my professors and friends.

My perception of self-worth at this point was determined by my leadership roles in campus affairs, and I immersed myself in clubs, committees, task forces, and various projects. I chaired major events, held offices in each club, and I coordinated, organized, debated, represented. In retrospect, I wonder why the adults who knew me best did not intervene, suggest counseling, or help identify those motivating forces which were less than healthy, if not destructive. My need for external approval was overwhelming and powerful, and not fully dealt with until many years later.

Groups were my refuge. Random dating was still uncomfortable. But the development of close, supportive, and lasting friendships with a number of female

classmates formed the basis of "life-support systems" that even now continue to be an important aspect of my understanding of myself and others.

In the summer preceding my senior year, I met the man who was to become my husband. Our platonic friendship was a secure base for the romance which followed and I found our relationship to be both comfortable and reassuring.

Immediately after graduation, marriage and a move to Raleigh, North Carolina, eased the discomfort of losing the security of the college setting. I settled into the role of wife and homemaker with relative ease, but the established norms of the new setting provided numerous obstacles to "the good life" that were exceedingly painful at times. For example, our invitation to old Army friends to visit our new home had unexpected ramifications that took months, even years, to overcome. The fact that the friends were black caused neighbors to conclude that we were attempting to integrate the subdivision where our home was located. We were unaware of the furor our friends' visit caused, and we could not understand why neighbors refused to speak, and why we were, in essence, isolated from our neighbors.

Many months later, a church friend explained this lack of "southern hospitality" when I complained about

the iciness of our particular neighborhood. She told us that petitions had been circulated requesting our move, petitions courageously rejected by the developer from whom we had purchased the house. I was stunned by her story and was aghast at the neighbors' reaction. I became at once bitter and angry. Sleeplessness, nausea, and tension resulted. I wrestled with an ambivalence between self-righteous indignation and a desire to beg forgiveness--forgiveness for a deed I knew was not wrong. I fantasized ways of making blatant efforts to dispel any negative reaction to me in order to prove my "sameness" and overcome the label that had been placed on me. My fantasies resulted in feeling guilty for wanting to be accepted. But while both angry and saddened that I was perceived as in error, I did not feel any need to excuse my actions. When my fantasies then became militant, I thought of myself as a crusader for justice, escalating the simple act of entertaining friends into a "cause."

Interestingly, my husband, also angry, smilingly took every opportunity to walk up to the neighbors, extend his hand, and stand openly talking about lawns, or some such thing, and enjoy their discomfort at his presence.

Time and the mobility of the neighborhood changed the situation, and eventually I did make friends.

However, I continued to remain somewhat guarded in my relationships, and was grateful that our closest social contacts were through the church rather than the neighborhood. Now, twenty years later, I realize that the injustice of the situation forced me to become stronger in my self-perception and the experience provided a basis for clearer understanding of the labeling process in special education, all of which helped me to assume an advocacy role many years later.

The Emerging Sense of Self

Five years as an intake counselor in the Wake County Domestic Relations and Juvenile Court also added immeasurably to my knowledge about people, relationships, and life styles. Daily I encountered the private agonies that persons either chose or faced, and I began to clarify my own understanding of those decisions that so powerfully affect our coping abilities. This experience made me aware of the inadequacy of the easy statements that began, "If you would only...", "What you should have done was...", "You shouldn't feel that way...", "All that you need to do is..." I began and continue to feel angry at the very use of these phrases. The multitude of variables that are involved in one's actions, thought patterns, and life styles defy enumeration, analysis, or easy solutions.

During this work experience I began to sense the possibility of my own value to other people, and consequently I began to feel an increased sense of self-worth. My listening skills were honed, and instead of focusing on my own role, I began to develop the skill of identifying and separating areas of need in others. A hard lesson to learn was that I could not solve problems of others; I could only facilitate their understanding of problem areas, and I could identify resources available to them. Personal choices and individual decision-making patterns were vital concepts with which I daily wrestled.

I experienced the frustration that results from dealing with the problems of others but I also felt the success that accompanies the processes of assisting. What I looked like, how I dressed, how I kept house, were of no consequence. Proving myself was also inconsequential. The clients and their needs were the primary focus and that focus was personally liberating. Facing the agony, pain, and tragedy of others provided the opportunity for me to get my balance and to experience an emerging sense of efficacy independent of others' approval. My philosophy of education and my own belief and value systems began to be more clearly identified during this period of my life. Again, the term "private agonies"

began to have succinct meaning to me, planting seeds of understanding that have continued to grow and expand in the ensuing years.

One Step Forward, Three Steps Back

Our first son was born in 1967, and I settled into the role of full-time mother and homemaker. The adjustment period from working wife to staying at home was difficult for many reasons. First, I had not experienced since childhood prolonged blocks of unstructured time. The demands of a new baby were many, to be sure, but I had flexibility of time that was new and unsettling. Also, my involvement in the home was unrewarding. I do not keep house well, nor do I enjoy the tasks that are involved in cleaning, washing, and organizing the traditionally well-run house. The old feelings of inadequacy surfaced and I began to feel guilty that I was unorganized, unable to fulfill the role of successful homemaker.

The mobility of the Army situation of my adolescence also contributed to my history of lack of commitment to the home. In the Army, why get curtains? Why do extensive yard work? Why make renovations in the house? We would obviously be moving at some point and would just have to start over again. (I wonder now if my refusal to accept my circumstances as permanent was a way of avoiding

tasks that were not enjoyable, and also tasks at which I felt I would experience failure).

The whole area of woman's roles also presented difficult issues for me. Both my background and the background of my husband were traditional, and I struggled with the fact of my own femininity. During my first and second pregnancies I remember clearly feeling that the children had better be boys because I was not feminine enough to be a successful role model for a girl. "Successful women" were beautiful to look at, enjoyed the role of homemaker, and were good at providing a neat, organized house. "Successful women" sewed, cleaned, volunteered time and energy with an eagerness and facility awesome and foreign to me. I interpreted my inability to enjoy the processes involved in this life style as a sign of failure and therefore lack of femininity. The intense need for external approval again surfaced as I felt less and less secure within, and the approval was not forthcoming because my husband was also frustrated by my lack of attention to the details of the home. I did not long to return to the work force because I viewed that as unacceptable to both my husband and my children. And yet I struggled with the daily chores wondering why I had not been "blessed" with both the capabilities and the serenity that I thought I saw in other women. I did enjoy my boys and that certainly was a positive factor that helped bring

relief to an otherwise difficult time.

Interestingly, areas of strength did surface while I was at home. I enjoyed baking bread, teaching decoupage, and entertaining. These were traditionally feminine activities to be sure, but I never allowed myself to recognize them as strengths without a qualifier attached. "Yes, I can cook well, but...if I were really feminine I would also be able to...."

Seven years had passed, five in the work force and two at home, and I finally felt at home with roots in Raleigh. This was the longest period I had ever lived in one place and I truly relished a feeling of security and stability. It was then that my husband accepted a teaching position that required a move to Misenheimer, 100 miles away. The decision to move was made quickly, and within three weeks from the initial job offer we had sold our home and left Raleigh.

The trauma of leaving Raleigh was overwhelming. I cried, resisted, withdrew. I longed for friends in my new situation, but refused to make overtures to encourage the building of friendships. At the time I had no awareness of the processes of grief, but in retrospect, I passed through each stage distinctly as I grieved the loss of my Raleigh home. I was angry at my own inability to adjust, and angrier still at my husband for making a

choice that necessitated my adjustment. I enjoyed the status of being married to a college professor, but felt painfully incapable of fulfilling the faculty wife's role in the home. Garden clubs, teas, faculty wives' book clubs and the like were delightful if superficial opportunities for demonstration of my strengths with others, but my lack of organization within the home became even more painfully apparent when contrasted with the bright, articulate women I saw everyday in our campus neighborhood.

For example, one morning I unexpectedly stopped by another faculty home to deliver a gift for a newly adopted baby. I was astounded to be greeted by the mother who was immaculately groomed, wearing a dress adorned by a lovely pin. I apologized for coming just as she was apparently leaving, but she assured me that she was not going anywhere at all. She proudly showed me the baby, dressed in a newly pressed outfit, sleeping in a beautiful nursery, and then we talked over a cup of coffee served in a spotless living room. Years later I laughed about the incident, but at that time I left her home immersed in my own perceived lack of ability. By comparison, I failed to meet all the criteria for "success" that I identified in my friend. The very simple act of wearing a pin, jewelry, an adornment, when one wasn't going

anywhere said clearly to me that she had achieved the status of complete female-mother-wife, a status I could not only never achieve, but not even fully understand. The pin became a powerful symbol, a painful reminder of my own inadequacy.

In retrospect, I am aware of the narrowness and shallowness of my thinking at that time, but the pain was deep and pervasive, and my perception of my lack of ability as a female was debilitating.

The Adult Student

The building of our new home brought new financial needs which necessitated my finding a job. I was delighted at the prospect of "helping", of finally contributing to the family. It is saddening to come to grips with the fact that I was totally unaware of any positive contribution I was making as a full-time homemaker.

I learned about a new class opening for mentally handicapped youngsters in the county, and I immediately applied for and got the position of teacher's aide. The class for eleven children began in October. Within two weeks, I was aware that I was in the kind of setting I would like to enjoy for the rest of my career. The whole area of special education was new to me. If I had seen a mentally retarded person prior to that time, I was unaware

of it. And yet, I found in these eleven children qualities and attributes that were intriguing, challenging, and endearing, and frustrating, enigmatic, and maddening as well!

I immediately began to take courses for certification in Mental Retardation as outlined by the State Department of Public Instruction. And immediately, I began to experience success again. I liked being a student because I did that well, and I could see the results of that performance. I enjoyed learning and applying that learning to the classroom. And once again I began to experience a degree of efficacy and self-esteem that had emerged in my Raleigh work setting.

Intense effort during that first year and the following summer resulted in professional certification, and I began teaching the class the following year. My year as teacher's aide was invaluable but did not totally prepare me for the full responsibility of dealing with what was now a class of sixteen trainable mentally handicapped youngsters, ranging in chronological age from eight to sixteen. That first teaching year has become a blur of efforts at behavior management, and of attempts to prevent serious injury inflicted by one child on another. In my second year of teaching, when the class was divided into two manageable sections, I began to

experience the real joy of watching children learn, and I felt a sense of wonder in their progress and in my own.

As a special education teacher, I realized I was responsible for determining the curriculum of the classroom. Though there were suggested guidelines, no agency required that a predetermined curriculum be employed, and consequently, I as the teacher was free to choose those experiences I preferred. I could design the program myself. The children were eager participants, expending great amounts of energy tackling the daily assignments and totally involving themselves in the myriad of activities my aide and I presented. The students did not question certain emphases, nor did they decrease their energies when new areas of investigation were introduced. The responsibility for selecting the most important, the most needed areas of emphasis rested on me. The children learned slowly; each step was a small one requiring time and commitment from both them and me. How keenly I became aware of the need to select learning objectives carefully, and I chose those skills that would provide the most lasting, liberating experiences possible.

The freedom I felt was exciting, but its responsibility was frightening. What if I required the children to devote time and energy to concepts and skills not worthy of their trust and effort!

Mistakes were made. For example, I spent months helping children learn how to tell time by translating the position of the clock's hands into a magical number ("It is now 12:05") before I realized the children had no understanding of what 12:05 meant. I did not spend time with some children on the critical aspects of dressing themselves until I became aware of the mothers' increasing frustration with those tasks each morning. I learned as the children learned, or did not learn. I was awed by the importance of curriculum development and the task of setting curriculum priorities.

When the Master of Education program at University of North Carolina at Charlotte included special education as an emphasis area in a curriculum and instruction track, I began evening work on the UNC-C campus. Now I had two areas of work: I was a successful teacher; I was a successful student. I was extremely happy! Each one of my courses provided opportunities for learning that seemed designed specifically for my needs. I applied each new concept to my classroom setting. The time pressures of working full time, attending evening classes, and being a wife and mother were staggering, but the sense of personal fulfillment that accompanied the positive experiences of teaching and learning reduced the stress significantly. I was not a better housekeeper, but my perceived career

success gave me the freedom to forgive myself for this failure. However, I was still dependent on outside sources for reinforcement of my own sense of worth. Positive responses from the students, their parents, my principal, and my professors provided the impetus for continued intellectual and professional growth.

My mother was delighted that her younger daughter was "getting her Master's," a symbol of accomplishment she valued highly. When she found the house askew during her visits, she would now excuse the situation by saying, "But she has her father's brains!" That saying has become somewhat of a family joke, excusing me from a number of deficiencies, ranging from the housekeeping duties to ineptness in using a complicated can opener or playing volleyball.

My most significant learning experience of the Master's program occurred in a summer class entitled "Educational Aspects of Developmental Disabilities." The course met daily at 8:00 a.m., and we initially gathered sleepily to hear the professor talk about value, dignity, and worth of individuals. He called it a "humanistic approach" to teaching, and the more he talked, the more excited I became. He was saying what I knew, what I believed, what I valued in relationships, but what I had never heard put in words before. It was

truly the "aha!" experience--the coming together, the unifying of my individual insights and feelings into a whole, a gestalt, an intelligible assembly of ideas and beliefs. My insights had a name! They had an application! My own discoveries had been carefully weighed, evaluated, and believed in by others. For the first time I became aware of a sense of congruence between my beliefs and actions in the classroom that I could identify and articulate. I was exhilarated by this new understanding and eagerly anticipated each class session, fitting new concepts into this formulation that fit so perfectly into my own experience and conclusions, concepts that were uniquely mine and at the same time universal. I have often thought that the learning I experienced at this time must be similar to a religious conversion experience, except that my learning was not exactly new, but rather an awakening, a surfacing of what I had intuitively already known.

During the time in the Master's program, I also developed a close friendship with another student. We were the same age, had similar interests, backgrounds, and questions about ourselves. I began to share ideas and feelings with her in a comfortable trusting relationship that allowed me to clarify my thinking, particularly about myself, and to sense for the first

time that I was not alone in my struggle to understand myself. She too struggled with questions about her life, her values, her perceptions. Our rides to and from class became a kind of therapy, a time of sharing and trust that allowed me to express any feeling to a receptive, accepting person and get honest responses. This friendship, this sisterhood continues to be an important aspect of my life and continues to reaffirm my need for nonjudgmental support, allowing me to express, investigate, trust, and consequently to grow.

Near the conclusion of the Master's program, I was invited to teach a course in Exceptional Children at Pfeiffer College. This was used as an internship experience, and I left my special education setting at three o'clock two afternoons each week to teach college students. The contrast was quite dramatic, but provided a challenge that I found exciting and rewarding. I was offered a full-time position to begin in the fall, and with mixed emotions, I accepted. Saying goodbye to the mentally handicapped students in June was particularly difficult. Some of them had been with me five years and we knew each other well. We had shared much time, effort, energy, and affection with each other. I knew I was comfortable with them, but it was not until after I left that I became aware of my dependency upon them.

My first year as a college instructor, teaching three different courses each semester and writing grant proposals for nine hours each week, taught me more about myself and my work than I cared to learn.

First, college lecture preparations were difficult, time-consuming, and exhausting. They were also frustrating because the lecture was over in a fraction of the time that went into its preparation. My need to be in control of all minutes in the class led to a compulsive schedule of preparation that ran late into the night and began before dawn.

Moreover, feedback, positive reinforcement, was not forthcoming in a college class as it had been in the special education setting. My mentally handicapped students shared quickly when things were going well, and equally quickly when they were not. The college students seemed to share nothing. Was I doing well? Was I doing poorly? I didn't know. Did I care? That I did. For two months I struggled with preparations, presentations, and administrative duties, and grew more and more desolate. Each week I would escape to my class at Millingport to "visit," when in reality I wanted to sit in a comfortable place with people I knew. I legitimized my times at Millingport by becoming consultant and director of a Title IV-C project that had been funded the previous spring.

I was unaware that my dependency on the response from students was causing depression and anxiety. I only knew that I was experiencing sleepless nights and a feeling of loss of control of life that was both frightening and exhausting. I did not know what was happening and could not change what seemed to be a downward spiral.

The rest of the first year continued in much of a blur of meetings, classes, trips to my "retreat." Self-confidence was at an all-time low, and I questioned my mental stability as well as my capabilities. Fear of totally losing control motivated me to seek counseling, an experience that was positive and reassuring. My counselor painstakingly identified area after area that contributed to my fears, and slowly I began to understand my difficulty adjusting to the new campus setting. My second year on campus began with a clearer understanding of my roles, and a recognition and acceptance of my own strengths began to surface. Slowly, slowly I began to move from the need for approval from colleagues and students to an internal awareness of strength and achievement.

And On to Now

Once in college teaching, the idea of pursuing a doctorate became more and more important to me. This

stated goal caused problems at home because of the extra time commitment, but my husband recognized my determination and began to move somewhat painfully from adversary to helpmate.

Acceptance in the doctoral program at the University of North Carolina at Greensboro was a milestone that brought joy and, once more, a feeling of security. I was again a student, enjoying the opportunity to read, write, and think with others who were committed to similar goals in education. The opportunity to study with faculty members who had demonstrated significant achievements in varied areas of education was stimulating and rewarding. I felt challenged and excited by the courses and the ideas that were presented, and most significantly, I felt able to meet the challenge.

The four years of coursework, along with being a part of the developing special education program at Pfeiffer, have been years of growth for me. New ways of "reading" responses from college students allowed me to interact better with my classes and be less concerned with control of time and subject matter. New perceptions of the entire process of learning, insights gained in the doctoral program, have freed me from the linear-sequential model of traditional education, fostering an understanding of the true freedom that results from thinking, processing, and exchanging information and ideas, and

developing significant concepts.

For example, one course explored various approaches to supervision that encouraged me to identify the style of supervision most comfortable for me. Before this course I had felt compelled to emulate the authoritative style of my highly competent colleagues, even though I felt neither comfortable nor successful using that model. The democratic supervision model helped me understand my role as supervisor, and it also helped me to clarify the roles and establish better communication methods for both my students and their cooperating teachers. The course was truly one of the most practical courses I had as the exercise in self-awareness translated readily into practice.

A social studies course greatly broadened my understanding of instructional approaches. I completely revised an undergraduate course in Social Studies Methods that freed my students and me from the structures of a specific text and led to an understanding of the emerging nature of the social studies curriculum. The consideration of social studies as life studies was an important departure from the narrow view I had previously held before this course.

My curriculum planning and theory courses were truly liberating in their fluid approaches to the many dimensions

of education. Although I had been introduced to a broadened concept of curriculum in my Master's program, I had not integrated this concept into either my belief system or my actions. I talked "broad, free, open"; I practiced "linear, sequential, objectives."

One day I commented to Dr. Macdonald that I felt pressured by my teaching because the end of the semester was nearing and I had not covered the specific amount of material presented in the text. His response was simple and quick: "You still think you are in control." His emphasis on the liberation of the human spirit through the educational process of both teaching and learning had a powerful impact on my thinking and my teaching.

Though I catch myself in lapses and I continue to struggle with the application and practice of this belief system, my understanding of the process of liberation of the human spirit is enhanced significantly, and I continue to build on that base of understanding with each class I teach and with each relationship I experience at home, at school, or in the community.

Surely the most significant experience I've had is learning about myself and who and what I am. The result of this learning is a commitment to fostering a learning environment for my students that will help them recognize and understand themselves, their own strengths, and their own needs.

CHAPTER III
THE PERSONAL AND PROFESSIONAL JOURNEY OF
JAMES B. MACDONALD

What we must reveal is our passion, our values, and our justifications. To focus simply on our behavior is near to selling our souls to the devil at the price of our own vital energy. What we must ask of ourselves then is to really profess; to reveal and justify from our own viewpoints what we believe and value. . . what must be risked is the loss of the posture of neutral scholarship suffered with aridity of living the uncommitted life.

James B. Macdonald*

This chapter presents the story of the personal and professional journey of James B. Macdonald. It includes the early influences, the educational experiences, and the processes of personal growth that have contributed to his lifelong pursuit of understanding, questioning, and interpreting the complexities of the human experience as they relate to educational settings.

Four distinct areas of his writing emerge as his journey unfolds: scientific thinking, personal humanism, socio-political humanism, and transcendental thought.

*Macdonald, James B. (1981). Curriculum, consciousness and Social change. The Journal of Curriculum Theorizing, 3(1), 143-161.

Each area is an outgrowth of the former, an evolution of thought influenced by an ever-increasing awareness of the self, and of the multiplicity of variables that affect one's personal and educational development.

A special challenge faces the writer who tries to make sense of the writings of Macdonald. Their very nature makes it clear that they are exploratory rather than finished or definitive. At the onset this appears to be a problem, but in fact, the heuristic nature of the writings proves to be a challenge that motivates the reader. The reader naturally compares and contrasts her own ideas and experiences to Macdonald's. The reader also feels invited to extend Macdonald's explorations and indeed question the validity of his ideas. These reactions to Macdonald's writings are consistent with his stated purpose for writing.

Personally, my own work in the field in retrospect is best explained to myself as an attempt to combine my own personal growth with meaningful social concern that has some grounding in the real world of broader human concerns. Thus, education has served as a societal pivotal point to explore myself and the broader human condition in a meaningful context (Macdonald, 1975a, p.3).

Early Experiences

The personal journey of James Bradley Macdonald began on March 11, 1925, when he was born into a prominent family in the small Wisconsin town of Delavan. It was here that Macdonald's strong sense of community and security

developed at an early age. People knew him, knew his family, and knew and communicated with each other. Delavan was a democratic town that endorsed liberal values, openly accepting individual differences within the community. Because it was a resort town, the summer influx of vacationers from many different places added an element of sophistication to the town itself. Macdonald's home and its location contributed to a sense of belonging that played an important and positive role in his early childhood experience.

His father, a sales manager for a knitting mill, frequently traveled to Chicago and New York and often took his family with him. Thus opportunities for Macdonald's travel were presented early. Macdonald spoke of his father as "very bright in credentials," and appearing quite intellectual. A Naval Academy graduate, he enjoyed being engaged in intellectually stimulating activities such as playing bridge. "He let me watch him play bridge and I admired his mind and how it worked with cards." He was the only person Macdonald can ever remember consistently completing the New York Times crossword puzzle in one half hour. Mr. and Mrs. Macdonald were both avid readers of the many books and magazines around the home. His father was also physically fit and active. He had a high energy level

and did not seem to age as he grew older.

Alcoholic tendencies contributed to some inconsistencies in the senior Macdonald's behavior during Macdonald's youth, inconsistencies that were stabilized by his mother who maintained the home and family with warmth and devotion. Macdonald remembers his mother with admiration and affection. She held strong beliefs about fairness and equality and justice which she consistently communicated to her children. Macdonald stated, "She dinged away at the idea I must be ethically fair, just, and good, and must do the right thing."

His mother also had a strong sense of humor ("She loved jokes--all kinds!") and radiated warmth, joy, and acceptance to her children. "She not only felt, but showed her love." This resulted in each child's feeling important and special to the mother and yet no one felt superior to the others. Macdonald recounted how the siblings, many years later, talked about these early feelings and shared their recollections of the sense of belonging and being special to their mother.

As Macdonald was growing up, his mother was a full-time homemaker, wife, and mother. After her divorce during World War II, she became a supervisor for the Armed Forces Institute, an agency that provided academic correspondence courses to persons in the armed services.

Macdonald recalls that she worked very hard at this highly responsible position. He speaks of his mother with pride, warmth, and a quiet joy that emanates from both love and respect.

Macdonald's early years were not unmarred by pain. When he was five, his younger sister, a close companion, died of pneumonia. He remembers going to the funeral, seeing the small casket, and being very angry, thinking surely there was no God or this would not have happened.

Because of the sister's death, Macdonald began school early. The parents and school officials reasoned that he would adjust better to the loss of his sister if he were in a classroom with other children. Thus, a five-year-old James Macdonald began his formal educational journey.

He remembers two early incidents as he entered this frightening and sometimes overwhelming new world. First was the terror he felt when the teacher used flash cards for recognizing words by sight. "I was petrified of those flash cards!", he recalled, fearing that he would not remember a word that had already been read. He was usually able to get the word the first time, but the teacher would frequently ask the same word over, and he feared being called upon to identify it a second time. Flash-card time resulted in a frightened young boy trying

to appear invisible.

A second singular experience was recalled with a rueful smile but mixed with dismay at its negative impact on him as a small boy. Sometime during that first school year, five-year-old Jim was sitting at the back of the class, and was masturbating with his hand in his pants. The teacher noted this and reprimanded him, thereby calling the attention of the class to the act. He remembers the act only because he was caught. Thus the act was inconsequential; its discovery, however, escalated a childhood habit into an embarrassing and anguishing episode.

After the adjustment of the first year, school began to be enjoyable, and easy. He was a good student, although he noted that he did not make the consistently high grades of his older sister. He remembers being told frequently at school that he was not living up to his potential. "I thought that the comment was stupid!" He involved himself in the many activities that were interesting and exciting and the world of grades seemed limiting and narrow. At one point, the principal called him in and said, "This is your I.Q. These are your grades. Obviously you can do better." The grades reflected a "B" average and were basically composed of "A's" and "C's"--the A's earned in subjects Macdonald

found interesting and challenging, the C's earned in areas that were required but which invited little interest or concern.

Macdonald knew that he was doing a lot of different things that he cared about, and he found it absurd to limit those activities in order to focus on producing higher grades in the less stimulating areas. He also knew that drama, football, and social contacts were important aspects of his school life and consequently important to his total personality, and that grades were but one part of his life. Also, he was totally aware that he could achieve the A grade, should he so choose.

(Over this, I remarked that he seemed to have an unusually strong, well-developed sense of self for that age. Macdonald replied that he did but that this awareness also reflected a strong sense of family. What his family thought was far more important and influential than what others thought. His family was supportive and accepting of his own choices and did not push for the high scholastic marks more important to the principal).

Macdonald was also an avid reader, particularly during the pre-teen phase. The Richard Halliburton adventure series and all of the Tarzan books were among

his favorites. Once in high school, his amount of reading declined because "I was too busy doing other things."

High school presented the opportunity for the first experiences that Macdonald remembers as "educational." Particularly in literature, history, and drama, the teachers encouraged the students to "open up," to explore without the "quality control pressure of grades." The sense of reward in these classes came in doing and in participating, rather than in earning a grade or focusing on the outcome. Macdonald and his fellow students felt significant and important, and they experienced a curiosity that he remembers with appreciation.

One decidedly negative educational experience that Macdonald carried into his high school years began at the end of his elementary grades. Macdonald was in the safety patrol and had to leave school a few minutes early. As he walked through the high school to reach his patrol post, he passed the open door of a geometry class, and seeing the brother of a friend, he thumbed his nose at him. Unfortunately, the teacher was standing nearby and thought the gesture was meant for him. He reported Macdonald to the principal, and neither man would allow an explanation of the event. He was made to apologize

to the teacher. Looking back, he perceived this as an example of the inability to violate the status and authority system that then led to an inability to learn in this geometry teacher's class. "By the time I had him as a teacher, I hated him and couldn't learn because of my own unwillingness to cooperate. I learned then that human relationships affect learning."

Higher Education

Macdonald entered Whitewater State University in Whitewater, Wisconsin as an engineering major, but went into the Navy after only one semester because of World War II. As a "grease monkey" in the Seabees, he was stationed in New Guinea and the Philippines where he read a lot, contracted malaria, and came to the conclusion that much of the military was "bureaucratic idiocy"! Macdonald remembers one particularly poignant encounter during this time with a fellow serviceman. Many of his co-workers were extremely racially biased, particularly toward blacks. Macdonald would argue with them, his arguments reflecting his value for each human's dignity and worth. The arguments were not friendly discussions of opposing views, but rather very direct confrontations of belief systems.

One such argument with a "very large Texan" became particularly heated and seemed to be leading up to

physical violence. Macdonald was unwilling to retreat from his ethical position, but knew that he would be unable to physically match his opponent.

Very calmly I told him that he could beat me up, but I assured him that nothing he would or could do to my body would change my way of thinking, and after the fight I would again say what I now was saying about human beings and blacks in particular.

The Texan retreated in disgust and disbelief. "I'll never forget the look on his face. I felt a sense of the real power of a moral and ethical position, power that was almost like a shield." ("Ah, the idealism of youth," he later commented).

Returning to college after the war on the G.I. Bill, Macdonald decided to major in history and sociology with a minor in political science. He planned to be a high school social science teacher.

History courses initiated new approaches to learning a subject. In these courses, Macdonald felt encouraged to speculate and make educated guesses. He was fascinated by the opportunity to explore the background of events, to think about relationships, and to wonder. (For example, "What would have happened if X event hadn't taken place?")

Many of his professors created an atmosphere which encouraged and expanded learning; they modeled the kind of intellectual curiosity they fostered in Macdonald.

He recalls one sociology class where five hundred students attended lectures. "I was really turned on to sociology in there by observing him think." For Macdonald, the professor was "an interesting mind at work." Even with five hundred students, he invited individuals to probe further and he provided an example of how teaching can stimulate the thought process through modeling.

But all undergraduate experiences were not as exhilarating as the sociology and history courses. He recalls a course in economics as the best example of mis-education in his college setting. The professor read aloud from his notebook, and the students copied. "Boring!" The task of the students was to end the course with a notebook just like the professor's, a practice that Macdonald considered to be a product orientation that he continues to find abhorrent.

Macdonald's first course in education was taught by John Rothney, a "little Scotsman" who introduced a developmental approach to understanding the relationship of the cognitive, affective, and social domains in children. Rothney criticized many practices of the public school system and presented the arena of education from a holistic perspective. This perspective made sense to Macdonald, and he began to experience an awareness of the

"why's" of his own criticisms, and of his own feelings about the entire educational experience. "Things came together in my mind and I found myself saying 'Sure!', 'Oh, yea!', 'That's right!' as Rothney made his points." Macdonald already had identified many activities in schools he believed to be wrong. He knew the teacher was wrong to embarrass him in the first grade; he knew that the unrestrained use of authority in schools was dehumanizing to students and therefore was wrong. But with Rothney's influence, Macdonald now began to understand why and how such practices were wrong. Rothney's course played a vital role in what was to become for Macdonald a lifelong investigation of and commitment to the field of education.

Four years in college led to a secondary teaching certificate in social studies. But during his student teaching experience, Macdonald knew that the profession was wrong for him. He found high school teaching restrictive and subject-oriented, with the students and teachers concerned with products (i.e., grades) rather than the subject content. He decided to study sociology in graduate school. Before making a decision to leave a career in education, however, he conferred with Virgil Herrick, Professor of Education and director of a new program in the area of elementary education, at the University of Wisconsin.

A half-hour conference with Herrick convinced Macdonald that he should remain in the field of education, and that he should not only certify for teaching in the elementary grades but also study for a master's degree.

(As I listened and probed into these early experiences, I was fascinated by this short conference with Herrick, which I identify as a critical turning point in Macdonald's professional life. Herrick was a bright, articulate man who challenged his students, and Macdonald recognized this opportunity to study with a respected, intellectually demanding person whose ideas about education were congruent with his own. Later, Macdonald with two colleagues wrote, "Dr. Herrick was a man with a forceful personality, and the ideas he expressed tended to gain force from his own intensity, conviction, and depth of insight") (Macdonald, Anderson, & May, 1965, p.vi).

After study to complete the certification process, Macdonald accepted a position as fourth grade teacher in Park Forest, Illinois.

The superintendent of this school system was Robert Anderson, who was both a creative educational leader and a supportive administrator. He encouraged his teachers to involve parents in their children's education. When an open-door policy was maintained, the

teachers experienced particularly good relationships with the parents. Macdonald remembers being invited to dinner in his students' homes and talking with parents with unscheduled regularity.

During his first year of teaching, Macdonald had an emotionally disturbed child in his class. Diagnosed as schizoid, the child was in therapy with a psychiatrist. Macdonald wanted to keep the child in the class but felt that he needed some additional guidance in dealing with the bizarre behaviors, and so he wrote to the psychiatrist. The answer came back stating, in essence, that Macdonald should do whatever he thought best, but the inference seemed to be, "You can't handle or understand therapy anyway." The child remained in the class, and was accepted and supported by his classmates despite the differences. Macdonald knew the child was in the right school, but the lack of assistance from the psychiatrist "reinforced my biases about analysts. I never really took to being talked down to!"

During that same year, Macdonald was elected chairman of the local chapter of the National Education Association and, as such, began negotiations for salary increases for the teachers. An insurance company owned the land, appointed its own school board, and financed the school system. The teachers had to negotiate with this company

for salary increases. The school board, after hearing arguments that the teachers were paid below the rate of the surrounding systems and their request for a raise, turned down the request. The teachers had agreed to strike if that should happen, but on the appointed day, only the three male teachers in the system appeared to picket at the school. Macdonald learned that educational professionals tend to be motivated by fear and was greatly disappointed at this outcome. "But by this time, I was committed so deeply that I couldn't stay and take the lesser pay. I owed it to the other two male teachers who had families and couldn't resign as easily as I."

Thus at the end of the school year, Macdonald resigned from that school system and moved back to Madison to finish the course-work for the Master's degree and to teach in a fourth-fifth combination grade in the Madison school system the following year.

Thereafter, Macdonald enrolled in the doctoral program at the University of Wisconsin in Madison where he spent three-and-a-half years as a full-time student and research assistant.

The doctoral program as a whole was exciting and demanding, a diverse learning experience in which many aspects of teaching and learning were researched and investigated. Seminars, coursework, and work as a

research assistant meshed into a long and stimulating period of Macdonald's life. He remembers that Professor Herrick "treated you as a colleague as long as you realized you weren't!" The quality of participation was high. Students were encouraged to try out ideas. Macdonald recalls that the doctoral students worked assiduously to be like their professor, and to reach the excellence that each student perceived their mentor demanded. "It is hard to put into words," stated Macdonald. "He (Herrick) was a bit like a father you wanted approval from, but you were never quite sure you got it."

Fellow students also contributed to the atmosphere of intense investigation and inquiry. They pushed each other to learn, and shared ideas and expanding concepts. Dwayne Heubner, currently on the faculty of the Yale Divinity School, was one such student and friend. "Dwayne and I grew up together in the doctoral program. We were close friends as well as colleagues." Both Heubner and Macdonald continued to incorporate much of the writing and thinking of the other in their own publications.

Of this collaboration, Heubner wrote:

Jim Macdonald and I have been very close professional and personal friends for nearly thirty years. . . In spite of our physical distance from each other over the years, we have found ourselves reading the same kinds of materials, of late theology. I presume that part of the reasons for this similarity is that we were graduate students together, and shared many classes, professors, friends, and interests together

when we were at the University of Wisconsin. Both of us would acknowledge the influence of Virgil Herrick on our lives, work, and careers. (Heubner, personal communication), 1983.

Assistantships in the doctoral program were learning experiences more than opportunities to finance the schooling. Students carefully selected and were selected for assistantships that would facilitate skill development and learning in areas of specific interest and need. Macdonald held three assistantships that enabled him to learn research techniques by participating in actual research studies, and to focus more keenly on the area of curriculum theory.

"We began research projects by sitting down--professors and assistants--as colleagues, brainstorming the various designs that seemed applicable to the studies being proposed." Although he took basic research courses, he emphatically stated, "I learned research by doing research."

Writing the doctoral dissertation was an important experience, more because of the skills required to complete the work than because of its content. Macdonald chose to master a very complicated systems theory and apply it to the school setting and curriculum. This involved the application of "retroduction" which he described as "taking a model from one discipline and 'laying it over' another area to discover new findings"-- a feat which required "learning a whole new vocabulary

in the process." The exercise was significant in approaching a setting from a holistic perspective which required a disciplined approach to writing and thinking. "I elected to do this because I couldn't stand the piecemeal way so many people thought." The terms "disciplined thinking" and "holistic approach" seem to describe the most important concepts in the process leading to completion of the dissertation, concepts that he continues to use in his thinking and writing. His dissertation, entitled Some Contributions of a General Behavior Theory for Curriculum, was, he believes, the first such dissertation in educational theory completed at the University of Wisconsin at Madison. Macdonald gives much credit to Herrick who supported and encouraged this research.

Experiences in Teaching in Higher Education

Following the completion of the doctoral program, Macdonald moved to Austin, Texas, to join the faculty of the University of Texas at Austin. In their extension program he visited many different school districts traveling over much of the state of Texas, and offering courses and workshops in the subject areas designated by teachers and administrators. He also worked with local administrators who were involved in the evaluation of schools.

A number of significant learning experiences occurred during this year. In each school district, etiquette required that Macdonald first check in with the superintendent, and he quickly discovered that the superintendents seemed isolated from support systems and were starved for someone to talk to about their various settings. Their trust and openness startled Macdonald because he felt so new in the educational field. And yet these men talked at length, eager to share their ideas and problems. Macdonald concluded from this experience that a good administrator cannot stay long in one particular location because innovative educators "make enemies and get bounced" when the status quo is questioned and changes are proposed. In places where administrators had stayed for long periods of time, he found, the educational programs were usually static and rigid.

Special education also made an impact on Macdonald during this year. Although he did not have direct contact with the special education teachers in his workshops, he enjoyed visiting the special education classrooms in the schools because he found there "the kind of teaching I thought should be in all classrooms." The learning environment seemed to embody the components of progressive education important to the recognition of

the value of each student. Individual needs were focused upon in a caring, open atmosphere that reflected enjoyment and respect. "In those days, the special education classrooms were the places where I found good liberal education taking place."

At the end of his year in Texas, Macdonald was invited to New York University to direct a graduate program designed to certify elementary education teachers and to study effective methods of teacher preparation. As Assistant Professor of Elementary Education, he designed the research models and taught courses in the Foundations of Education component.

During his two years at NYU Macdonald dealt with the readiness of applicants for teacher education programs. In a study of graduate students, he compared younger full-time students with a group of older part-time students who were homemakers and mothers preparing for the teaching field. The results of the study indicated that teacher education programs might benefit from the more mature student who brings with her positive attitudes, a greater sense of personal security, and a clearer understanding of her purpose for being in the program (Macdonald, 1961).

While in New York, Macdonald wrote an article entitled "Practice Grows from Theory and Research," which was published in Childhood

Education (1958). This article represents Macdonald's first writing following the completion of the dissertation three years before. He recalls that he was asked to write the article, a task that he did not want to undertake at that time. However, it served to "get me thinking again" and became a springboard for the many writings that were to follow.

The article suggested that sound teaching practices must acknowledge the results of research, but that an intervening step must also be recognized. Theory, or construction of theory about human behavior, can result from understanding and synthesizing results from research which will then affect further development of teaching practices and improve the interaction between classroom teaching and learning.

This first publication focused on the link between the behavioral sciences and education, and encouraged a concerted effort to synthesize and test a larger framework. As such, this article supported a statement Macdonald made much later:

It was during this earlier period that I was much enamored with taxonomics, general systems theory, and technical schemes such as the 'Tyler rationale and behavioral objectives.' This period of some ten years was spent being engaged in a great deal of empirical research and technical developmental work. That it met a need for me that paralleled some educational needs, there can be no doubt (1975a, p. 3).

However, even in this very early technical writing (1958), Macdonald identified the self as a source of important knowledge which has impact upon the total teaching/learning experience. "Better teaching practices come from better sources of knowledge. Personal experience is one source of knowledge" (1958, p.256). The emphasis on the person is not yet clarified, but the need for internal awareness and the importance of recognizing that value foreshadow recurring themes in Macdonald's future thinking and writing.

An emphasis on systematic thinking was evolving, but Macdonald began to turn away from this and move toward humanism as he realized that the purely scientific approach excluded the aspects of feeling and affect. Although the research in the classrooms yielded interesting results, they too often produced the same findings one would expect intuitively. The multiple variables involved in human relationships were the essence of human interaction and learning. But because these variables could not be controlled in the classroom setting, Macdonald began to focus on the individual and the impact of the setting on the individual.

Personal Humanistic Thinking

An opportunity to observe and work with individuals and groups of students and expand this new thinking was provided when Macdonald was asked to return to the University of Wisconsin at Milwaukee in 1959 to direct both the laboratory school and research for the School of Education. The New York work was engaging, but the new offer was appealing because of both location and challenge. The university laboratory school was truly an experimental setting where structured research was conducted. As its director Macdonald could also present inservice opportunities for faculty colleagues to identify areas of interest and potential research.

At this time several other professional activities also provided opportunities for intellectual development and growth. Between 1960 and 1966, Macdonald served on and then directed the Research Commission of the Association for Supervision and Curriculum Development. This commission held two research institutes each year at which scholars from many areas of the social sciences gathered to present current issues and related data. Leaders in such areas as anthropology, psychology, and sociology gathered in a non-political atmosphere where they shared, compared, reflected, debated, and grew. Macdonald found these exchange with his colleagues to

be stimulating and challenging.

Also during this time, Macdonald was named the university representative to the Lakeshore Curriculum Council which directed a study of individualized reading programs in eight school systems. This was a lengthy and complicated effort that provided intense involvement with children and their learning patterns and contributed to his movement toward a social-psychological perspective of education. His writing began to reflect this. Although the term "humanistic education" was not commonly used at this time, he focused his thinking on the value and dignity of each person in the educational arena.

His 1964 essay, "An Image of Man: The Learner Himself," is particularly important because it was his first written commitment to this view. This essay is a strong statement in which Macdonald presents his perception of the developing individual and relates this perception to the role of the school setting in human development. His belief about the nature of man and his relationship to the educational process was clearly expressed. "The functions of teachers which promote learning are inseparable from the nature of the human beings who are functioning and learning in the school situation" (1964b, p.29). He reiterated his

belief that fundamental social values such as freedom, individuality, and human dignity must not be excluded even as one considers the nature of man from a scientific vantage point (1964b).

Macdonald proposed that human development is a process that places the person in a transactional relationship with his environment, and therefore involves creative, self-actualizing phenomena that occur simultaneously with but not necessarily in relation to predictable patterns of growth and socialization. Rather, one's personal response to stated developmental patterns is that "avenue through which individuals stretch and may reach their potentialities" (p.31).

Macdonald contended that the sense of self is present in all children, and this presence provides the teacher with meaningful ways to enter the life of the individual. Opportunities are available for each teacher to help the child see himself more clearly and to foster his sense of identity and success in his striving toward selfhood. As a socializing agent in the classroom, the teacher can and must provide opportunities for children to reveal themselves, to promote positive relationships in a social context, to open new areas of relevant cultural knowledge, and to understand and clarify values. Macdonald stated that "curriculum tasks can be oriented toward the

maximizing of possibilities to develop thinking at any level and can be woven into the patterns of methodology to the enhancement of self and society" (p.44).

Teacher behavior that is congruent with the teacher's real self, empathy, and a demonstrated positive regard for children are critical elements of a learning environment that facilitates the development of one's understanding of himself and others. The school that provides this positive learning environment is a school that focuses on what Macdonald calls a reality-centered curriculum. This curriculum encourages children to come in contact with the reality "of which our society, ourselves, and our cultural heritage are parts" (p.47). The basic goal of such a curriculum is to free the student to develop thinking and values, and to encourage creative responses to reality.

Macdonald's conclusions about the nature of the learner present the reader with a basis for further investigation into the total development of the child and the relationship of that development to the school setting. His focus on the emerging self clearly presents his belief in the value of the individual and is enlightening to a teacher who is herself struggling with the multi-faceted aspect of self-actualization.

The optimism inherent in the monograph is apparent in the implicit notion that teachers, schools, and curriculum can provide an impetus for self-discovery when they believe in the critical nature of this personal journey and strive to facilitate its occurrence.

"The Person in the Curriculum" a chapter in the book Precedents and Promise in The Curriculum Field (1966b) was the second major statement of Macdonald's belief in the importance of the person, the individual. His choice of the word "person" rather than "individual" in the title introduced a moral and spiritual dimension to his thinking. Here Macdonald established his belief in the individual value and dignity of the person which is the essence of what later was labeled humanistic philosophy.

The person is valued because of what he shares in common with all persons: the human condition. Each person strives to create meaning out of his existence in the world, and attempts to gain freedom from crippling fear, anxiety, and guilt. Each person shares the common fate of his mortality and possesses the potential for expressing joy, awe, and wonder. The awareness that all we know with certainty is that we are here, and that there are others like us, characterizes the human condition and makes the person of value. Thus it is not the uniqueness of the individual in terms of his personal perceptions, idiosyncratic needs, desires, and motives that makes him of value; it is his common human status (p.4).

Macdonald proposed that the curriculum must respond to each person's need to make decisions, regard options, and experience freedom within the context of learning--freedom to pursue knowledge. Curriculum decisions must be made in light of concerns about morality (right or wrong) and truth (true or false), each decision being as right and true as possible. The area of instruction is to be regarded as a beginning process rather than a mastered subject in the educational framework. "Instruction which is based upon the creation of conditions for culture rather than upon the outcomes of performance is both realistic and moral" (p.46).

Macdonald suggested that the public school is not functioning as an agent of humanization because of its need to control and to focus on products and outcomes. His criticism of the schools is based on his perception of their inability or unwillingness to be flexible enough to allow for individual growth and intellectual freedom. Again, however, if optimism can be construed as a lack of pessimism, there is optimism inherent in the statement of what the basic function of schools should be. "The schools should function to protect the person from dehumanization... What we must strive for is to make men what they ought to be--complete human beings" (p.52).

His optimistic assertion of what schools ought to be seemed to be made with every expectation that the ideal is, in fact, possible. This point was in contrast to later writings such as "The School as a Double Agent" (1971b), which give no hope for fulfillment of a humanistic goal in current educational settings unless massive changes are brought about. However, Macdonald assured me that he could be optimistic because he had seen positive events occurring daily in the experimental school at the University of Wisconsin at Milwaukee.

In "Independent Learning: The Theme of the Conference" (1967b), Macdonald continued to assert that the schools are a moral enterprise, and that independence in moral terms must allow choice and freedom of the individual. Macdonald stated that the schools can and must assume responsibility for providing order in interpersonal relationships and acquainting students with their potential for choice. Schools should introduce students to viable alternatives to create an awareness of options. Thus, independent learning evolves from the commonly used curricular definitions of activities and self-paced learning into a moral issue that revolves around the value of the human being. the learner, as the focus of the curriculum.

"Language, Meaning, and Motivation: An Introduction" (1966a) continued to emphasize the importance of the person in developing curriculum. Macdonald reviewed current practices in curriculum reform and accused those who "have perpetuated and projected an experiment upon the schools...Public education is providing them with an opportunity to learn a great deal at the expense of others."

His thesis pressed for the element of personal meaning to be added to the existing aspects of formal knowledge and inquiry processes.

Personal knowledge brings depth to meaning and reflects the uniqueness of our own experience. The connotation we bring to words, the commitments we give to certain ideas, or the perceptual selections we make from among relevant alternatives are all predicated upon and integrated through the unique being of each individual (1966a p.4).

Macdonald (1967a) further suggested that curriculum theory should not diagnose and prescribe, but should present frameworks from which curriculum designs may be generated--designs or phenomena which represent both the technological and the aesthetic rationality of mankind.

He stated that contemporary focus on the technological rationality characterized by scientific theory is useful but warned that its ability to explain, predict, and control objects and humans in relation to

each other is inadequate when used singularly. Aesthetic rationality must merge with technological rationality in the curriculum theorists' attempt to make sense out of their lives and their educational experiences. Macdonald defined aesthetic rationality as man's ability to "cope rationally with the world on an intuitive basis--to return to the world for insights which will enable him to transcend his present systems of thought and move to new paradigms or fresh perspectives" (p. 168).

In his description of disciplined curriculum thinking, Macdonald acknowledged the influence and importance of historical developments leading up to the current awareness and attitudes regarding education, and also underscored the importance of an awareness of man's contemporary status of development. He concluded that curriculum theory "should be committed to human fullness in creation direction, and use. All of man's rational potential should be committed to the processes and goals in curriculum theorizing" (p. 169).

When studying the complexity of curriculum development, Macdonald (1964a) used the concepts of systems and structures to facilitate understanding of the components of curriculum. A system is characterized by its boundaries or distinct properties that separate it from other aspects in the environment (p.6). He

later (1967c) clarified the concept of structures when he pointed out that structures refer to central ideas dealing with the nature of things. "Descriptive structures tell us what is. At least they approximate man's present awareness of what is" (p.32).

In "Structures of Curriculum" (1967c), Macdonald contended that the terms curriculum, instruction, teaching, and learning are systems that must be individually and collectively considered as one attempts to arrive at a definition of curriculum. The concept of structure is also important to an initial understanding of the role or purpose of curriculum. Macdonald suggested that curriculum knowledge may be structured into the four basic elements of knowledge: substantive content, knowledge about students, knowledge about society and its needs, and knowledge about theory and practice (p.33). Inherent in these concepts is an awareness and understanding of the most basic elements of the teaching/learning setting. Critical terms such as mode of inquiry, readiness, motivation, teacher commitment, societal roles, values, and morality are influences which are infused into a discussion of the nature of curriculum. These terms and the larger structures to which they relate are critical to the curriculum planner. "Until such time as we are able to

conceptualize the task and have some knowledge of the interactions of these elements, we will be unable to proceed with the business of curriculum in any careful and reflective manner" (p.45).

The Period of Socio-Political Thought

In 1966 a position in curriculum theory became available at the Milwaukee campus. The professor was charged with the responsibility of moving a proposed doctoral program through the regency, a challenging task. Macdonald agreed to undertake the demands of the program and moved back to Milwaukee. After the program had been established and approved, he was promoted to the position of Director of Doctoral Studies, and later, chairperson of the Department of Curriculum.

The years in Wisconsin from 1959 to 1972 were both professionally and personally significant for Macdonald. He wrote prolifically about curriculum theory, development, and planning, and his writings reflect a movement from personalistic humanism to a socio-political humanism.

The Civil Rights Movement and the beginning of the Viet Nam War influenced this transition, but Macdonald was not reacting to specific events alone. The moral and democratic fervor of the times, combined with his

own growth, reading, and thinking, and certainly his mother's early influence regarding justice and moral reactions to perceived injustices--all influenced a movement to an analytical critique of society.

Macdonald began to look closely at the institutions which perpetuate patterns in society. The value and importance of the individual was not negated by Macdonald in his shift to societal needs and problems. "When I moved to social humanism, I took the personal with me, of course." His socio-political writings call attention to the impact of society on the individual.

"The School as a Double Agent" (1971) was one of Macdonald's first papers to represent this new focus. In this strong indictment of the public school system, Macdonald identified the four faces of schooling indicating the incongruence between the ideas of American education and the actual practices that take place. He contended that the democratic ideal upon which the American school system is predicated has been subjugated by practices allowing the system to perpetuate itself with little regard for the needs and values of the students who are compelled to move through its passages.

The fact of the matter is that schools have not produced an informed citizenry and there is little evidence that rational processes of problem-solving are ever learned and/or practiced by students in schools, or that they are utilized in society (p.236).

He went on to assert, "Opportunities to learn about democracy and to build the necessary understanding of the democratic process through the living of a democratic life are almost totally absent" (p.237).

Identifying aspects of consumerism, control, evaluation procedures, and teacher security, Macdonald stated that the status quo of American education is not only inadequate, it is "negative and destructive to the young." He concluded,

In that end, the various faces of schooling lead to the fundamental schism in our society--the widening gulf between our democratic ideals and the individual human fulfillment possible through our social structures as influenced by the pressures and strictures of an industrial nation...The issue is no longer whether or not the traditional school can be adequate, but whether or not schools as we have known them can exist at all, as places for productive fulfillment of human potential. (pp 244-245)

In Macdonald's social critique, he identified the political framework as an instrumental force on all educational processes. Therefore, problem areas in education, or in schools, must be first identified as problem areas in society (Macdonald & Zaret, 1975b).

"The fundamental reasons for the shocking educational

data do not lie in the children or in school practices per se, but in society" (p.21). Curriculum must therefore allow for liberation of youngsters from the authoritarianism of society which perpetuates class distinction and repressive inequities. Documentation of the problematic influence of society on the schooling process was presented in "The Quality of Life in Everyday Schools" (1975c) in which Macdonald highlighted the contradictions between those things that are considered to be important in school and the quality of living in school, and contended that resolution of these contradictions is imperative if enhancement of life is believed to be a fundamental goal of social change.

Macdonald proposed that the technological and bureaucratic emphasis in society results in a circular effect. A consumer-oriented ethic is reflected in the schools which, therefore, reinforce the same emphasis in society. The technological rationality readily apparent in the industrial aspects of society translates to school settings as evaluation, teacher accountability, compartmentalization of subject areas, grades as indicators of success achievement, and a myriad of other educational phenomena. These aspects contribute to a view of education and learning that is distinctly separate from daily living and encourages students to

view themselves as dual role players--private, unique persons, and public functionaries (p.80). Control is emphasized, freedom is limited; efficiency, effectiveness, conformity are prized, individuality and creativity are negated.

The schools become self-perpetuating beauracracies that are politically oriented, paying attention to status, procedures, rules, and order. Categorization of students by levels of ability and labels that foster a feeling of impotence within the student further exemplify the bureaucratic tendencies of the schools. The focus is placed on the attainment of subject-oriented goals of the educational leader rather than on the environment that fosters individual growth and development.

Curriculum decisions are social policy decisions which Macdonald likens to legislative acts. They are intended to facilitate attainment of the goal of a high quality of life, but the quality of the schooling seems to be measured by articulation of goals and the means ascribed for reaching the goals rather than on the meaning of the goals themselves. Thus attainment of the goals is less valued than the institution of innovative means toward upgrading the quality of life. The attempt becomes the prize; the end itself is lost in the emphasis on means.

Macdonald (1975c) contended that meaning resides within the individual.

If we are to understand the meaning of schools we must search for the social meaning of the human activity that takes place there; and if we wish to examine the meaning implications of schooling we must look at the personal activity of people in the schools (p.85).

If we are to analyze what really takes place in schools, we must attempt to understand the personal meaning that each activity affords each individual teacher and student. Measurement of achievement (e.g., number of words memorized) is meaningless in relation to the development of personal and social understanding afforded to students who are engaged in social interaction within a school setting.

And yet, personal meaning seems to be negated when schools are viewed as institutions. The school setting characterizes the problems inherent in the broader societal context by perpetuating or fostering the dehumanization of other people, and rejecting individual perceptions of fairness, justice, and equality. Personal meaning is rejected through categorization, labeling, and authoritative practices. Personal meaning is devalued and the student learns to repress, resists sharing ideas, and becomes withdrawn and passive--characteristics which are then rewarded. Anger and aggression may also result from the unequal power that is imposed upon the student

by the system in which he is immersed.

The struggle for personal meaning goes on within persons, but if we have done our job well, students are effectively cut off from the personal sources of their own creativity and growth, and accommodated to an alienated view of the social world. Thus, a person who attempts to exercise choice and direction, lacking clear personal grounding or adequate social reality frameworks, creates further socially and personally destructive behavior. Thus, the hope of developing or facilitating the development of responsible personal meaning structures and activity becomes less and less likely (p.88).

Macdonald identified Schools in Search of Meaning (with Zaret, 1975b) as the capstone of his writings regarding social justice and believes that "Curriculum Consciousness and Social Change" (1981) was a major statement reflecting his belief in the necessity of social change as a prerequisite for effective educational intervention in the lives of children.

Transcendental Thought

When a second request was made to come to the University of North Carolina at Greensboro as Distinguished Professor of Education for the purpose of teaching and writing a definitive book on curriculum, Macdonald accepted the invitation and moved to Greensboro, North Carolina, in 1972. Shortly after his move (and unrelated to it), his writing seemed to reflect a fourth turn or shift in focus toward transcendental thinking which urges mankind to transcend cultural boundaries in a quest for personal

liberation and freedom in societies that accept and even foster such growth.

In this phase of his development, Macdonald posed what he holds as the most important question faced in curriculum: "How shall we live together?" The determination of what constitutes a sense of community, what environments or settings we should live in become critical aspects of inquiry for the curriculum theorist. Moral, ethical, scientific, and aesthetic issues mesh into the problematic nature of the search for answers to this simply stated but enormously complex and difficult question.

Macdonald (1977a) proposed that the social context in which we live is fraught with significant issues which impact heavily upon both education and the individual. His reiteration of major social concerns includes overpopulation, disregard for the environment, proliferation of nuclear weapons with a concomitant shift in world power, as well as increased poverty. His recitation of these conditions led to the identification of trends that emerge therefrom. One proposed solution has been movement toward a highly controlled state. An antithetical position is the emergence of a greatly decentralized community. Macdonald sees both are currently being attempted in

school settings, and, Macdonald suggested, "we may have been rehearsing for the future without knowing it" (p.10).

Instructional systems that are behaviorally based, highly controlled, and evaluation-oriented reflect the first position. On the other hand, open-space classrooms, interest centers, and increased participation of students in decision-making processes reflect a movement toward decentralization of the educational administrative power structure.

Macdonald asserted that neither movement can solve societal or individual problems alone. Our goals in education arise out of our beliefs about education and persons. Macdonald suggested that the recognition of education as a tool for liberation of the human spirit, an avenue for the freedom that allows human potential and understanding to flourish, must be considered. He clearly distinguished his perception of schooling as two distinct patterns which, by his own admission, are a bit simplistic, but exceedingly powerful.

Where you have a control interest, a society orientation, with a focus on school as a place of work with citizenship training, you have fascist schooling. Where you have development of human potential with the emphasis on individual needs and interests, you have liberation schooling (p.11).

Macdonald (1977b) strongly communicated his belief in liberation schooling and proposed that it presents the only real hope for change. The humanistic educational movement is reflected in liberation schooling as it focuses on the concept of the individual and the ability of that individual by the very nature of his human-ness, his personhood, to be an agent of choice, capable of intentional purposes, and able to progress toward self-actualization (p.354).

However, when a system for a humanistic platform for education is attempted, problems arise out of the very nature of the developing person. For while emphases may be identified as critical to a humanistic environment, standardization of any humanistic platform would impose upon the individual external guidelines which, by definition contradict the concept of freedom of the individual.

Rather than the establishment of a platform, then, Macdonald suggested that an understanding of the principles of humanistic education can be expressed in two fundamental value questions reflecting interwoven concerns. "What is the meaning of life? How shall we live together?" Theological orientations arising out of the Judeo-Christian tradition form the basis for values shared by this country's educators as they

struggle with these questions. These values, reflected in such concepts as justice, equality, and liberty, are integral to humanistic education and the moral and ethical aspects of the educational enterprise (p.355).

An example of an application of these values to curriculum development is embodied in the University of North Carolina at Greensboro Humanistic Education Project (1971). Originally named the University of North Carolina at Greensboro and the University of Wisconsin at Milwaukee Social Studies Project, Macdonald and Brubaker collaborated to develop a social studies curriculum that addressed social problems that encouraged students to identify their own values through a method of critical inquiry. The program, described in Curriculum Patterns in Elementary Social Studies (Thomas & Brubaker, 1971) addresses the broad questions of the development of a sense of responsibility to oneself and to other human beings and the need for community by focusing on the critical areas of urbanization, technological change, survival, intergroup relations and group interactions, and intragroup relations and personal behavior (pp 278-280).

In "A Transcendental Developmental Ideology of Education" (1974), Macdonald reviewed current ideologies of education and proposed that a transcendental ideology

is the most potentially useful in the modern world. He suggested that sources of values of objective neutrality, social relativism, and ethical principle transcend immediate awareness and evolve from a dual dialectical process. The dialectical process within the individual exists in the conscious and unconscious perceptions which transact upon and are transacted upon by the dialectical process within the world embodied in both structure and situations or events (p.94). This dual dialecticism not only explains the development of values, but also explains the existence of reason or aesthetic rationality. Macdonald proposed that this process "is a critical element if we are to actually advance the position that culture is in any way created by human beings" (p.96).

The view of knowledge in the transcendental ideology is rooted in the concept of personal knowledge and understanding, which results from the individual's processing the realities of the world and bringing meaning to those realities in relationship to personal perceptions.

Knowledge is not simply things and relationships that are real in the outer world and waiting to be discovered, but a process of personalizing the outer world through the inner potential of the human being as it interacts with outer reality (p.100).

Central to the transcendental ideology is the concept of centering, an idea introduced by Mary Carolyn Richards (1962). Macdonald contended that the aim of education should be a centering of the person in the world. This spiritual concept focuses on a person's search to find his inner being and become aware of wholeness and meaning in his life. Essentially, centering is freeing--freeing inner potential, freeing one to recognize and confront meaning and reality, freeing the ability to become aware of who and what one is.

Specific curriculum processes facilitate the act of centering, and these processes must be incorporated into the daily encounter of students with schooling if, in fact, centering can occur.

Macdonald suggested that pattern making ("the need to transform reality symbolically, to create order in search of meaning, is fundamental to locating oneself in time and space and towards providing cognitive awareness that may facilitate centering") (p.109), playing, meditative thinking, and imagining are all critical processes in which children must engage in an environment in which centering may take place.

The involved, aware teacher is also a part of the process of centering. The developmental goal of centering is as important to her as a person as it is

to the child. The teacher immerses herself in the process as she provides opportunities for the children to engage in the process; thus the relationship between the teacher and the children is enhanced by mutual responsiveness to the aim of centering.

The teacher in the process is therefore engaged in the art of living. The task of both student and teacher is the development of their own centering in relationship through contact with the culture and society, by bringing as much of their whole selves as they can to bear upon the process (p.115).

In the field of curriculum theory, Macdonald is frequently referred to as "a reconceptualist," a term which emerged when Macdonald wrote that one function of curriculum theory is the function of reconceptualizing the field. William Pinar, in his book Curriculum Theorizing: The Reconceptualist (1975), documented the emergence of this trend which places the reconceptualist opposite to the educational traditionalist most frequently represented in the works of Ralph Tyler and others. The term itself is less than rigidly defined, but applies to those persons who have examined the area of curriculum theory, have functioned as critics of both schooling and society, but now "tend to concern themselves with the internal and existential experience of the public world... In brief, the reconceptualist attempts to understand the nature of the educational experience" (p.xiii).

The reconceptualists do not retreat from the role of the critic, but pose new avenues of investigation and thought, and, in Pinar's words, "begin to shift from criticism of the old to creation of the new" (p.xiii).

In the role of the reconceptualist, Macdonald (1975d) proposed that value perspectives underlie all curriculum decisions and suggested that an awareness of this is necessary for understanding of the many facets of curriculum planning and curriculum theory. He cited the importance of the work of Jurgen Habermas in the development of his thinking about the nature of human interests and their application to the development of curriculum. Fundamental to this thinking is the basic assumption that all knowledge is grounded in human interest. From this assumption Macdonald concluded that the cognitive interests of control, consensus, and emancipation are the basic sources of value differences in curriculum (p.289).

The cognitive interest of control is exemplified in the works of curriculum theorists that seek to define relevant variables in curriculum and create a system of decision making that is relevant to curriculum design. The consensus model appears in the works of those that attempt to clarify all aspects of curriculum and identify dialogue, group processes, and communication as primary

goals which enable the curriculum to become meaningful for all participants. The emancipation theorists focus on the involvement of the student in curriculum processes with the ultimate goal of self-development, self-realization, and liberation of the individual from externally controlled limitations, working toward the creation of new conditions and environments.

Macdonald, as a reconceptualist, presented an emancipatory position, suggesting that curriculum theory must examine the essences of the person and the values and interests of the individual, if the educational experience is to be significant.

In 1976 Macdonald contracted a mysterious flu-like illness which resulted in the complete loss of kidney functioning and the beginning of a dependency on life-sustaining kidney dialysis. A kidney transplant freed him of the dialysis machine for two years, but the side-effects of the many drugs necessary for this operation caused concomitant health problems that were critical, and at times debilitating and life-threatening. When the transplanted kidney was rejected, Macdonald was again faced with the necessity of regular dialysis. During the fifteen hours per week Macdonald was on the dialysis machine, he read, wrote, and frequently met with his

doctoral students involved in their dissertations.

When asked if the illness had influenced his thinking and writing, he concluded that it probably has been more significant in his daily interactions with others than in his conception of curriculum theory. He had begun writing and thinking about the transcendental nature of mankind and the need for spiritual and religious freedom prior to the illness. However, the serious and ongoing nature of the condition has, in his words, "confirmed the importance of the spiritual awareness of persons" and has deepened his concern for the understanding of the religious significance of present life.

Conclusion

Macdonald's thinking and writing seem to fall into four distinct phases which he identifies as scientism, personalistic humanism, socio-political humanism, and transcendental thought. Because Macdonald's publications reflect his philosophic development, the reader following his works chronologically sees the emphasis on methodology shifting to a stronger emphasis on the development of the person in society. The phases or stages do not appear to be mutually exclusive; instead, they seem to represent turns in the road rather than new roads and to indicate a meaningful evolution of thought.

His contributions to the field of curriculum theory and education are extremely important. When a number of his colleagues were asked to comment briefly on these contributions, statements were made concerning his high level of achievement in scholarship, leadership, and ability to interact on a practical level. (See Appendix A)

Elliot Eisner summed up his perception of the professional contributions of Macdonald when he stated;

There are relatively few educational leaders in the nation at the present time. I would count Jim Macdonald as one of the few. His contributions to the literature have always been useful, some have been significant, and some have been classical. I regard him as among the top four or five individuals in the world in this field (E.W. Eisner, personal communication, March 21, 1983).

Macdonald's life experiences have contributed to his thinking and writing. His early influences, his educational experiences, his personal journey are chronicled in the ongoing, developing person of James Macdonald.

But life seems to move in circles, and somewhere from my past the utopian impulse, perhaps best experienced and later expressed in terms of justice, equality, fairness, etc. pressed into my professional consciousness...Thus the struggle for personal integration, educational integrity, and social justice go on, necessitating the constant reevaluation of oneself, one's work, and one's world--with the hope that whatever creative talent one may possess will lead toward something better that we may all share, each in his own way. (Macdonald, 1975a, p.4)

CHAPTER IV

MY PERSONAL PERSPECTIVE OF SPECIAL EDUCATION

The learning experience itself must have inherent worth for the person, not in terms of some eventual behavior change, but in terms of its moral quality in the present.

James B. Macdonald*

My personal perspective of special education has evolved from coursework, reading, and studying, as well as from direct experience with handicapped children and adults and their families. As stated in Chapter II, my experience with mentally retarded children began in 1972 when I had the opportunity to supplement the family income by becoming an aide in a newly formed class of trainable mentally retarded children and youth in the Stanly County public school system. Prior to that time, I had had no contact with either handicapped persons or

*Macdonald, J.B. (1965). The person in the curriculum. In H.F. Robinson (Ed.), Precedents and promises in the curriculum field. New York: Teachers College Press. p.40 .

special education. All academic work in the field was taken after that initial contact. Therefore, my perspective is personalized, based on and influenced by my work in the classroom with children identified as handicapped. As such it was different from the factual depersonalized orientation experienced when coursework is taken prior to contact with members of the handicapped population.

The class that began in 1972 was the first class for trainable students in the school system. We "plowed new ground" as the curriculum emerged and contacts were made with the families of the children to be served. Kelly's description of the beginning of special education came to have real meaning for me in this new setting.

Some of us can remember when special education began. A few teachers were working with strange children behind closed doors in a room usually located behind the furnace. A few scholars were working behind closed doors in universities, in offices, and laboratories usually on the third floor of the 'old chemistry building.' Nobody was quite sure of who these children were with whom we were working and no one was really convinced that he wanted to know. Workers in the new field, in turn, welcomed such isolation. We didn't know what we were doing and we were not sure why we were doing it (Kelly, 1971, p.v).

Although we were not located "behind the furnace," our classroom in the back hall of an old public school building instigated much curiosity among the regular

classroom teachers and their students. Our students, too, were curious about the other children and their new setting. The first two years were truly years of experimentation and learning for all of us.

In this initial phase of program development, four distinct areas of investigation held particular interest and curiosity for me: 1) the children themselves--their learning styles, behavior patterns, and development; 2) the history of special education--how we came to be where we were; 3) the effect of the handicapping conditions on the families of our students; and 4) the curriculum development in special education for the mentally retarded. These areas continue to stimulate my learning and investigation of the many facets of special education that have impact on the lives of those students in special classes.

Mentally Retarded Children

Probably my most significant learning about moderately mentally retarded children is the fact that they are far more normal than abnormal, and that the value of these children is not diminished by the presence of the retardation. However, the existing deficiencies must be recognized and dealt with. My initial understanding of retardation was limited to the reduced intellectual development, with little awareness of the

reduced adaptive behavior skills that occur concomitantly with the slower academic development.

The 1973 revision of the American Association on Mental Deficiency (AAMD) definition of mental retardation succinctly states that both intellectual and adaptive behavior must be considered before the diagnosis of retardation is complete. "Mental retardation refers to significantly subaverage general intellectual functioning existing concurrently with deficits in adaptive behavior and manifested during the developmental period" (Grossman, 1973, p.11). Adaptive behavior is defined as "the effectiveness or degree with which the individual meets the standards of personal independence and social responsibility expected of his age and cultural group" (p.12). Because these expectations vary for different age groups, the deficits in adaptive behavior will vary at different ages and must be individually considered as the diagnosis of retardation is made. The AAMD emphasizes that a low I.Q. score by itself is never sufficient to make a diagnosis of retardation. (Robinson & Robinson, 1976, p.30).

The impaired intellectual and adaptive behavior skills are considered together in the establishment of appropriate programming for special education classrooms. The importance of the adaptive behavior component is

evident as realistic goals are set in the areas of social responsibility, personal self-sufficiency, and independent functioning.

Nihira (1976) examined the developmental trends of five levels of mental retardation and concluded that all three forms of adaptation vary with the level of retardation. Moderately retarded persons tend to experience a rapid growth spurt during the early childhood years in the area of personal self-sufficiency. This rapid growth is followed by slower growth during adolescence, and a leveling-off period in early adulthood. Community self-sufficiency which directly affects the level of independent functioning develops more slowly during the early years and begins to accelerate rapidly during late childhood and early adolescence. Personal responsibility also develops most rapidly during late childhood, and then more slowly in adolescence, reaching a plateau in early adulthood.

MacMillan (1982) concluded that there is a direct relationship between adaptive behavior and intelligence, and cited the Bloom studies (1964) regarding intellectual development to support this contention.

Borderline and mildly retarded children master most of the skills tapped by adaptive behavior scales at about the same age as nonretarded children; the moderately and severely retarded master them later; and the profoundly retarded master them much later, if at all (p.341).

The moderately retarded children in my class ranged in age from 8 to 16 years with varying developmental levels. Therefore, understanding of the current level of functioning of each child was critical to the implementation of classroom strategies that encouraged development of individual strengths in each area of development.

In a discussion of learning characteristics, Kolstoe (1972) cited the work of Goldstein and Seigle (1958) which provides a description of the characteristics of educable mentally retarded that have significant implications for the special education teacher. In addition to reduced intellectual development and adaptive behavior, behaviors such as frustration, self-devaluation, limited incidental learning, short memory and attention span, and restricted language are important characteristics which impede learning and of which teachers need to be consistently aware (p.94).

What I perceived as the lack of incidental learning was particularly curious to me. My students presented inconsistencies in learning that were both frustrating and intriguing. For example, most of my students enjoyed

music and could sing many songs, word-perfect. New hits played on the radio were learned quickly and repeated in the classroom regularly. But parents' names, addresses, day of the week, the name of our county and state were usually forgotten, unless set to music. I learned that I could not count on incidental learning to take place, and facts I felt were important for a child's safety and survival had to be taught systematically and reinforced often.

Kolstoe's statement became particularly meaningful to me.

If a child were poor in incidental learning, then those knowledges and behaviors typically learned by nonretarded children rather incidentally would need to be presented in an appropriately planned manner, or the child would be denied the opportunity to learn. That is, his retardation almost guarantees serious gaps in his knowledge and skills because he will not learn well from his environment, and if the school curriculum does not include things usually learned incidentally by other children, the net effect of this double neglect can be serious (1972, 101).

A number of research studies (Oliver, 1963; Singer, 1964; Williams, 1968) have indicated that mentally retarded children do not show a deficit in incidental learning, even though this idea of deficit exists, and I indeed experienced it. Kolstoe suggested that one possible explanation resides in the nature of the subject matter usually presumed to be learned incidentally. Values, morals, and bits of common information usually

attributed to incidental learning may well be a part of the socialization process where learning is reinforced by significant persons in the environment. Retarded individuals may be less pressured into performing societally accepted behaviors or may be deprived of adequate role models and consistent reinforcers in their environment, resulting in what appears to be a lowered rate of incidental learning. He also suggested that the diminished language ability of the retarded and the restricted use of language with the retarded may contribute to the same effect, but concluded that,

Interestingly enough, even though the retarded do not show a deficient ability to learn incidentally, the schools still must do what they can to compensate for the limited cultural influences in the background of many of the children. In short, they still need to treat the children as though they show deficient incidental learning (p.102).

Other inconsistencies in learning that I observed are equally curious and are also evident in research. My children seemed to have phenomenal memories for incidents long past, but poor retention of new concepts and facts. Smith (1968) provided a comprehensive analysis of research on learning behavior as a basis for clinical teaching and concluded that retarded children exhibit significant weaknesses in regard to short-term memory but that long-term memory is an area in which the weakness is not as readily apparent.

Generally, retarded youngsters were able to remember material as well as normal subjects if (1) they have overlearned the fact or concept beyond a minimal criterion level, and (2) they have had an opportunity to reinforce this learning through constant use. (p.96)

Zeaman and House (1963) also presented significant findings regarding memory. They contended that retarded children have great difficulty directing their attention to the cues that allow them to learn. However, once the cues are correctly interpreted, the retarded youngster can learn as rapidly and skillfully as a nonretarded child. Therefore, an attention deficit is the culprit which inhibits short-term memory and which, when overcome, allows long-term memory to be equal to that of nonretarded children.

Kolstoe (1972) reported that Ellis (1963) observed a similar phenomenon but explained it in different terms. Ellis theorized that short-term memory requires a strong stimulation of the neural cells which causes them to become excited electrochemically. He speculated that the mentally retarded child has an impaired central nervous system which causes him to have a deficient stimulus trace which causes a poor short-term memory "because the stimuli could not register their impact on the neural cells of the brain" (p.98).

Despite the cause of learning and memory deficits, I found that my students could learn new material if I presented the opportunity to learn with sufficient time allowed, using materials that were interesting and meaningful to the individual students.

History of Special Education

The history of special education in the United States is particularly interesting to me. Even though my personal contributions were miniscule in this field I felt a bit of the pioneer spirit back in 1972 because I was new in a new program in our county. But this pioneer spirit is indicative of my naïveté, for further investigation introduced me to many true pioneers who began a movement on behalf of handicapped persons that long preceded my late entry into the field and whose contributions have been monumental.

Thousands of words have been written about the conditions under which handicapped persons lived, the political and economic climate of the times, the parental and professional influences on legislative changes, and the myriad of other factors that constitute the history of special education. But my personal fascination is with the people who made the changes possible, and most particularly the very early leaders whose impact is

still being felt.

Edouard Seguin, Dorothea Dix, Samuel Gridley Howe, Maria Montessori, and Harriet Burbank Rogers are but a few of the early giants in the field of special education who began programs, facilitated changes, and increased public awareness of the needs of exceptional persons.

Seguin (1812-1880), a physician-educator, began his professional investigation in mental retardation in France. He emigrated to the United States because of revolution and political unrest and continued his work in Pennsylvania. He opened a school for mentally handicapped youth, and much later helped to develop and served as president of the oldest professional organization concerned with the problems of mental retardation, now known as The American Association on Mental Deficiency. Seguin fought the prevailing hopelessness of the day by contending that the education of the mentally deficient could be enhanced by focusing on the development of the five senses. He developed a systematic program of sensory-motor training which introduced mentally retarded youth to physiological stimuli that Seguin believed would make possible learning and increased development. His work was the foundation for a further study of sensory stimulation and its effect on intellectual development by Maria Montessori.

The influences of Seguin and Montessori are evident in many materials used in special education classrooms today (MacMillan, 1977).

Dorothea Dix established herself firmly in the minds of politicians as she fought for legislative appropriations to build hospitals for the mentally ill, a classification which included mentally handicapped and neurologically impaired. A remarkable woman with an indomitable spirit and "staggering grit," she established thirty-two modern hospitals between 1841 and 1881, basing her reform on the need for revolutionized theories and practices "out of respect to Christianity and advancing civilization" (Hewitt, 1974, p.34).

Although we now support the influence of deinstitutionalization and a rise in community-based services, the work of Dorothea Dix was a radical departure from the totally dehumanized treatment of the mentally ill and retarded persons of her day.

Samuel Gridley Howe (1801-1876) was a leader in the areas of mental deficiency and blindness. He was instrumental in organizing a school for the blind in Massachusetts at which he successfully worked with a deaf-blind student, an experience which led to the education of Helen Keller fifty years later. Howe also was instrumental in establishing a state school for the

mentally retarded based on a model used successfully in Switzerland for many years.

Although he was referring particularly to the blind, Howe predicted a future trend of mainstreaming in all of special education. "He felt that a sure trend in the education of exceptional children would be toward integrating them into the 'common' schools with 'common' classmates in all areas possible" (Kirk, 1972, p.6). Howe based his belief on his direct experiences with handicapped children as well as a sophisticated understanding of the legislative role in service development.

Maria Montessori (1870-1952), a profoundly religious and dedicated reformer, was the first female physician in Italy. Her work with mentally retarded children caused her to conclude that mental deficiency was an educational rather than a medical problem. Expanding the ideas of Seguin, she developed an elaborate plan of sensory-motor training to increase developmental skills in the retarded population. She also dedicated herself to the development of sound educational practices for all children.

While everyone else was admiring the progress made by my defective charges, I was trying to discover the reasons which could have reduced the healthy, happy pupils of the ordinary schools to such a low state that in the intelligence tests they were on a level with my own unfortunate pupils (p.22).

Morrison (1980) concluded that Montessori's religious dedication to the fundamental sacredness and uniqueness of every child and subsequent grounding of educational processes in a religious conviction undoubtedly accounts for some of the remarkable achievements she made both as a person and as an educator (p.65).

Harriet Burbank Rogers (1834-1919) was the first teacher of the oralist for the deaf. Prior to her work, deaf children were thought to be unable to learn to speak and were taught to communicate by sign language only. Rogers became aware of a deaf child in Europe that had developed speech, and began to experiment with methods of teaching a deaf child to talk. She succeeded with her first pupil, and thus spoke out against the prevailing practices of the American profession of instruction of the deaf.

She and her devoted teachers, with scant professional encouragement, raised the banner of oralism in America and revolutionized methods of instruction. Thousands of deaf children now speak and read lips because of her dedication (Blevins, 1980, p.418).

These persons were instrumental in beginning the special education movement and making an impact on the lives of handicapped persons for decades. Many others have made similar and equally important contributions to the field and are equally remembered. In the intervening years, others have also taken strong

positions of advocacy, influencing legislators, creating public awareness, and making positive changes in the laws and practices that affect the lives of handicapped persons.

My increasing awareness of and appreciation for these and other leaders, these agents of critical change, constitute an important part of my own growth in the field. The unflagging zeal and courage exhibited by each pioneer is awesome but encouraging to me. Their successes, as well as the unknown and unheralded successes of the thousands of other dedicated and tireless workers who have succeeded them, have made possible the circumstances which allowed the class of which I was a part to take place. I therefore am a part of them, removed from them by time but personally influenced by their lives, their work, their achievements. I am awed by this connection, this bridge from the past on which we continue to travel and to which we continue to build toward future changes, meeting future needs.

Macdonald once explained to one of his doctoral students a basic assumption about change that is particularly meaningful to me as I investigate the history of special education, which is, after all, the story of change.

You can't really change another person's actions towards things. You have to change their consciousness and get them to try to change their own actions. I like Shuberg's idea. He said, 'Maybe we can't call the wind. Maybe we can't say a little prayer and the rain comes up. But we can put up the sail so when the wind does come up we are ready to go!' That is...the way I feel. You can get your sail ready, and when the wind blows you are all set. You know where you want to go. You can't call up the wind. But you get them involved in a process...Now the wind is beginning to blow. You've got the sail up and the direction and you can go (Macdonald, Personal Communication, 1980).

The pioneer special education leaders had identified the direction they needed to take, created conditions that allowed the wind to begin to blow, and used that wind to the best and most lasting advantage. While some seem to be captains of clipper ships, and others struggle with the smallest sail, the influences of the many agents of change can not be underestimated.

Parental Reaction

A third area of interest in the field of retardation that has had an enormous and lasting impact on my understanding of myself and others developed through an investigation of the impact of the diagnosis of retardation on the parents and siblings of the retarded child.

Initially, I felt frustration with some parents' inability to follow behavior programs in the home, make decisions that I thought were in the best interest of

the child, and generally follow my recommendations. I was unaware of the significance of my limited role as teacher compared to the complex, multivariant role of the parent. My direct responsibility for the child began at 8:30 a.m. and ended at 2:30 p.m., five days per week, nine months per year. Yet, the parents assumed the responsibility for their child from birth until death, a responsibility complicated by personal reactions, difficult care-giving circumstances, extended family and community reactions, and other variables that impact upon the lives of the retarded child and his or her parents.

Investigation of Elizabeth Kübler-Ross' study of circumstances surrounding death and dying has profoundly influenced my thinking about and understanding of parents of the retarded, and consequently, my ability to work effectively with parents has been enhanced.

A number of researchers (Boyd, 1951; Kanner, 1962; Grays, 1963) have investigated the area of parental reaction to the diagnosis of retardation and many have identified specific stages through which parents pass. It is my contention that the Kübler-Ross (1969; 1975) stages of grief and loss reaction have applicability to all situations requiring adjustments to a loss--loss of a loved one, loss of body function or part through

illness or accident, loss of friends and roots when a move occurs, loss of a spouse through separation or divorce, loss of a job, even loss of security of a school setting at time of graduation. I further contend that all persons have experienced some level of loss and can relate to the feelings that are identified by Kübler-Ross. Therefore, her stage theory lends itself to a universality that invites empathy and facilitates understanding. In the case of retardation, one does not have to experience that loss to understand feelings of a loss, and this understanding becomes important to all persons working with special-needs children and their families.

Elizabeth Kübler-Ross (1969) has identified five separate and definitive stages with which one must deal when confronted with loss and the grief process. These stages are (1) denial, (2) anger, (3) bargaining, (4) depression, and (5) acceptance. I feel that these stages are applicable to the emotional states with which parents must deal when they are confronted with the diagnosis of moderate, severe, or profound mental retardation in their child.

Although parents of retarded children are certainly a diverse group whose emotional states and reactions to this diagnosis are complex, certain patterns of reactions

and stages tend to emerge. These can logically be related to the Kübler-Ross stages of dealing with grief and loss, because the diagnosis of retardation represents a significant loss to the parents--the loss of normalcy.

Throughout the pregnancy, parents' anticipation of their child focuses on the arrival of a normal, healthy baby. When retardation is reported, hopes and dreams are shattered and the parents are faced with a reality that does not coincide with their expectations. Thus the loss of normalcy is the essential ingredient in the initial grief reactions.

It is further my contention that the grief reaction is normal rather than neurotic, and can be considered a healthy progression of emotional states, if acceptance of the grieving person's feelings, support, and assistance are provided to move the parent toward the acceptance stage.

Denial

Probably the most universal initial reaction to the diagnosis of retardation is that of denial. "This can't happen to me." "Someone has made a mistake." "My child doesn't look retarded, therefore he can't be retarded." Kanner (1962) identified the initial stage of reaction as "inability to face reality" and the second stage as "disguised reality," both of which correspond to denial.

Others labeled the reactions of "shock" and "disbelief," which correspond to the denial stage (MacMillan, 1977). In relation to death, Dr. Kübler-Ross (1969) stated that denial is important and necessary because it "helps cushion the impact of the patient's awareness that death is inevitable" (p.10). In relation to our subject, it helps cushion the impact of the parent's awareness that existence of retardation is, indeed, an irreversible fact.

One behavior frequently observed and noted in the literature is "shopping around." Parents may make repeated visits to a single professional, or "shop" for different professionals in the attempt to find someone who will give them a diagnosis more in keeping with their expectations or hopes. Inability to deal with the initial diagnosis and denying the reality of that diagnosis seems to increase the occurrence of the shopping behavior. Sometimes the parents are shopping for a different diagnosis; as previously stated, sometimes they shop for a "cure." MacMillan (1977) reported that "failure to work through one's initial feelings helps establish shopping behavior" (p.237).

Anger

As a parent moves through the denial stage, the second stage of anger may surface. Anger may be exhibited in the "Why me?" question as well as in the feeling of the injustice or unfairness of this new

imposition on the family scene. Frustration and guilt frequently exhibited by parents tend to exacerbate the anger. Although the existence of guilt is not supported by research evidence, Wolfensberger (1967) asserted that it does play a significant role in the reaction to retardation. Thus the anger here may be self-directed ("What did I do during my pregnancy that could have caused this?"); it may be directed toward God (How could you have allowed this to happen?), or it may generally be exhibited without focus ("This isn't fair to me or the child.").

Religious beliefs can have a real impact on the intensity of this state, particularly if the parent perceives the retardation as a punishment for past sins. If, on the other hand, a strong religious belief focuses on the "special child" view, the belief that God "allows" retarded children to be born to families that are capable of giving that child the extra care and concern required, both guilt and the related anger are minimized. (R. Carter, personal communication, Sept. 1976).

Anger can also be directed toward the child. The time and frustration involved in attempting to meet the child's needs may result in parental anger at the child which then produces a secondary guilt. Much of this anger can be exaggerated by the stress and anxiety

experienced by the parents in their demanding roles as caregivers to a child with particularly difficult needs.

Bargaining

The bargaining stage delineated by Kübler-Ross is usually identified as a dialogue with God. "If you will make my child different, better, not retarded, I will....." It seems to be a plea for removal of an unwanted event coupled with a promise of a different behavior, life style, etc. on the part of the petitioner. The reactions of fear and frustration which correspond to Hay's (1951) "protest" stage could well contain the bargaining phase of parental reaction. The shopping behavior previously mentioned can also be exhibited as an outgrowth of the bargaining phase if the message communicated by the parent is one of exchange. "If you will make my child 'well,' 'normal,' I will pay you."

Although the bargaining phase may be integrated into the other stages of reaction prior to acceptance, Kübler- Ross identified this as the briefest stage through which one passes, since it is frequently recognized by the parent as irrational and fantasy-oriented.

Depression

The depression phase may be characterized as a recognition of the problem with an initial sense of the overwhelming demands of the situation coupled with fear and anxiety. Since depression is expressed or experienced in various ways, withdrawal, reduced coping skills, and strained family relationships may be but a few of the manifestations of this significant phase.

Kübler-Ross (1975) identified withdrawal as most characteristic of the dying patient. In the case of parents of retarded children, withdrawal from other family members and friends, commonly occurs resulting in reduced communication of feelings and needs.

This phase seems to cause the most intense interfamily conflict. The parents involve themselves in the depression phase individually, although they acutely need the supportive assistance and understanding of each other and other family members, who often find themselves unable to give that support because of their own needs, and lack of understanding of the needs of others.

After the birth of a Down's Syndrome child, one mother related to me that she would have a "good" day, interact with friends, enjoy an activity, and

look forward to husband's return from work. He, on the other hand, would have experienced a "bad" day, and returned home angry at his wife's smile, her delight in her activities, etc. A "how can you be happy knowing what our situation is?" accusation would be communicated, and the result would be tension and strain on the marital relationship. And the reverse also occurred. The father would come home happy, eager to share good experiences, and mother would be "down," either from depression resulting from the strain of actual care-giving responsibilities, or from dealing with the news itself.

Thus the individuality, the separate focus on the reality of the diagnosis and subsequent responsibilities, as well as depression, increases the strain of each individual in the family. That strain becomes a second source of pain and anxiety, contributing to a vicious cycle that delays a healthy recognition of and working through the depression phase.

Acceptance

Kübler-Ross's final stage is that of acceptance--acceptance of the inevitable death and personal realistic preparation for that event.

The parents of retarded children who reach the acceptance stage are not automatically relieved of

any of the symptoms of previous stages, but they begin to recognize the child as a family member and make plans for what is best for the child. In other words, the shift is made from concern for oneself to concern for the child. Macmillan stated that "the reaction is now reality-based and may indeed broaden from focus on the child individually to concern for the family and frequently for retarded children in general" (p.235).

The acceptance stage is ongoing and involves a daily effort to integrate the child into the family scene, to provide those experiences and support systems necessary for the best interests of the family and the child.

It may be that institutionalization or special school placement is made during this stage, based on judgements of the parents and professionals involved, but it is made with full information pertinent to the needs of the child in relation to the family and community, rather than in reaction to initial shock and the subsequent reactions of earlier stages.

Each of the researchers in this field of parental reaction to the diagnosis of retardation concluded their sequence of stages of reaction with some form of acceptance. "Mature adaptation" (Gardner et al., 1965), "Maturely face the actuality of the child's

retardation" (Kanner, 1969), "acceptance of the problem" (Rosen, 1955) are identified final stages that correspond to the Kübler-Ross stage theory.

It should be noted here that some parents never reach the acceptance stage, others take many years to work through problems to that level, and still others are able to move quickly through the stages and relatively easily enter the acceptance stage with a positive approach to and understanding of the needs of both the child and the other family members.

It may also be concluded that inability to reach the acceptance stage can result in an imbalance of perspectives with impaired psychological or emotional health.

Summary

The Kübler-Ross explanation of stages of loss and grief reaction has helped me to gain valuable insight into the feelings and problems confronting parents who, by virtue of a diagnosis of retardation, experience the loss of normalcy in their child.

A critical component in the movement through the stages is support from significant persons in the environment. The spouse (who is also experiencing the loss and reacting to it), family members, medical personnel--specifically, the obstetrician and

pediatrician--educators, the church community, neighbors, all have the opportunity to contribute to the support system needed by the grieving person. An awareness of the normalcy of their reactions and needs is critical to the provision of a supportive environment in which feelings can be accepted and movement through the stages can be facilitated.

Curriculum

Curriculum development in the field of special education continues to be an important area of interest and investigation for me, for the curriculum reflects the teacher's value system as it addresses the needs of special learners.

In 1972 I was awed by my responsibility as a teacher to determine the curriculum for my trainable mentally retarded youngsters. We had no written guidelines and we lacked an organized instructional program. Our educational objectives were of our own choosing, and our choices were often based on lack of information and unrealistic expectations. The traditional academic orientation of the school system had a strong impact on our initial curriculum development as we attempted to incorporate the elements of reading, mathematics, and social studies into the daily activities. Not until I became aware of the

importance and nature of the individual child, did I begin to negate the traditional subject orientation and focus on the learning experiences that would enhance the quality of life for that child. This transition was not easy, for quality of life is abstract and difficult to define and its very nature eludes traditional methods of evaluation and delineation. It is far easier to measure success by counting the number of words recognized or coins counted than to identify progress in responsiveness to joy or pain in others, or ability to react appropriately to an unexpected event or change in the schedule.

Also, this transition did not necessarily make readily observable changes in the specific activities incorporated into the curriculum. Reading and mathematics were still a part of the classroom schedule, but the purpose for their inclusion was significantly different, and therefore, the function of their activity was altered. For example, we initially began higher-functioning children in a basal reader series. Progress was slow and difficult, but discernible. However, I began to recognize the incongruity of this activity and what I believed to be important in the lives of children as I witnessed 13 year-old boys struggling with "Run, Spot, run." The basal readers were then replaced with

survival words, or with words they chose to learn in response to the question "What ten words do you want to learn to read the most?" Reading remained in the curriculum but the focus of and reason for the inclusion of this subject drastically changed.

Litton (1978) contended that frequent criticisms and negative experiences and experimentation relating to curriculum building for trainable mentally retarded children are no longer valid or necessary. "Purposes and educational objectives have been determined (and with general consensus) and many states have recently developed systematic instructional programs" (p.34).

But despite the existence of organized programs of study, teacher attitudes, expectations, and belief systems continue to be the key to successful implementation of any curriculum model.

William B. Featherstone wrote The Curriculum of the Special Class in 1932, many years before the federal emphasis on the education of handicapped students and teacher education in this field. But, his foresighted work continues to present important relevant information about curriculum development in classes for mentally handicapped, about the role of the teacher in this development, and about the theory upon which the curriculum for a special class is built.

Featherstone stated that "Education is growth and growth takes place in a characteristic manner which must be more or less consciously followed by educational procedure" (p.8). He also contended that the degree to which these natural growth processes must be recognized by the teacher is inversely proportional to the intelligence level of the students. Bright students are able to learn in adverse conditions, but the teachers of mentally handicapped persons must be acutely aware that learning for these impaired children must closely approximate that of "naturalistic development" (p.9). He later referred to this naturalistic development as a sensitivity to "the essential character of behavior and the essential nature of learning, meaning, knowledge, and values which are inherent therein" (p.140).

Featherstone reminded us that teachers must not look only at the environment and attempt to implement a curriculum that would mold the individual to that setting, nor should they look only at the student as an individual to whom the environment should adapt. Rather, the curriculum planner must "see the two as interacting aspects of one thing...focusing one's attention on an abstraction--a relationship" (p.140).

Today the interactive relationship between the student and the environment is still the focus of curriculum planners. However, the concept of normalization has added new meaning to that interactive relationship--meaning that focuses on the rights of the handicapped to interact with others in the most normal environment possible, and calls attention to the responsibility of those in the environment to accept and respond to the retarded persons in their midst.

The concept of normalization has inspired the field of developmental disabilities in a radical new way, opening doors of understanding that before were not only locked, but their very existence was disavowed. The idea emerged from the sweeping reform of Denmark's services to the mentally retarded in 1959. The director of the Danish Mental Retardation Service, N.E. Bank-Mikkelsen, developed the concept of normalized settings which he described as "letting the mentally retarded obtain an existence as close to the normal as possible" (Perske, 1980, p.20). His concern grew out of the disparity he observed between his own life and the lives of the residents of institutions for mentally retarded. His life style differed so drastically from that of the institutionalized client in terms of comforts, clothing, leisure activities, scheduling, and so many

other aspects, that he could not justify the existence of the extreme variances and therefore began to search for a better alternative.

In 1968, Wolf Wolfensberger wrote "The Origin and Nature of Our Institutional Models" for a publication of the President's Committee on Mental Retardation entitled Changing Patterns in Residential Services for the Mentally Retarded. Wolfensberger's monograph documented the history of the institutions for the mentally retarded in the United States, and charted a movement toward more normalized settings for retarded citizens. A subsequent publication, The Principle of Normalization in Human Services, (Wolfensberger, Nirje, Olshansky, Perske, & Roos, 1972) proposed the technical definition of normalization as "Utilization of means which are as culturally normative as possible, in order to establish and/or maintain personal behaviors and characteristics which are as culturally normative as possible" (p.28).

The concept does not call for or indicate normalization of people, for the definition of "normalized people" would and should elude any consensus and defy understanding. Instead, this new concept calls for normalization of environments which are less restrictive and more nurturing and supportive for

developmentally disabled persons. Therefore, community services are favored over institutions, special education classes in public schools favored over specialized schools, and, for the mildly handicapped, regular classrooms are favored over self-contained classrooms.

The concept of normalization has also entered the legal realm. The Education of All Handicapped Children Act of 1975 (PL 94-142) mandated a free, appropriate education for all handicapped children in the least restrictive environment. Least restrictive is regarded as the most normal setting possible.

Just as my personal transition from subject orientation to child-need orientation did not drastically alter the curriculum components, normalization does not change the long-standing curriculum goals of increased personal and social responsibility and independent functioning. However, it does provide an additional impetus for focusing on these needs of the mentally handicapped persons as members of society rather than their needs in a restricted environment apart from the community in which they might function. Thus, each curriculum goal is expanded in scope, incorporating those elements that facilitate the adjustment of handicapped persons to the world around them, the

practice of socially acceptable behaviors, and the increased awareness of society to the strengths and needs of the mentally handicapped person in its midst. At the same time the emphasis on development of social and personal skills is broadened, awareness of community resources as curriculum components is increased, and feelings of comfort about the growth and increased independence of our disabled students are freed. With changed focus and orientation, new meaning is given to each planned activity.

Development of self-help skills, an integral part of a curriculum for trainable mentally handicapped, is critical to the independent functioning and personal responsibility of the individual. But self-help skills are also encouraged because "the development and maintenance of self-help skills promotes deinstitutionalization and lends credibility to the right-to-education mandate provided for all handicapped children" (Wehman, 1979, p.26).

Academic skills are incorporated into the curriculum, but the achievement of a specific academic instructional objective is considered successful only if it enables the students to enlarge a repertoire of information that they easily can retrieve to satisfy needs for success and acceptance by others, and to

become as vocationally and economically self-sufficient as possible (Radabaugh & Yukish, 1982). "Mastery of a skill as stated in the objectives of any sequence is not the end of instruction; transferring the skill to an actual functional task related to the future life of each mentally handicapped individual is what is needed" (p.6).

Prevocational skills are consistently a part of the special education curriculum. Research supports the ability of even the severely and profoundly retarded to learn complex manual tasks (Gold, 1973; 1976; Hunter & Bellamy, 1976). However, Beckman (1951) and Voelker (1957) found that the lack of vocational and social sophistication, punctuality, cooperative attitude, and appropriate social-emotional maturity were related to failure in the work force. In order to promote normalization, the curriculum must also include the development of job-related attitudes and behaviors that will enable the retarded adult to attain vocational competence in the job market. "Career related attitudes and behavior must be included in every area and at every level of the curriculum, since attitudes and habits are formed at the elementary age that will affect vocational adjustment in later years" (Radabaugh & Yukish, 1982, p.172).

Curriculum planning for the mentally retarded remains a critically important and responsible task, for the intellectual and social development of those children for whom the curriculum is presented is highly dependent upon the learning experiences provided. Belief about children influences belief about what is important; one's values impact upon decisions about what retarded children should learn, and where they should learn it. The spirit of Public Law 94-142 and the concept of normalization indicate that handicapped persons should work and play in heterogeneous community environments throughout their lives, and therefore it is critically important that the educational experiences provided during their developmental years be oriented toward preparing them to function and interact as independently and productively as possible in as many different community environments as possible.

Finally, the concept of normalization encourages the idea of special education and education of nonhandicapped persons as more similar than different, thus narrowing the gulf between these two areas that has existed for so long. Litton (1978) proposed that the three general purposes of all of education are to allow for development of knowledge, to provide a basis for vocations, and to provide opportunities for

self-realization. The moderately retarded child can acquire knowledge, can usually be trained for sheltered, noncompetitive, or competitive employment, and can achieve a sense of personal fulfillment. Therefore, ultimate curriculum goals and purposes of regular and special education are basically the same although the areas of emphasis, degree of attainment, and methods of service delivery may differ (p.35).

Conclusion

My personal perspective of special education is enhanced by an increased understanding of and appreciation for mentally retarded children and their families, and our past history and present efforts in this field. I feel sincerely joyful and privileged to reap the benefits of those who have paved the way for special education and to participate in its current state and future growth. But with each advancement of my own knowledge, I am both awed and humbled by the amount of information I lack and the number of questions to which I have not yet found answers. With each glimmer of light comes a renewed awareness of the amount of darkness remaining. I believe that the same is true for the entire interdisciplinary field of special education. Professionals, parents, children, and society have made great strides in the past century,

with radical breakthroughs in many areas benefitting the lives of handicapped persons. But this progress can only be viewed as a challenge to continue to fight, legislate, learn, advocate, and increase understanding. The wind is blowing, and our course is set toward uncharted but potentially rewarding waters.

CHAPTER V
THE APPLICATION OF MACDONALD'S WRITINGS
TO SPECIAL EDUCATION

When we make a poem of the other in ourselves we do not trap either them or ourselves in categories and classes. When we understand each other we create a shared poem of our existence. Understanding is the crystallization of our aesthetic knowing, explicit knowledge is its rational handmaiden. To know a child is to describe his characteristics, to understand him is to be able to write a poem that captures his essence.

James B. Macdonald*

This chapter seeks to apply selected writings that represent Macdonald's thinking about education, persons, and curriculum to the area of special education. The focus of the chapter is the development of a broad perspective of curriculum planning that not only acknowledges an increased awareness of the educational impact on handicapped persons, but also transcends the boundaries of educational settings to help us look at our own belief and value systems regarding ourselves

*Macdonald, J.B. (1974). A transcendental developmental ideology of education. In W. Pinar (Ed.) Heightened consciousness, cultural revolution and curriculum theory (pp.85-116). Berkeley, Ca: McCutchan

and handicapped students.

Because my own special education experience is with mentally handicapped children and adults who were and are classified as moderately or severely retarded, my application of Macdonald's works focuses on this singular area of special education. It must be recognized that the restrictive nature of the application of this discussion is chosen because of my personal experience. The ideas of Macdonald are global in nature and apply with equal importance to many diverse educational avenues.

As was stated in Chapter II, one of the most difficult tasks I faced as a teacher of mentally retarded adolescents was curriculum planning and development. My perspective was limited by lack of experience and awareness, but I sensed an awesome responsibility in the selection of those activities and those learning goals which I hoped would contribute most significantly to the lives of my students. In Chapter IV, I chronicled the shift in my perspective from subject-centered to child-centered curriculum development. This change was an important indicator of self-awareness and growth, but my view of curriculum continued to be bound by the moment, the activity, the setting.

Macdonald has reminded us that reliance on those boundaries restricts our understanding of the nature of curriculum and the curriculum-planning process, and narrows our vision of what education can and does mean to each learner. He encourages educators to expand their awareness of the basic concept of curriculum, and curriculum planning, to relinquish the concrete, activity-oriented idea of curriculum, and to think in terms of what can be learned, what is learned, and why it is learned or not learned.

From an aesthetic viewpoint, curriculum planning is planning for living environments, not productive outcomes of some larger system, and the planning activity itself should reflect the same qualitative concern for the personal and meaningful engagement of others in the process. The activity of the planning process must be to some extent self-justifying in human terms, not merely justified by some efficient and effective outcome. (Macdonald & Purpel, 1981, p.10).

In the area of mental retardation, special education is charged with the responsibility of providing educational intervention that will enhance the quality of life for the student, and increase the level of independent functioning. These are self-imposed mandates that transcend the boundaries of behavioral objectives and systems of program evaluations and, in fact, thrust the teacher into the moral sphere of thinking. "Education is a moral enterprise," Macdonald reminded us. This moral enterprise demands that we look at our own value systems

to determine our personal understanding of the term "quality of life." And then we must wrestle with the question of whether persons have the right to impose their own value systems on other members of society.

In dealing with these problematic issues, Macdonald proposed that we accept the reality of the transcendent nature of curriculum planning, and recognize the essential spiritual qualities of human existence. Then, using that acceptance and recognition as a platform, we build an understanding of the interactive processes that contribute to learning and are able to apply that understanding to the task of curriculum development, teaching, and living.

In "Curriculum Planning: Visions and Metaphors" Macdonald and co-author David E. Purpel (1981) presented a religious framework for the development curriculum that has particularly important implications for the special educator. Using the term "religious" in broad context--i.e. the search for personal meaning in one's existence--they identified seven distinctive types of experience within this framework. These experiences introduce us to global questions that, if addressed with honesty, facilitate a broadened perspective of who and what we are and what our task must be. This personally liberating perspective enables us to view

our roles in education with greater recognition of the importance of the task at hand in terms of all of human experience.

Mentally retarded persons frequently exhibit a higher dependence level than their nonhandicapped counterparts. Dependent behavior is frequently directed toward the teacher, and the dependency upon her may contribute to her feelings and enjoyment of control and superiority that work contrary to the stated goal of the program, that goal being the increased independent functioning of the student. However, recognition of our own dependence or limitations enables us to put our roles in perspective. The universe then becomes wider than the boundaries of the classroom where formerly we may have envisioned ourselves as the central sun with the lesser bodies moving about us.

We emphatically encounter our limitation in terms of the medical model when we face our inability to "cure" our students, and that particular limitation may be accompanied by frustration and anger. The unfairness of the condition of retardation consistently looms before us in the form of the unanswerable question, "Why?"

Therefore, an application of Macdonald's writing to a personal perspective of education will be based on five religious experiences identified in the model.

Religious Experiences

Experience 1. "Awe and reverence which remind us of our dependence, finitude, limitation, and contingency."

The teacher must acknowledge the stages of grief, defined in Chapter IV, not only for parents but for herself. Acceptance of the existence and limitations of retardation increases the recognition of the importance of her own role in curriculum planning and implementation. But that recognition of importance must be tempered with the realization that efforts may seem unrewarded, progress may be slow and even undiscernible, and yet these same efforts are critical to the life of the retarded individual.

When Itard began his written account of working with the retarded child, Victor, the "Wild Boy of Aveyon" (1806) his writing embodied the sense of very real frustration and failure when Victor did not become the well-educated court gentleman that Itard envisioned. His inability to cure Victor is remote in our reality, and yet we still encounter similar frustrations in our present dealings with handicapped youngsters. Macdonald's writings remind us that the worth of the individual is not based upon the native intelligence or present level of functioning, but rather is inherent in the "being-ness," the very existence of the person as a human. The special

education curriculum planner, therefore, is urged to employ and enjoy creativity in her efforts to understand herself and her students, meeting needs while facilitating experiences that encourage a sense of wonder and excitement as we encounter the world around us.

Macdonald (1981) recounted that his teaching experience taught him that he must personally embody ideas and perspectives before he could expect to influence the ideas and perspectives of his students (p.146). Encountering our own limitations, our own consciousness, even existence, enables and frees us to see our students as persons without labels who engage in meaningful activities that constitute an important part of their daily existence.

So much of special education (and regular education, for that matter) is preparatory. Future goals seem to take precedence over daily living. We teach to get children ready for, rather than to succeed in and enjoy the day of. Examination and recognition of our own finitude focuses on a new perspective, that of awe and reverence for the immediate experience.

What I propose is the attempt to shift the perspective of educators from the dominant quantitative achievement task orientation toward nebulous future goals, to a perspective which focuses directly upon the quality of the lived everyday life in our working situations (Macdonald, 1981, p.146).

Macdonald's proposition reminds us of the importance of the moment, the day, and the experience. The need for long-range goals is not negated but is placed in perspective. The learning environment we choose to create is based on what we believe a learning environment should be, and that is an ethical judgement based on a recognition of our personal value system. "How to make a learning environment becomes directly related to what environment to make" (p.10).

The experience of awe and reverence provides a foundation on which ethical decisions regarding curriculum planning may be made with more meaningful understanding of the impact and import of those decisions.

Experience 2. "Mystical union as expression of the unity of all things."

Macdonald and Purpel (1981) have used the language of religion to propose that curriculum be placed within a framework that addresses personal, social, and spiritual values. "We choose to view the world as being a part of a larger transcendent reality, and our task as humans to be that of being in harmony with it" (p.19). This speaks directly to the concept of normalization that has recently been addressed in the special education literature. Normalization proposes that mentally retarded individuals must be given the opportunity to be a part of

society in the most normal setting possible. It encourages us to regard mentally handicapped persons as persons with value, dignity, and worth, teaching skills that allow participation in community settings, and placing handicapped persons in noninstitutional environments that are the least restrictive environments possible. "We believe that humans are intended to be participants in the development of a world in which justice, love, dignity, freedom, joy, and community flourish" (p.19). It is significant that the word "humans" is inclusive of the entire population including the handicapped segment. This part of the religious framework speaks powerfully and poignantly to the special education teacher. Our belief in the right to joy, love, dignity, and freedom must be reflected in the curriculum planning process. This belief enables us to view our students as persons to be guided rather than molded, led rather than controlled. We become one with our students, choosing activities and methods that free students to develop a sense of individuality and facilitate a sense of self-awareness that is the essence of personal dignity.

When I tour the wards of a state institution and watch a profoundly retarded adult have a diaper changed, I have invaded a person's privacy, and that person,

knowingly or unknowingly, has experienced a loss of dignity. When I observe my retarded student drooling and do not institute a program to change that behavior, I allow and support a continued loss of dignity. When I fail to incorporate skills and activities that carry into leisure time outside of the school classroom because I am not responsible for those persons in their leisure hours, I inhibit growth and deny development of a sense of community which reduces the quality of living for that person. If I do not know or understand joy, I can not identify the sense of joy in others, and when I view my handicapped students as less than valuable, I negate the importance of their sense of joy.

Awareness of the oneness of humans, the "mystical union as expression of the unity" of all things is essential to the understanding of our very nature and is fundamental to the special education curriculum planner.

Experience 3. "Moral obligation in the form of ethical decisions and assumption of responsibility and sometimes subordination of our own inclination."

The recognition of curriculum planning as a moral activity that transcends the boundaries imposed by linear-sequential curriculum models is critical to the special education teacher. A restrictive curriculum model such as the model proposed by Tyler, presents the

planner with an easier, more clearly defined task. Goals may be identified and evaluative means formulated with minimal regard for the individual student needs and personhood. However, Macdonald (1980) reiterated that curriculum planning is both a moral and a rational process which must be validated by both our data and our values.

Central to this doctrine is faith in the dignity and integrity of each human being and the resultant prizing of the necessary actions which facilitate the development of individual uniqueness and potential (Macdonald, 1980, p.1).

If we accept curriculum as the study of what constitutes a learning environment and how we create this environment, then we cannot deny the moral questions of what is goodness in this environment, how can we relate to others in this environment, and how can this environment enhance the quality of our lives?

In special education we are faced with difficult curriculum decisions in this framework. Counting to ten may be a legitimate learning goal, but would the mentally retarded child be better served by a task that has direct application to the environment in which he or she lives? Do we plan activities that are satisfying to the teacher rather than explore those areas that will, in fact, increase the quality of life of the individual investing the time and energy in the learning processes?

When we, as curriculum planners, accept responsibility for curriculum as a moral enterprise on which ethical decisions must be made, we are faced with identification of our own values and belief systems. Do we believe that mentally retarded persons are eternally children as a result of their reduced learning capacity? Do we believe in human rights? Is there a difference between human rights for the nonhandicapped and human rights for the retarded? Can we accept handicapped persons as capable of assuming responsibility for their own actions? We frequently exercise control under the guise of protection and increase the devastating effects of the retardation by denying retarded persons the opportunity to develop independence. We, then, are faced with the task of allowing risk-taking, sometimes against our own protective inclinations.

In the movie, Like Other People (Perennial Education, Inc.), one cerebral-palsied young woman expressed gratitude to her mother for allowing her to experience activities with peers that were difficult and sometimes frustrating, and stated that she would always thank her for not treating her with kid gloves to shield her from life and keep her in the role of a baby.

Ethical decisions in special education are critical decisions that call upon a clear understanding of what is good, just, and honest (Macdonald, 1981).

The act of theorizing is an act of faith, a religious act. It is the expression of belief...belief necessitates an act of moral will based on faith. Curriculum theorizing is a prayerful act. It is an expression of the humanistic vision in life (p.17).

Montessori, Dix, and others have left for us a legacy to work for an increased awareness of the dignity and worth of handicapped persons. Their stories are filled with confrontations, negotiations, and other varied efforts to change legislation and practices that they viewed as immoral. Their awareness of the monumental nature of their work is apparent in the literature. They assumed a responsibility and carried out the self-defined task that created lasting changes in the education and treatment of handicapped persons. They provide for us models of the third experience, for they immersed themselves in the daily challenge that was based on a self-perceived moral obligation that required ethical decisions and a major assumption of responsibility.

Experience 4. "Interpersonal relationships as experience of dialogue characterized by directness, immediacy, and mutuality."

The quality of the lived experience resides in the relationships that exist in our lives. Thus, the way we relate to other people, the way we organize and administer power, the relationship of our work to our self-esteem, how we feel about what we are doing, and what meaning our lives have in concrete context are all ways of thinking about the quality of our experience (Macdonald, 1981b, p.6).

Experience 4 identified by Macdonald and Purpel embodies two important aspects: relationships and dialogue. Obviously one must experience relationship at some level in order to engage in dialogue, but both have individual impact on me as a special education curriculum planner. In this field I experience relationship with my students, their parents, my colleagues, and administrators. My relationships affect my planning. Through them I know my students, I identify needs (mine as well as theirs), I experience satisfaction or dissatisfaction, and I determine those curriculum components that will be most beneficial. The quality of the relationship impacts upon my thinking and planning. Macdonald cautioned us that our own perspectives and ideas that we bring to bear upon our activity are perhaps the most important and overriding concerns of which we should be aware.

At least it has seemed to me that through my experience I have become convinced that a major prerequisite for liberating changes necessitates a rather dramatic change in the consciousness of persons in how they "see" the meaning in the activity they engage in

with students and colleagues. It is not enough to simply change the structures or provide new techniques without new lenses of perception and conception (Macdonald, 1981a, p.6).

The special education teacher is compelled to examine the "lenses" through which she views herself, her role, her students. The focus on the person, the student, renews the commitment to an increase in the quality of life and an increase in independent functioning that enhances that quality of life. The initial phases of this new thinking and observing are indicated in the previous chapter.

A self-help skill frequently seen in a special education classroom is the skill of tying a shoe. This skill may be task-analyzed into a multitude of sequential steps; each one may be encountered by mentally handicapped students with real energy and zeal. To the onlooker, or the teacher for that matter, this may represent a single activity that is introduced because it is recommended in a number of curriculum guides, or because it is a skill practiced daily by millions of people. Looking at this skill through "new lenses," we begin to recognize that any skill that allows the retarded person to function less dependently upon others has the possibility of enhancing the quality of his life through increased independence. The retarded

adult who can, in fact, tie his shoe is viewed as more able, more competent to deal with environmental demands. In a group home, or even in institutional settings, the more independently a person functions, the more privileges and freedoms he or she may enjoy. Simple daily acts such as shoe-tying become benchmarks against which a person's competence is measured, and the conclusions regarding the level of competence directly relate to levels of freedom and independence that are encouraged in other areas.

Thus a simple activity becomes a component of a larger, more encompassing picture that does directly relate to the quality of life of the person engaging in that simple activity. Looking through "new lenses" helps us to view that more encompassing picture with greater consistency, and facilitates an awareness of the curriculum planning process that is boundary-expanding. Looking through "new lenses" also enables us to deal more effectively with parents and siblings of handicapped because we have a greater depth of understanding of their needs, their role, and their responsibilities. We are less judgemental and more open to expressions of anger, hurt, frustration, joy, or pride that the families may communicate. The experience of mutuality can be achieved when teachers

experience the ability to join with the families in the common goal of fostering a better life for the handicapped child.

Interpersonal relationships in classes for mentally retarded persons must also be viewed through "new lenses." A great emphasis on social development and personal responsibility is seen in the special education classroom. However, teachers may reduce relationships between and among students to a series of appropriate or inappropriate behaviors directed from one retarded student to another. Thus the quality of the relationship may be determined by the exhibited behaviors alone. When "new lenses" are applied, we begin to recognize the beauty of existence, one with another.

My experience with retarded adolescents has provided me with an appreciation of the essence of relationships which I view as acceptance of personhood. My students had limited cognitive abilities as measured by existing tests, but they were able to recognize feelings, moods, or achievements at a basic level that is so frequently masked by persons of greater intellectual capacity. They rejoiced at one another's successes with no reticence, no feeling that another's success pointed to their own lack of achievement. They provided immediate feedback to each other and to me about feelings that we

of greater cognitive ability learned early to control.

Macdonald (1974) reminded us that teachers gain understanding of students through conventional studies of child development patterns, but concluded that this avenue is but one step toward understanding ourselves and others.

There is another path, much harder, but more direct. This is the process of locating one's center in relation to the other. To 'see' one's self and the other in relation to our centers of being. To touch and be touched by another in terms of something fundamental to our shared existence (p.24).

This is the basis of understanding that is a foundation of relationship building.

Understanding the importance of relationships requires the "new lenses" that enable us to listen and hear the "vibrations of bodily rhythms, feeling tone, inward expressions of attempts of a person to integrate and to maintain his integrity as a whole person (p.24).

My experience assures me that this is more possible for the retarded adolescent than for the teacher, unless we make conscious efforts to arouse an awareness of the dignity of personhood that transcends specific behaviors and reaches to the soul.

Experience 5. "Key historical events of the corporate experience of the community, which help us understand ourselves and what has happened to us."

As has been indicated in previous chapters, our personal biographies, our history, provide for us a multiplicity of clues as to who we are and what we are about. Our shared experiences within the sense of community enable us to begin the process of understanding and self-awareness that helps us identify the lenses through which we perceive others, and through which we perceive the tasks in which we engage. As previously stated, this entire discourse is based upon the idea that reciprocity of perspectives involves a level of self-awareness that allows us, even invites us, to become aware of the essence of others with whom we come in contact.

Macdonald (1967c) stated that recognition of our own value systems is critical to an understanding of our role as curriculum planners and this recognition involves a personal knowledge that is more than cognitive in its content.

Persons discover themselves and their potentialities through their creative interactions with ideas, objects, and other people, provided they are relatively free to experience the world in the sense of a dialogue. Thus, a person thinks and does something in relation to abstractions, concrete things, and people, and the world 'speaks' back to him. A person comes to realize himself through his dialogue (p.44).

The special education teacher who recognizes the critical nature of this dialogue begins to invite students to enjoy interactive experiences with ideas, objects, and persons that provide the opportunity for shared growth.

The process of normalization was introduced to the education of mentally handicapped in order to facilitate these interactive experiences, to develop an awareness of societal expectations and rewards that are a part of feeling and sharing a sense of community. When we separate the mentally handicapped from the mainstream of society, we deprive students of the opportunity to be able to view others (society) as mirrors of ourselves. When retarded persons are only with others who are similarly handicapped, we impose restrictions that preclude the development of the fullness of self-awareness.

A common question in my undergraduate courses in Mental Retardation is, "Do mentally retarded persons know they are retarded?" The question is fairly easily answered on a cognitive level. The more severe the

handicapping condition, the less the retarded person's awareness of differences surfaces. A more important question for the special educator, it seems to me, is "Do mentally retarded persons know how much like the nonhandicapped persons they are?" The answer is not readily available, but we as special educators must first look at our understanding of differences and similarities of this population based on our own biographies, our own experiences that lend themselves to our understanding of others. If our value system includes high cognitive performance levels, we are immediately faced with the sometimes staggering differences between the handicapped and nonhandicapped learner. If, on the other hand, we value being, personhood, we see a far greater similarity in the two populations.

It is this second position that Macdonald speaks to in his plea for recognition of the moral commitment in curriculum planning. We as curriculum planners are involved in the moral task of creating environments that will help children develop to their fullest potential. The morality of this endeavor is reflected in our own identification of what we consider "fullest potential." A restrictive environment that protects or shields the retarded person from the world presents

opportunities for a distortion of perceptions about the world in which they live. An environment that allows interaction with nonhandicapped others creates opportunities for self-awareness and growth that are both positive and productive.

In my special education class, we used the terms "appropriate" and "inappropriate" regularly. One day our class was interrupted by a group of noisy sixth graders running down the hall toward the playground for recess. One of my students shook his head, looked at me seriously, and asked, "Did you hear that inappropriate behavior?" His understanding of societal expectations was enhanced because he was exposed to normal "inappropriate" behavior. His learning was positive, and delightful, as he carefully compared his perception of observed behavior with his understanding of expected behavior.

Macdonald wrote that a

person would realize himself to the degree that he was provided with experiences which put him in touch with a wide variety of ideas, objects, and people, in situations whereby he was freed to test out the world and himself by creating a dialogue with reality (Macdonald, 1967c, p.44).

This same dialogue must be encountered by special educators with regard to their own perception of themselves and their task. If we view our

curriculum-planning task to create environments that enhance our own values, and impose those values on our students, we restrict our personal growth as well as growth of our children. Teachers who view themselves as learners, on the other hand, open themselves to the creation of settings that enhance self-expression, creativity, and self-awareness. Recognition of our own histories, and the meaning of our own biographies invite an understanding of the moral enterprise we seek to undertake as curriculum planners.

To me, the use of the religious framework provides the opportunity to develop a philosophical understanding of ourselves and our task. The thinking that evolves from this framework is in itself liberating. Self-knowledge, increased awareness of the meaning of our relationships with others, and the identification of our value base and our universal "connected-ness" enhances our being and frees us to interact with students in more meaningful ways.

Specific Curriculum Guidelines

However, in "Curriculum Consciousness and Social Change" (1981a), Macdonald has also identified very specific, concrete guidelines for the curriculum planner that have importance to the special educator.

Based on the idea that relationships provide the quality of any lived experience, Macdonald named four educational relationships from which his guidelines evolve: persons to subject matter, subject matter to subject matter, society to subject matter, and persons to society (p.11). The guidelines offer to the planner the possibility of engaging in basic questions of value, morality, and the state of being while presenting a specific framework on which the substance of the curriculum can be built. Macdonald reminded us that the guidelines are not new, but invited the planner to view them from what may be a new vantage point--that of human liberation.

Guideline 1. "Curriculum substance must be directly related to needs, interests, past experiences, and capabilities of persons."

Dealing with the curriculum needs of mentally retarded persons requires an understanding of the present level of functioning of each student, as well as the learning styles, behavior patterns, and development, as discussed in Chapter IV, if meaningful activities and materials may be presented. Cognitive, social, and affective needs must be considered with equal importance. Many years ago a professor stated that he had the key to all learning. He advocated

that one present material that is neither too high nor too low, neither too fast nor too slow, choose something that is important to the child and guaranteed learning will take place! On the surface, his simplistic formula is reiterated in Macdonald's guideline.

However, in terms of the relationships Macdonald first established, the guideline must be viewed in light of a recognition of the values we identify in order that we may present a curriculum that evidences a congruency with those values. True understanding of needs, interests, experiences, and capabilities calls for an expression of belief in the worth and dignity of an individual. What needs or interests are evident? And even more critical, whose needs, interests, or capabilities are evident?

The guideline cautions us in special education to view the needs, biographies, and capabilities of the students in a holistic approach to their education, negating personal interests in favor of a recognition that specific curriculum goals can and do contribute to the liberation of the human spirit.

Guideline 2. "Substance should be organized so as to allow for maximum possible variation between persons."

The relationships identified by Macdonald have particular application to this guideline. The subject-to-subject relationship is critical to mentally handicapped persons because their ability to transfer learning from one subject to another is frequently impaired. The teacher, recognizing this difficulty, begins to help build bridges of understanding that allow the individual student to apply one skill to another area, one concept to different set of circumstances, and, in essence, to help the student create individual networks of learning that facilitate understanding in different areas. Each student individually exhibits the strength and weaknesses in this networking process that must be addressed by the curriculum planner. And thus the network building process must be individualized if optimum meaning is to be derived by the student.

Macdonald (1981a) pointed out that "it is necessary to understand what one knows in order to make sense of it" (p.13) and goes on to explain that understanding is tacit because it may only be inferred from the explicit knowledge we possess. Because the teachers must make the inferences about the understanding level of the

students based on their performance, her intuitive knowledge of her students and her own tacit understanding of her role and value system play a vital role in the individualization of the curriculum planning process. Based on that understanding, then, the special educator may engage in true evaluation of individual needs and design programs that provide variations in approaches to students.

Guideline 3. "Substance should be organized so that it reveals to the greatest possible extent its instrumental and interpretative relevance to the social world."

Reflecting on the area of normalization mentioned in Chapter IV and earlier in this chapter, one focuses on the mandate of the special educator to provide experiences for the mentally retarded students that will be the closest to normal experiences possible. Field trips, with all the educational benefits inherent in these ventures, are not normalized experiences when all handicapped children and adults are massed in large groups, moving at a predetermined pace through a staff-selected site.

Our challenge, according to Macdonald's guideline, is to understand the relationship of the person to

society and engage the retarded student in those activities ("the substance") that foster reciprocal acceptance and understanding. Teaching the retarded child not to masturbate on the street corner helps that child begin to deal with the reality of societal expectations, and helps society to view a person who is not displaying the inappropriate behaviors so frequently expected of the retarded. A mutually beneficial act has been accomplished.

Society must be educated about retardation. Communities continue to resist group homes for the retarded; industries are reluctant to hire handicapped persons, and we in special education experience a sense of real frustration when we face the walls that seem to separate the handicapped from the community. But our avenue toward alleviation, or at least lessening of this problem, may be found in the guideline that reminds us directly of the need for relevance between our curriculum and the world in which we and our handicapped students live.

Guideline 4. "Substance should be organized so that its meaning for the everyday living of the persons involved is apparent."

Leisure education is a relatively new field of interest for the special educator. It is gaining in importance as we begin to look responsibly at the circumstances in which our children presently live and will live in the future years.

I had little understanding of the critical nature of leisure education until I was told that many hours of a developmental disabilities specialist's time were spent dealing with problems occurring between two handicapped adults during their evening hours. During the day, they both worked happily, productively, and cooperatively at the vocational workshop. Each evening they engaged in aggressive and abusive behaviors that she tied directly to the fact that they had no leisure skills and boredom produced antisocial behavior.

After that problem became apparent, we introduced a curriculum of leisure education that provided opportunities for meaningful learning that had direct application to the world beyond the school classroom.

Valuing persons, valuing the dignity of humans, valuing potential as well as realistic limitations, help us realize the impact of guideline four.

Macdonald (1981b) reminded us that "we live as species and as individuals on a delicate balance point...it is a balance that takes all our concerted moral energy and will to maintain" (p.3).

I contend that we help retarded persons gain and perhaps maintain a balance between their understanding of who they are, what they expect, and what is expected of them by making apparent the meaningful relationship between curriculum and everyday life.

Guideline 5. "Substance should be organized so that cognitive and affective relationship within and between usually disparate areas are apparent."

The understanding of the self is a difficult task which is often forsaken in favor of the easier, more observable cognitive gains. In "Curriculum Theory: Knowledge or Understanding?" (1981b) Macdonald stated that understanding is not a totally rational process that can be directly attributed in a cause-effect relationship to the act of problem solving. Rather, understanding is a product of self-knowledge which emerges through experience, history, insight, and discovery. The special educator is challenged by this guideline to focus on the affective development as an impetus for self-discovery or understanding,

which for the mentally handicapped child may be directed toward a realization of cause-effect relationships. ("When I do this, this happens.") The beginning of this understanding is a cognitive process that relates to affective development in a positive, helpful way. Understanding cause-effect relationships permits the person to exercise more control over the environment and that, in turn, contributes to the freedom of the individual.

As we examine the relationship of cognitive and affective domains to the basic relationships on which Macdonald builds his guidelines, the person-to-subject relationship most fully exemplifies the central thrust of this guideline. As we present the "subject" matter, or the cognitive emphasis, the recognition of the affective component of the student's development enables us to meet more fully the needs of the whole person. Without an understanding of this critical relationship, we become tied to limited goals with little thought of the development of the student as an individual or as a member of society.

Guideline 6. "Substance should be organized so that all areas of the curriculum contribute directly to the creation of meaning structures which deal with the human condition."

This guideline points the special educator to the necessity of addressing our own value systems, urging us to confront our beliefs about people--all people.

Each person is an active agent in the affirmation and creation of self and world, and each person possesses gifts and talents, potentialities, and possibilities to be discovered and created in the process of choosing and creating (Macdonald, 1980, p.2).

When we affirm the individual, the mentally handicapped student, as an active agent, then we involve ourselves in curriculum planning that will foster the individual development of that student, acknowledging and building upon the strengths and talents, focusing on the child rather than the handicapping condition, and allowing the possibility of choice and creativity. We, in essence, remove ourselves from the control mode and move with great determination toward that area Macdonald identified as liberation. We affirm the dignity and worth of the individual, an affirmation which then mandates curriculum planning that will enable the student to deal most competently with the human condition of which he is a part.

Guideline 7. "Substance should be organized so that the overall concern is the development of broad meaning structures, human values, attitudes, and moral understandings."

Macdonald's works repeatedly urge us to view the human condition from a position of value orientation. The last guideline reiterates his concern for the transcendence of curriculum beyond the stated subject matter into a realm of values, moral judgements, and spiritual awareness that works for the freeing of human potential. "I assume that the major meaning of education relates to the liberation of human potential and not the control of human behavior, which to me is training" (Macdonald, 1981a, p.152). Macdonald stated that the first step toward this understanding is humility; however, the effort to continue to work for what we believe to be right must be exercised.

The special educator is compelled to walk the delicate balance between training and liberation in the instituting of behavior programs that in fact do reflect an external imposition of will on an individual's behavior pattern. This is done in order that the handicapped person will be better able to interact with others in a less restrictive environment and with a greater sense of self-awareness. But we

walk that indistinct line in the hope that our actions will positively affect the quality of life of the individual.

Conclusion

The religious framework focuses on the values of the curriculum planning and those we seek to enhance by the planning process. The guidelines direct our thinking to more specific areas of educational planning, taking with us, of course, the recognition of the value base into the specificity of this second area of consideration. In each area of consideration, special educators work toward the betterment of the educational settings and enhancement in the quality of life for each individual student. This effort requires a dynamic energy if the ongoing nature of improvement is to be realized. In the words of Macdonald (1981a) "I, personally, have not yet lost my passion for continuing the quest for improvements" (p.143).

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS
FOR FURTHER STUDY

Human beings are creative actors who make over the world and are, in turn, made by it. People are free agents. Human existence is open-ended rather than predetermined, and it is characterized by choice, contingency, and chance, rather than compulsion. To experience oneself as a free agent creates the awareness of self as active rather than reactive, and the experience of oneself as active creates the basis of self respect and personal responsibility.

James B. Macdonald*

The work of James B. Macdonald addresses a multiplicity of concerns facing educators today. His work presents theoretical considerations of curriculum planning and development as well as practical applications of those theories. His writings indicate a progression of his own thinking and reflect a movement from the scientific approach to a humanistic focus on the individual, the society, and the need for spiritual awareness of the unique nature of man.

*Macdonald, J.B. (1980). Curriculum design for a gifted and talented program. In W. Marks (Ed.), Strategies for educational change: Recognizing the gifts and talents of all children. New York: Holt, Rinehart, and Winston.

Summary

Chapter I presented the biographical method of investigation and emphasized its importance to educational settings. It focused on a past and present perception of reality in order to provide a foundation of understanding about the educational processes in which we are involved.

Reciprocity of perspectives was introduced as a philosophical concept that encouraged all people to become more fully aware of their biographical perspectives in order to better understand the perspectives of others. Schutz reminded us that common communication is based on the understanding resulting from a reciprocity of perspectives and that face-to-face relationships as well as an awareness of "the world of my predecessors" contributes to the acquisition of this ability to understand and interpret the actions of another.

The works of Greene (1975) and Brubaker (1982) cited in Chapter I confirmed that the attainment of a reciprocity of perspectives led to the ability to confront rationally educational issues that require sound curriculum decisions and they asserted that the ability to engage in a reciprocity of perspectives enhances the intellectual and social quality of life.

Pinar's concept of currere was used to present a framework upon which the following chapter was based. His method of recognizing one's currere involved the three steps of regression, progression, and analysis, and the discussion emphasized that the application of those steps lends itself to an enhanced understanding of the self that is liberating by its very nature.

The discussion and application of the concepts of reciprocity of perspectives and currere were critical to the dissertation. I researched the works of Macdonald and interviewed him extensively, and I began a process of self-examination that shed a degree of understanding on my reactions to Macdonald's writings.

Chapter II recounted my own personal and professional journey, my currere. I identified personal and educational milestones that were significant, and described my professional development. To facilitate an understanding of the emerging self, I presented material chronologically and attempted to communicate feelings and ideas that accompanied events.

Chapter III presented the personal and professional journey of James B. Macdonald. The first half of the chapter discussed his personal life, and recounted a number of early educational recollections, college and graduate school experiences, and career decisions that

were important to him.

The second half of Chapter III identified the shifts of focus in Macdonald's thinking and writing and reviewed selected literature that illustrated those shifts. It presented Macdonald's movement from scientific thinking to personal humanism, thence to social-political humanism, and on to transcendental thought.

Chapter IV presented a personal perspective of special education that focused on the interest areas of historical development of the field, the mentally retarded child, the reaction of parents to the diagnosis of retardation, and the broad concern of curriculum planners in special education. The chapter reviewed literature in each area of interest or concern. Significant pioneers in the field of education were identified and their contributions were recounted. The work of Elizabeth Kübler-Ross was applied to the reactions of parents who are told that their child is retarded. The chapter also examined the learning characteristics of mentally retarded children that impact upon the curriculum decisions that must be made in the field of special education.

Chapter V applied specific concepts of Macdonald to the area of special education and more particularly,

mental retardation. The chapter identified major components of the Macdonald and Purpel religious framework and applied them to the field of special education. It focused on the spiritual awareness of the value and worth of each individual and encouraged a self-examination of personal value and belief systems regarding handicapped persons and their educational as well as total life experiences. Chapter V also related Macdonald's writing to curriculum development, and used his specific curriculum guidelines to focus on this educational area.

The current chapter presents a summary of the previous chapters, conclusions about the areas addressed, and recommendations for further investigation.

Conclusions

Special education is but one area in which Macdonald's writings have particularly significant meaning. He has emphasized the value of personhood, presenting a portrait of the potential beauty and richness of each individual that transcends physical or mental limitations. He focuses on the liberation of the human spirit through the process of education.

Macdonald challenges his readers to free themselves from the boundaries imposed by conventional societal expectations and begin to accept responsibility for the intellectual growth that becomes possible when we allow ourselves to think, learn, and live with a recognition of the importance of ourselves and others. His basic question, "How shall we live together?" is the foundation upon which he builds a theory of curriculum development which encourages educators to identify individual belief and value systems. This movement to self-awareness promotes the creation of educational settings in which students may also think and grow intellectually and spiritually.

Greene and Brubaker have reaffirmed the need to be aware of one's biography as a critical element in the educational journey. These writers proposed that a knowledge and understanding of oneself and one's early influences and educational experiences contribute to an ever-increasing ability to assume a reciprocity of perspectives that ultimately enables one to address Macdonald's question, "How shall we live together?"

The recounting of my own currere, or educational journey, was difficult. In retrospect, patterns emerge that shed light on current thinking and practices--light

that does not appear painlessly or unerringly. A halting recognition of those incidents that had impact upon my growth and emergent sense of self is beneficial, however. I am now able to look back with a sense of assurance that even the most painful or difficult circumstances contribute to the development of a self-awareness that leads to a sense of comfort and positive anticipation of future growth. The acceptance of my currere also enables me to focus on those personal goals that are most significant to me as I continue to work with future teachers of both handicapped and nonhandicapped children. As I continue to learn about myself, I am more able to help others identify the impact of their educational journeys on their own lives, and consequently on the lives of the children with whom they will work.

I have become convinced that just as a reciprocity of perspectives is achieved through this process of self-awareness and recognition of the importance of the individual, a fruitful and nurturing educational environment can be achieved only after the concept of a reciprocity of perspectives is affirmed.

The personal and professional journey of James B. Macdonald presents a story of growth and contribution to education. Macdonald recognizes the

influence of his family and educational opportunity on his thinking and writing. His writings embody the concept of emergence of thinking as he initiates ideas and reacts to those who are engaged in similar investigations of the many variables which affect our intellectual, social, and personal development. His work challenges each of us similarly to think and react to the cultural imperatives with which we are faced consistently.

Macdonald's own movement from the scientific thinking of his earlier work to the ultimate emphasis on the transcendental nature of man presents a picture of personal and intellectual development. His writings about education clearly reflect his values and beliefs about the nature of the individual and a commitment to a continuing pattern of self-awareness and growth.

The area of special education presents many issues that must be clarified if teachers are to be effective in their interaction with handicapped persons and their families. An understanding of the nature of the handicapped learner, coupled with a belief about the nature of the personhood of each individual, enables us to make educational judgements that enhance learning for both the teacher and the student. As we recognize the biographies of those pioneers who made significant

strides in the education of society to the needs of handicapped persons, we as special educators become more aware of how we came to our present state of being, and what remains to be accomplished. Both past and future are less threatening as we gain understanding about the complex field of special education.

Macdonald's work enhances understanding of this field. His philosophical framework applied to this area helps us to gain insight into the goals of education and curriculum development. The struggle to make sense of the unanswerable questions about the limitations of human development strengthens our perceptions of the value and dignity of each individual. And a sense of awe and wonder is regained as we encounter the intricacies of learning in ourselves as well as in each student.

Macdonald did not write specifically for the field of special education, and yet his observations are universal and encompassing, providing a particular impact on the special educator. The curriculum guidelines addressed in Chapter V have significant meaning for the special education teacher as they move from a theoretical consideration to a practical application of curriculum theory. Individual needs become paramount as the curriculum planner focuses on

a special education setting. The application of these guidelines reminds one, once again, of the similarity rather than divergence of regular and special education.

As was stated in Chapter I, this dissertation is viewed as a beginning rather than a finished product. It serves as a point of departure for further investigation both into the works of Macdonald and into the application of curriculum theory to special education. It confirms my belief that self-awareness is essential to continued growth and learning, and challenges me to be engaged in the ongoing process of living and learning more comfortably and humanely with my brothers and sisters on the planet Earth.

Recommendations for further study

Our personal biographies tell stories of who we are, and why we are. And yet the importance of each individual so frequently is negated in the area of teacher education. Further investigation into the importance of the early educational experience is warranted in both regular and special education. Do we teach the way we were taught? How were we taught? How do we think we were taught? Helping students identify biographical experiences that are significant, and helping students understand that they are

significant, would be an interesting and important venture into further study of the biographical impact on curriculum development.

Additional questions raised by this investigation that warrant further study include the following:

Is there a conflict between the traditional Judeo-Christian view of persons and the view of children embodied in the concept of humanistic education? If so, is this conflict philosophical or semantical?

To what extent do specific positive or negative early educational experiences affect career choices, and more specifically, career choices in education?

How does one approach the "liberal's dilemma" and resolve the apparent conflict between control and liberation of the human spirit within an educational setting? Must we apply elements of control in order to achieve the essence of human liberation? Who makes conscious choices regarding imposition of control in an educational setting and what influences these choices?

What changes occur in curriculum development when a transcendental ideology of education is applied to specific content areas such as art, social studies, or physical education?

How do specific curriculum frameworks or theories impact upon the daily practice of teachers in regular

and special education classrooms?

Can the development of a reciprocity of perspectives be facilitated within the context of current educational practices?

How does one's individual currere impact upon one's value and belief systems?

How is the philosophical position of teachers regarding educational intervention evidenced in curriculum development for the mentally retarded?

What religious and social forces influence parental reactions to the diagnosis of mental retardation of a child?

What is the relationship between the philosophical orientation of the special educator and his effectiveness with handicapped persons?

Are there significant differences in teachers that are trained in a setting that encourages articulation of a personal biography and those who are not?

What kinds of in-service and pre-service programs prepare teachers to engage in the development of a reciprocity of perspectives?

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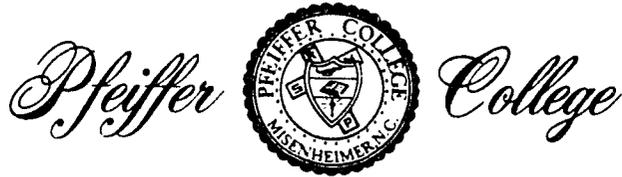
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APPENDIX A
LETTERS FROM COLLEAGUES IN THE AREA OF CURRICULUM
DEVELOPMENT AND THEORY

On March 10, 1983, seventeen educators who have contributed to the field of curriculum theory and development were sent a letter (see example, p.184, Appendix A) requesting a statement regarding their reaction to the work of James B. Macdonald.

Ten responses were received. These are included in Appendix A (pp. 185-194).



March 10, 1983

Dear :

I am currently in the doctoral program in the area of Curriculum and Teaching at the University of North Carolina-Greensboro. My dissertation, under the direction of Dale L. Brubaker, deals with an analysis of the contributions of James B. Macdonald to the area of curriculum theory which I will then relate to the field of special education. It is certainly proving to be a challenging and interesting project!

I would very much appreciate any brief statement you can make about Dr. Macdonald's contribution to curriculum theory. Your thoughts concerning his work will add a significant dimension to my study, and your perceptions will be particularly valued in light of your own major contributions to the field of education.

I do apologize for this intrusion into your busy schedule. I am most keenly aware of the time pressures that you face and therefore even a single paragraph would be received gratefully. Also, it is important for you to know that Dr. Macdonald is not a member of my committee.

Thank you for considering this request. Please know that I will be most appreciative of your reply.

Sincerely yours,

Melva M. Burke
Assistant Professor of Education

UNIVERSITY OF MARYLAND
DIVISION OF HUMAN AND COMMUNITY RESOURCES
COLLEGE OF EDUCATION
COLLEGE PARK, MARYLAND 20742

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DEPARTMENT OF EDUCATION POLICY,
PLANNING, AND ADMINISTRATION
(301) 454-5766

March 30, 1983

MEMORANDUM

TO: Melva M. Burke
FROM: Louise M. Berman
RE: Request for statement re Dr. James Macdonald

I have known James Macdonald for the past 23 years. In 1960 we were both at the University of Wisconsin-Milwaukee where Jim was Director of the campus School and I was an assistant professor. At the campus school, Jim led a group of student teachers in an inquiry-oriented student teaching program. Students were taught techniques of conducting research. Basically I believe the research orientation was positivistic which I believed characterized Jim's early work in curriculum.

Since then our paths have crossed primarily at professional meetings, but it has been interesting to follow his thought which has moved toward a marxist, hermeneutic, critical theorist orientation. I believe one of Jim's strengths is his explication of the curriculum field which he has done in some of the ASCD literature.

More recently he seems to have gotten into mysticism. Through the years he seems to have moved from the clearly seen to the unseen. Basically, I believe Jim causes persons to probe deeply, to understand rather than to predict.

Please let me know if I can be of further help.

LMB:hmm

STANFORD UNIVERSITY
STANFORD, CALIFORNIA 94305

SCHOOL OF EDUCATION

186

March 21, 1983

Dr. Melva M. Burke
Assistant Professor of Education
Pfeiffer College
Misenheimer, North Carolina 28109-0960

Dear Dr. Burke:

Dr. James Macdonald is one of the relatively few individuals in the curriculum field that combines both a deep understanding of the problems of educational practice and the larger normative issues in education and in society. Many who critique the social scene lose sight of the schools. Their critiques often take off into the stratosphere and they never seem to touch base with the problems that are encountered by teachers, school administrators and students in the school. Jim Macdonald is an exception to that kind of scholarship. For decades he has displayed a kind of intimacy with educational practice that is genuinely helpful to practitioners while not relinquishing his interest in moral and social issues.

There are relatively few educational leaders in the nation at the present time. I would count Jim Macdonald as one of the few. His contributions to the literature have always been useful, some have been significant, and some have been classical. I regard him as among the top four or five individuals in the world in this field.

Sincerely yours,



Elliot W. Eisner
Professor of Education and Art

EWE:lt



OFFICE OF THE DEAN
GRADUATE SCHOOL OF EDUCATION
LOS ANGELES, CALIFORNIA 90024

April 6, 1983

Ms. Melva M. Burke
Assistant Professor of Education
Pfeiffer College
Misenheimer, North Carolina 28109-0960

Dear Ms. Burke:

Your letter of March 10 arrived while Dr. Goodlad was completely involved in activities prior to leaving the country.

He will try to do something about this when he gets back but, given the pressures at the end of the year, I am doubtful of his being able to respond.

Sincerely,

A handwritten signature in cursive script that reads "Ann Edwards".

Ann Edwards
Assistant to Dean Goodlad

aje

DEPARTMENT OF PHILOSOPHY,
SOCIAL SCIENCES, AND EDUCATION

April 27, 1983

Professor Melva M. Burke
Pfeiffer College
Misenheimer, N.C. 28-109-0960

Dear Professor Burke:

I mislaid your letter and am sorry to have taken so long.

About Jim Macdonald: it is clear that he has made one of the most consistent, creative, illuminating contributions to our understanding of curriculum theory over the years. Not only was he among the first to identify some of the implications of Habermas's work on knowledge and human interests; he was among the first adequately to respond the technicist and positivist approaches that distorted curriculum discussions so badly. But he never moved to extremes of rhetoric; nor did he ever develop a plaintiveness or a shrillness, sometimes so fatal to educational critique. His theological concerns, in all their existential openness, seem to me to have enriched his work in curriculum. I like to think of curriculum in the light of possibility--a possibility extended to learners in search of meaning and significance. Professor Macdonald has helped me think that way, as he has confirmed my love for and confidence in the teaching of the humanities--not to make people "better" but to awaken them to the lived worlds Dr. Macdonald has helped us penetrate and understand.

I hope that helps. I simply do not have time to take down the writings and really analyze what Dr. Macdonald has written, so I am relying on fond memory.

Sincerely yours,
Maxine Greene
Maxine Greene
Professor

THE DIVINITY SCHOOL
409 Prospect Street

203 436 8142
(203) 436-2494

Melva M. Burke
Assistant Professor of Education
Pfeiffer college
Misenheimer, North Carolina 28109

Dear Ms. Burke:

I must decline your request, regretfully.

Jim Macdonald and I have been very close professional and personal friends for nearly thirty years. I am much too close to be able to stand back and to ask about his contributions any more than I am able to stand back to ask about mine.

As I see it Jim and I have been about the same things, each in our own way. We have constantly brought under criticism the prevailing, and in my view, limiting patterns of thought guiding curriculum practice and criticism. We have tried to keep the field open to a variety of other intellectual tools for thinking about curriculum. We have supported young people who have shared this concern with us. And as ex elementary school teachers and principals, we have tried to speak against the practices in education which deny the integrity of the student and his/her search for meaning and wholeness. We have also tried to stay true to ourselves and not to be pulled into trends that were foreign to us.

Jim has devoted much more of his effort and time working with practitioners than I have, and from what I can gather, he is very good with them.

In spite of our physical distance from each other over the years, we have found ourselves reading the same kinds of materials, of late theology. I presume that part of the reasons for this similarity is that we were graduate students together, and shared many classes, professors, friends, and interests together when we were at the University of Wisconsin. Both of us would acknowledge the influence of Virgil Herrick on our lives, work, and career.

I am sorry that I cannot assess the impact of his work, but I hope that you can understand the reasons for this failure to do so on my part.

Cordially,


Dwayne Huebner



The Ohio State University

Academic Faculty of
Educational Foundations
and Research 190
121 Ramseyer Hall
29 West Woodruff Avenue
Columbus, Ohio 43210
Phone 614 422-5181
or 614 422-4872

March 21, 1983

Melva M. Burke
Assistant Professor of Education
Pfeiffer College
Misenheimer, North Carolina 28109-0960

Dear Ms. Burke:

This letter is in reply to your query regarding James B. Macdonald's contributions to curriculum theory. I've read many of his works, and he taught at the University of Victoria when I was there, Summer session, 1980.

Regarding that teaching, our students were all teachers. They had great praise for his sensitivity and sensibility in dealing with their concerns and general curriculum matters. His philosophical give and take, at one moment loftily theoretical and the next, eminently practical made a good impression on them. I believe this is true as well in his written work, which demonstrates the dialectical relationship between curriculum theory and curriculum practice, a conversation between those sets of interpretations and explanations and those practical exigencies facing teachers every day. His personal teaching style is argued for in his theoretical work; it's gratifying to meet a colleague who seems whole--whose own theory and practice are unified.

This is finals week; I'm sorry I haven't time to write in greater depth, but if you'd like, I'll follow this up with more next quarter. Right now, I'm drowning in a sea of paperwork.

Best wishes,

Gail McCutcheon
Associate Professor

GM/jl

GRADUATE SCHOOL OF EDUCATION
AND HUMAN DEVELOPMENT
CENTER FOR THE STUDY OF
CURRICULUM AND TEACHING



191
University of Rochester
ROCHESTER, NEW YORK 14627
(716) 275-3930

March 24, 1983

Professor Melva M. Burke
Department of Education
Pfeiffer College
Misenheimer, N.C. 28109

Dear Professor Burke:

Thank you for your letter of March 10th. Your dissertation topic is a very worthy one. I would be interested in reading it when you finish. Would you be willing to send me a copy? Of course I can reimburse you for copying costs.

I am a little reluctant to write a paragraph about Professor Macdonald's work without knowing to what use it will be put. I hope you will use it with discretion.

Professor Macdonald's work is among the most influential curriculum theory written during the past twenty years. It has functioned to criticize and reformulate traditional curriculum theory, and as I have suggested in a number of articles, it provided the initial rationale for what became "the reconceptualization." His relationship to that movement and to that literature struck me as an ambivalent one, basically sympathetic but uneasy about some of its directions and consequences. He retained a disciplined, distanced and critical stance toward the reconceptualist literature, and his essay on the hermeneutic circle (in Journal of Curriculum Theorizing 3:2) is one of the wisest synoptic essays done on that literature. His recent move into gender studies demonstrates his range, his continuing development as a theoretician and teacher, and his continued presence in the field has an importance that cannot be overstated.

Wishing you well with your study, I am

Yours sincerely,

Wm. Pinar

3300 So. 39 St
Lincoln, NE 68506
May 11, 1983

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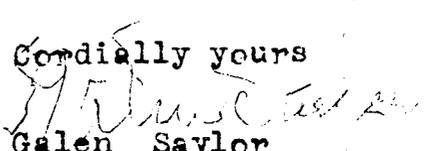
Dear Ms. Burke:

I am sorry about my delay in responding, but I have been out of the city attending conventions recently, and also completing some projects. I hope that my statement will be in time and of some value to you.

I regard James B. Macdonald to be one of the foremost theorists on school curriculum of the past three decades. In my teaching and writing I probably have cited Dr. Macdonald's writings more extensively than any other scholar of this period, and I regard his contributions being equally as insightful, logical, and consistent as those philosophers of educational theory of all time.

Among the most notable contributions is his model of the curriculum planning process that is published in "Educational Models for Instruction," in James B. Macdonald, ed. Theories of Instruction. Other excellent statements on several aspects of curriculum planning, particularly the definition of goals and objectives, are his "Myths About Instruction," Educational Leadership, 22: 57-576, 609-617 (May 1965), and "A Case Against Behavioral Objectives," Elementary School Journal, 71: 119-128 (December 1970). Macdonald always emphasized the necessity of providing freedom and flexibility for the learners to seek their own legitimate goals. But overall, he stated the basic purpose of the school to be a social one, and the overriding importance of basic values of the society as goals for schooling. See his "Curriculum Development in Relation to Social and Intellectual systems," in The Curriculum: Retrospect and Prospect, 70th Yearbook, National Society for the Study of Education.

Cordially yours


Galen Saylor

SYSTEM DEVELOPMENT FOUNDATION

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181 LYTTON AVENUE, SUITE 210, PALO ALTO, CALIFORNIA 94301

(415) 328-5120

March 18, 1983

Ms. Melva M. Burke
Department of Education
Pfeiffer College
Misenheimer, N.C. 28109-0960

Dear Ms. Burke:

Thank you for your letter of March 10, which was forwarded to me here. I retired in 1967 at age 65 from the Directorship of the Center for Advanced Study in the Behavioral Sciences and since that time have been engaged in a variety of short-term assignments.

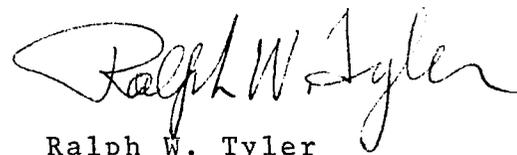
I am glad to know of your investigation of the relation of certain educational theories to the practice of those in the field of special education. My comments about James B. Macdonald's contributions to curriculum theory are as follows:

"Macdonald's contributions have been in explaining, expounding and propagating certain theoretical positions relevant to curriculum development and instruction. Although he has not produced original theoretical formulations, he has stimulated interest on the part of many students and educators in philosophical propositions and their impact on the school curriculum."

Obviously, these are my personal views, and may not express the opinions of other students of curriculum development and school learning. I hope they may be of some use in your dissertation project.

With best wishes,

Sincerely,



Ralph W. Tyler

RWT:jak



University of Rhode Island, Kingston, RI 02881-0801
Department of Education
705 Chafee Building
(401) 792-2564

194

April 12, 1983

Professor Melva M. Burke
Department of Education
Pfeiffer College
Misenheimer, NC 28109-0960

Dear Professor Burke:

In my opinion James B. Macdonald and Dwayne Huebner (formerly of Teachers College, Columbia University; now of Yale University) are the two people most responsible for the kind of serious academic study in the curriculum field which has developed in roughly the last fifteen years. The difference between the kind of study I have in mind and the kind of study which has traditionally dominated lies not in the kinds of questions asked about curriculum but in how these questions are approached. Prior to the contributions of Macdonald and Huebner curriculum questions were seen almost exclusively, as questions of directly and immediately improving schooling; hence, the study of historical, political, or aesthetic curriculum questions was legitimized in only one way. The contributions of Macdonald (especially on the political questions) and Huebner (especially on the aesthetic questions) were principally, I think, to legitimize and to give substance, breadth, and depth to the study of curriculum questions as academic questions. I am not suggesting that curriculum questions should now be pursued through so-called "interdisciplinary" study, by persons and methods from outside fields. I am suggesting that since the contributions of Macdonald and Huebner the ability of at least some serious students of curriculum to both pose and answer essential curriculum questions in a multitude of ways has been considerably enhanced. In the long run that is going to improve both the academic study of curriculum and curriculum practice.

Very truly yours,

A handwritten signature in cursive script that reads "George Willis".

George Willis
Professor

GW:mr

APPENDIX B

CURRICULUM VITA

Name: James B. Macdonald
 Birth Date March 11, 1925

Present Position:

Distinguished Professor of Education
 University of North Carolina at Greensboro,
 Greensboro, N.C.

EDUCATIONAL EXPERIENCE:

Delavan High School, Delavan, Wisconsin	1942
Whitewater State University, Whitewater, Wisconsin	1946
San Francisco State College, San Francisco, Calif.	1946-1947
University of Wisconsin-Madison	1947-1949
<u>B.S.</u> Major: Sociology	
Minors: History and Political Science	
Certification: Secondary-Social Studies	
Milwaukee State Teachers College (now UWM)	1949-1950
Certification: Elementary	
University of Wisconsin-Madison	1950
<u>M.S.</u> Elementary Education	SS 1951
University of California-Berkeley	SS 1954
University of Wisconsin-Madison	SS 1952
<u>Ph.D.</u> Major: Education	1953-1956
Minor: Social Psychology	

PREVIOUS PROFESSIONAL EXPERIENCE:

Teacher Grade 4, Park Forest, Illinois	1951-1952
Teacher Grade 4-5, Madison, Wisconsin	1952-1953
Research Assistant, Handwriting Project University of Wisconsin	1953-1954
Research Assistant, Social Development Project (UW)	1954-1955
Assistant Professor, University of Minnesota- Duluth	1955
Teaching Assistant, Educational Psychology	1955-1956

Resident Counselor, Men's Dormitories (UW) 1955-1956
 Assistant Professor, Curriculum and Extension
 University of Texas-Austin 1956-1957
 Assistant Professor - Elementary Education
 New York University 1957-1959
 Associate Professor and Director of School
 Experimentation (Campus School) and
 Research (School of Education) Univ. of
 Wisconsin-Milwaukee 1959-1963
 Professor, Department of Curriculum and Department
 of Educational Policy Studies, University
 of Wisconsin-Madison 1963-1966
 Professor: Department of Curriculum and
 Instruction and Department of Social and
 Philosophical Foundations - University of
 Wisconsin-Milwaukee 1966-1972
 Visiting Professor-Goldsmith's College, Curric.
 Lab., University of London (England) 1967-1968
 Director of Doctoral Studies, School of Education,
 University of Wisconsin-Milwaukee 1968-1970
 Chairman, Department of Curriculum & Instruction,
 School of Education, University of Wisconsin-
 Milwaukee 1970-1971
 Distinguished Professor of Education, University
 of North Carolina at Greensboro 1972

PROFESSIONAL ACTIVITIES

Present Affiliations:

American Association for Advancement of Science
 American Educational Research Association
 Association for Supervision and Curriculum
 Development
 American Association of University Professors
 Professors of Curriculum

Offices Held:

ASCD Chairman - Research Commission 1963-66
 Member - Research Commission 1960-66
 Chairman - Publications Committee 1966-67
 Member - Board of Directors 1969-1973
 Executive Council 1973-76
ACEI Research Committee 1960-1963
AERA Nominations Committee 1968
 Program Chairman, Area B, 1971

Conference Director:

Research Frontiers in the Study of Children's Learning

University of Wisconsin-Milwaukee, 1962
The Nature of Teaching, University of Wisconsin-Milwaukee, 1963
Research Institutes (6) A.S.C.D. Each
Fall and Spring 1963-66
 Symposium on Liberation and Disciplines, Spring 1978
 University of North Carolina - Greensboro

Other:

Curriculum Development Consultant with 25-30 separate school systems over past ten years. Delivered 90-100 speeches at educational conferences, meetings, etc., over past ten years.

University of Wisconsin Activities

UWM Senate 1969-70
 UW Faculty Assembly 1969-71
 Executive Committee, Division of the Professions 1969-72
 Faculty Rights and Responsibilities Committee 1971-72

University of North Carolina at Greensboro

President, Local A.A.U.P. Chapter 1973-74

RESEARCH EXPERIENCE AND RESEARCH STUDIES PUBLISHED:

Director of School Experimentation and Research, School of Education, UWM (1959-63)
 Chairman of Research Committee, Association for Supervision and Curriculum Development (1963-1966)
 Member of Committee (1960-1966)
 UWM Research Consultant to Lakeshore Curriculum Study Council, Milwaukee, Wisconsin (1959-1962)
 Member of Research Committee ACEI (1959-1962)
 On Staff of Laboratory for Research in Basic Skills, School of Education, Univ. of Wisconsin-Madison (1963-1966)
 Presented Papers at the Annual Meeting of the American Educational Research Association in 1956, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '69 & 71.
 Principal Investigator:
 U.S.O.E. Project 1091 "A Research Oriented Student Teaching Experience" (1965)

- U.S.O.E. Project 2674 "Group Versus One-to-One Instruction in Beginning Reading" (1966)
 N.I.M.H. Project 4MHO7563-01 "A Study of Openness in Teaching" (1966)

Collaborator:

- U.S.O.E. Project 1755 "Experimental Development of Variability in Reading Rate in Grades 4, 5, 6" (with Harris, Rarick and Herrick) 1965
- "Three-Year Longitudinal Study Comparing Individualized and Basic Reading Program at the Primary Level"
Lakeshore Curriculum Study Council, School of Education, UWM, (with Belton, Johnson, Sommerfield, and Phelps) pp. 38, 1969
- "School Entrance Age and Achievement at the Third Grade Level"
Lakeshore Curriculum Study Council, Mimeo. School of Education, UWM, (with J. Rath) pp. 6, 1961
- "Cues to Effective Teaching and Teacher Education" Monograph, New York University (with E.C. Doll), 1961
- "A Study of the Junior Kindergarten Experience," Campus School Research Bulletin, University of Wisconsin-Milwaukee, 62(2), June 1962, (with E. Kunkle and B. Pirby)
- "Should We Group by Creative Abilities," Elementary School Journal, 65(3), December, 1964, (with J. Rath)
- "Student Teaching: Benefit or Burden," Journal of Teacher Education, 22(1), Spring 1971, pp. 51-58, (with E. Zarst)

ADMINISTRATIVE EXPERIENCE

- Director of School Experimentation and Research,
 University of Wisconsin-Milwaukee 1959-1963
 Chairman of Elementary Education Area, University of Wisconsin-Madison 1964-1966
 Director of Doctoral Studies, School of Education,
 University of Wisconsin-Milwaukee, 1968-1970
 Chairman of Department of Curriculum and Instruction,
 University of Wisconsin-Milwaukee 1970-1971

FURTHER PUBLICATIONS: (*Basic Statements of Theory and/or Value Position)

"Practice Grows from Theory and Research," Childhood Education, February, 1958.

"A New Departure in Teacher Education," The Journal of Teacher Education, December, 1960, with R.C. Doll.

"Who is Ready for Teacher Education?" Journal of Educational Sociology, November, 1961

"Diagnosing Learning Difficulties," The National Elementary Principal, November, 1961, with James Raths

Ed., "Research Frontiers in the Study of Children's Learning," School of Education Monography, University of Wisconsin-Milwaukee, 1961

"The Nature of Instruction: Needed Theory and Research," Educational Leadership, Vol. 21, No. 1, October, 1963

"Human Development and the Emergence of Human Potentialities" Pedagogia Colegio de Pedagogia, Universidad de Puerto Rico, Volumen XI, NUMI, Enero-Junio 1963, (pp. 113-128)

"Educational Research and Development As An Agent in Social Change," Research in Review, Educational Leadership, Vol. 22, No. 1, October, 1964

"Beginning Reading Research: A Reflection of Social Reality?" Research in Review, Educational Leadership, Vol. 22, No. 6, March, 1965

* "Myths About Instruction," Educational Leadership, Vol. 22, No. 7, May, 1965

"Individual Versus Group Instruction in Reading?" The Reading Teacher, Vol. 19, No. 8, May, 1966, with T. Harris and J.S. Mann

"Moral Concerns in Assessing Pupil Growth," The National Elementary School Principal, Vol. XLV, No. 6, May, 1966

* Ed. and Contributor, "Theories of Instruction," ASCD Monograph, The Association, Washington, D.C. (pp. 1-8)

- * "Moral Dilemmas in Schooling," Research in Review, Educational Leadership, October, 1965, with H.M. Clements
- "Knowledge about Supervision: Rationalization or Rationale?" Educational Leadership, November, 1965
- "Curriculum Research: Problems, Techniques, and Projects," Review of Educational Research, Vol. 33, No. 3, June, 1963, with J. Raths.
- * "An Image of Man: The Learner Himself," Chapter II Individualizing Instruction, ASCD, 1964 Yearbook, (pp. 29-49)
- "Strategies of Curriculum Development," Charles E. Merrill Books, Inc., Columbus, Ohio, 1965, with Dan Anderson and Brad May, Editors (Selected Writings of Virgil E. Herrick)
- "Thoughts About Research in Schools," Educational Leadership, Vol. 23, No. 7, April, 1966
- Ed. and Contributor, "Language, Meaning and Motivation," ASCD Monograph, 1966
- * "Independent Learning: An Introduction to the Conference," G. Gleason, Ed., Proceedings of the Conference on Independent Learning, International Textbooks, 1967
- * "The Person and the Curriculum," Precedents and Promise In the Curriculum Field. H. Robinson, Ed., Teacher's College Press, Columbia University, 1966, pp. 38-52
- * "Structures in Curriculum" pp. 28-46, Conference on Curriculum Leadership. William C. Kahl, State Supt. of Schools, Wisconsin Department of Public Instruction, pp. 107, (1967)
- "Praxiological Experience and Vocational Education," The Delta Pi Epsilon Journal, Vol. IX, No. 1, Nov. 1966 (pp. 14-20)
- "Preservice and In-service Education of Teachers," (with George Denmark) Review of Educational Research, Vol. XXXVII, No. 3, June 1967, (pp. 233-247)
- * "Helping Teachers Change," The Supervisor: Agent for Change in Teaching, Ed., Raths & Leeper, ASCD, The Association, Washington, D.C., 1966 (pp. 1-10)

- * "An Example of Disciplined Curriculum Thinking," Theory Into Practice, Vol. VI, No. 4, Oct. 1967 (pp. 166-171)
- "Developing Human Potential," (pp. 1-17) in Two Papers Related to Elementary Educational and Guidance, Minnesota Department of Education, Guidance and Personnel Services, St. Paul, 1967
- "The Why of Core," (pp. 5-20) and "The How of Core," (pp. 21-34) Core Curriculum: The Why and the What, Proceedings of the 13th Annual Conference of Core Teachers, Bulletin of School of Education, University of Wisconsin-Milwaukee, 1966 (pp. 92) Callaway, Editor.
- * "Gamemanship In the Classroom," National Secondary School Principals Bulletin, Dec., 1966 (pp. 51-67)
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