INFORMATION TO USERS

This reproduction was made from a copy of a document sent to us for microfilming. While the most advanced technology has been used to photograph and reproduce this document, the quality of the reproduction is heavily dependent upon the quality of the material submitted.

The following explanation of techniques is provided to help clarify markings or notations which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting through an image and duplicating adjacent pages to assure complete continuity.

2. When an image on the film is obliterated with a round black mark, it is an indication of either blurred copy because of movement during exposure, duplicate copy, or copyrighted materials that should not have been filmed. For blurred pages, a good image of the page can be found in the adjacent frame. If copyrighted materials were deleted, a target note will appear listing the pages in the adjacent frame.

3. When a map, drawing or chart, etc., is part of the material being photographed, a definite method of "sectioning" the material has been followed. It is customary to begin filming at the upper left hand corner of a large sheet and to continue from left to right in equal sections with small overlaps. If necessary, sectioning is continued again—beginning below the first row and continuing on until complete.

4. For illustrations that cannot be satisfactorily reproduced by xerographic means, photographic prints can be purchased at additional cost and inserted into your xerographic copy. These prints are available upon request from the Dissertations Customer Services Department.

5. Some pages in any document may have indistinct print. In all cases the best available copy has been filmed.

University
Microfilms
International

300 N. Zeeb Road
Ann Arbor, MI 48106

8520599

Keller, Virginia Zemp

AN INTERPRETIVE INQUIRY INTO THE CONSCIOUSNESS OF SPECIAL EDUCATORS: THE SEARCH FOR DIGNITY IN THE SPH CLASSROOM

The University of North Carolina at Greensboro ED.D. 1985

University Microfilms International 300 N. Zeeb Road, Ann Arbor, MI 48106

Copyright 1985

by

Keller, Virginia Zemp

All Rights Reserved

AN INTERPRETIVE INQUIRY INTO THE CONSCIOUSNESS OF SPECIAL EDUCATORS: THE SEARCH FOR DIGNITY IN THE SPH CLASSROOM

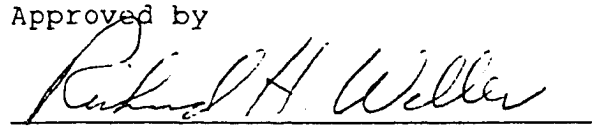
by

Virginia Zemp Keller

A Dissertation Submitted to
the Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Greensboro
1985

Approved by



Dissertation Advisor

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.

Dissertation Advisor _____

Committee Members _____

_____

_____

March 14, 1995

Date of Acceptance by Committee

March 14, 1995

Date of Final Oral Examination

© 1985, by Virginia Zemp Keller

KELLER, VIRGINIA ZEMP, Ed.D. An Interpretive Inquiry into the Consciousness of Special Educators: The Search For Dignity in the SPH Classroom. (1985) Directed by Dr. Richard Weller. 114 pp.

This study explored the subjective consciousness of the author and three special education colleagues as they investigated a new role for the teacher in the instructional process. The goal was to enhance shared dignity between teachers and students in classrooms for severely and profoundly handicapped(SPH) children.

The study reviewed the discrepancies which special educators perceive between their person-centered humanistic ideals and their task-oriented behavioral technology. An integrative instructional model based upon Martin Buber's concept of authentic dialogue was proposed. Through this model special educators can reconcile their philosophical and technological perspectives and enhance the sense of shared mutual dignity with their students.

The participant-observer research method employed in this study was Harvey Cox's model of hermeneutic inquiry. It featured autobiographical reflections, classroom observations, and structured interviews between the author and the three participating SPH teachers. At times these interactions took on the transcendent, mutually dignifying aspects characteristic of Buber's authentic dialogue. Through subjective interpretation of these catalytic personal encounters, the author analyzed the critical existential choices which were made and tapped the partici-

pants' private realities which contributed to their search for dignity in the SPH classroom.

The author concluded that by engaging in the hermeneutic process of authentic dialogue with their colleagues and their students, teachers can redefine their instructional role and enhance mutual dignity in the SPH classroom. This subjective case study was developed as both a personal chronicle and as a theoretical and practical guide for other special educators who wish to achieve these goals.

ACKNOWLEDGEMENTS

I wish to express my deep appreciation to Dr. Richard Weller for the persistent encouragement and indispensible critical advice which he always provided when I needed it most. To Dr. David Purpel, whose creative metaphors inspired me; Dr. Warren Ashby, whose probing questions challenged me; and Dr. Svi Shapiro, whose patience and scholarship guided me, I also wish to offer my sincere thanks. To the teachers who joined me in this research, I extend my highest admiration. And to Michael Fisher, who helped me develop the self confidence and personal discipline to complete this project, I will always feel loving gratitude.

TABLE OF CONTENTS

LIST OF FIGURES

CHAPTER I

INTRODUCTION

Background

The concept of this dissertation began to develop in 1981 when I accepted an assignment to supervise a newly mandated public school special education program. The new program was staffed by three teachers and two instructional aides who had been professionally trained in special education and who were experienced with mildly retarded children. The new students were severely and profoundly handicapped young people whom school administrators had labelled SPH in reference to their developmental and physical disabilities.

The fifteen SPH students were a heterogeneous group of individuals ranging from seven to twenty years of age. Their personalities, interests, abilities, and activity levels varied widely. One characteristic that they all shared was their lack of any previous participation in formal schooling.

Educationally, the students shared certain needs. They were all nonverbal and most were nonambulatory. They required assistance with all self-help tasks such as feeding, toileting, dressing, and personal hygiene. Among

the students there was a high rate of secondary handicapping conditions, serious health problems, and severe maladaptive behaviors.

The introduction of these new students with unfamiliar educational needs into the school system generated mixed opinions among participating families and in the community at large. The SPH teachers, however, were united in their advocacy for the new program. They viewed their students as unique individuals whose potential for personal growth and skill development had never been acknowledged, stimulated, or realized. The staff members were eager to establish educational goals for each student and committed themselves to the tasks of assessment and skill training.

Throughout the planning and early implementation stages of the SPH program, the instructors' attitudes were reported to have been extremely optimistic. They were motivated by the excitement and professional challenge of applying proven behavioral training strategies to this new population, thus "breaking new ground" in the school system's special education programs. On a more personal level, they anticipated the kind of fulfillment which they had experienced in the past when their mildly handicapped students had begun to respond to their instruction, to learn, and to grow in self-confidence.

I became the SPH program's first supervisor seven months after it began, and enthusiastically set about to provide it with the leadership and technical support which I felt the staff and the students deserved. My initial impression of the program was very positive. The classroom data sheets showed steady student progress on behavioral skill acquisition objectives. Anecdotal reports indicated growing parental and community support for the program. By these criteria, the new SPH program was already showing remarkable success.

However, as I became more deeply involved in the daily classroom routines, I grew increasingly concerned about the emotional stress experienced by the staff. The more closely I worked with the SPH program, the more directly I, too, experienced the teachers' growing sense of isolation from the students, frustration with the instructional process, and need for rewarding experiences to share with their students.

These were capable special educators who, in their work with less profoundly retarded students, had often experienced that sense of personal fulfillment and clarity of purpose that comes from helping handicapped children to develop new skills. In their previous classrooms, their relationships with their students, commitment to the curriculum's instructional goals, and satisfaction with behavioral programming techniques had all contributed to

their feelings of success. Yet now, in their SPH classrooms, these same teachers were struggling to define a meaningful role for themselves.

They were having difficulty dealing with the lack of personally rewarding interactions with their students. They became discouraged when students continually resisted or reacted apathetically to skill-training procedures. The classroom was becoming the site of a battle of wills, where teachers controlled the goals, strategies, schedules, and consequences for every student action. Although behavioral skill gains were being achieved, neither the teachers nor the students enjoyed the battle.

Although the teachers' specific classroom dilemmas were unique, a common pattern of frustration and disappointment emerged from them all. Success in skill training did not lead to the anticipated internal rewards. The students did not seem to demonstrate either the psychological liberation or growing self-respect which the teachers had expected them to feel. The staff began to question whether the skills they had targeted had any personal meaning to their students. They questioned the efficacy of standard behavioral reinforcement principles with this population. They even began to wonder if special education's promise of personal dignity based upon skill competence would prove to be too great a challenge for this population.

Their struggle led me to explore my own unexamined beliefs and assumptions about the role of the SPH special educator. On both a personal and a professional level, I felt a strong motivation to explore this troubling phenomenon, to try to understand it, and to help these teachers, and myself, to resolve our struggle. Once I made a conscious commitment to these goals, they became the primary focus of my career and a catalyst for personal growth. This dissertation chronicles my search for a way to bring dignity to the SPH classroom.

In March, 1981, I met with the SPH staff and invited them to participate in my research effort. All three teachers expressed interest and support for the project, and they agreed to begin by discussing their goals and concerns regarding their work. Several important areas of consensus emerged.

They shared a strong conviction that one fundamental way in which all humans strive for self-respect and dignity is through the demonstration of competence in functional skills. They prioritized skill competence in their own professional activities and in the instructional goals which they established for their students. They viewed the instructional process as their method of maximizing student skill acquisition, and therefore of generating a sense of shared dignity for themselves and their students.

But herein they perceived an apparent discrepancy, for their professional training and the established special education curriculum models from which they taught were solidly based upon stimulus-response techniques and behavior modification theory. They stated that they often felt more like technicians fixing faulty machines than teachers helping children to learn. They agreed that they perceived a conflict between their subjective, humanistic goals and their rational, scientific methods.

The teachers frequently expressed a strong desire to "reach inside" their students, to share private understandings with them, and to enjoy together the mutual bonds which develop from such personal interaction. They wished to resolve the battles of will which resulted in noncomplaint, resistant behaviors on the part of their students and in frustration and burn-out in themselves.

Each teacher could recount a special, mutually fulfilling learning experience with at least one mentally retarded student, and had felt it to be a dignifying encounter for both partners. However, the teachers shared a common perception that these rewarding experiences were devalued as technically insignificant within the behavioral training paradigm. Indeed, when teachers broke off structured programming to carry out informal personal activities with their students, their classroom data

sheets reflected such events as "off task," "down time" interruptions--an anathema to a competently managed classroom. One participating teacher concluded that "there is no time, no place within a behavioral skill training program for a five minute class belly laugh or even a three minute mourning period for the dead hamster..." (Short, 1983a).

The teachers claimed that the systematic preselection of learning outcomes and prescribed manipulation of the learning environment precluded those opportunities for spontaneous, shared learning, choice making, and mutual growth which they sought with their students. Out of this frustration grew a tendency to view humanistic concerns for personal dignity and rationally oriented concerns for structured skill training as incompatible and counterproductive. I believe that this perception of a serious discrepancy between personally motivating humanistic ideals and professionally sanctioned behavioral technology is a prime cause of the stress I observed in the SPH classroom.

Purpose of the Dissertation

The purpose of this dissertation is to explore the consciousness of SPH educators who, like me, are searching for a theoretical and practical approach to sharing a sense of personal dignity with students. It

investigates the personal struggle which characterizes this search, and proposes a concept of instructional dialogue which integrates humanistic concerns for quantifiable skill gains.

This inquiry is conducted on several levels. On an intellectual level it examines the various ideological theories which influence the values and expectations of SPH educators. It describes a dialectical process through which apparently conflicting instructional concepts can be integrated and a sense of personal dignity can be enhanced in the SPH classroom.

On a more personal level, it examines the private struggles which three SPH teachers and I experienced in our search for shared dignity with our students. It explores Martin Buber's model of authentic dialogue as a personal process for understanding and creatively directing the search for mutual dignity. By actually engaging in authentic dialogue with these teachers, I investigaged with them the hermeneutic process of enhancing the sense of personal dignity for which we all search.

Organization of the Dissertation

This study is organized in the following manner. Chapter One states the central concept of the dissertation: the SPH teachers involved in this project perceive serious discrepancies between their humanistic ideal of developing

mutually rewarding learning partnerships with their students and the authoritarian role they assume in the instructional process. They are searching for an integrated instructional approach through which to develop a shared sense of personal dignity with their students. Chapter One proposes that the participants in the study actually engage in authentic dialogue together in order to explore their own perceptions and to develop more rewarding patterns of teaching and learning. Finally, Chapter One previews the organization of the dissertation.

Chapter Two reviews the apparently conflicting philosophical traditions and technical theories which have shaped the instructional role of special educators, and proposes an integrative conceptual model of instruction.

First, humanistic and existential concepts of personal dignity are examined as a central theme in the value system of many SPH educators. Second, the scientific, technical orientation of special education pedagogy is reviewed through its dual foundations of skill-oriented behavior modification theory and the control-oriented curriculum planning model of Ralph Tyler. Third, Martin Buber's model of authentic dialogue is discussed in relation to the special problems of the SPH classroom and learning experience. It is proposed as a dynamic, integrative conceptual model through which SPH

educators can explore their own consciousness, engage with others in authentic dialogue, and infuse the learning process with opportunities for both measurable skill gains and the subjective enhancement of shared dignity between participating teachers and students.

These seminal issues form the basis for rigorous debates and shared personal reflections among the author and the three SPH teachers participating in this study.

Chapter Three relates the choice of this dissertation's topic, the special educator's subjective search for shared dignity in the SPH classroom, to the selection of an appropriate mode of inquiry and a specific research design. Because the topic focuses on the exploration of shared personal perspectives, self-reflection, problem posing, and metaphor building, an interpretive mode of participant inquiry was chosen.

The philosophical lens of existential humanism through which I view this inquiry lends itself to a synthesis of qualitative research methodologies including ethnomethodology, hermeneutics, and participant observation. Harvey Cox's participatory hermeneutic inquiry model (1973) was selected after a review of several impressive theoretically oriented dissertations which utilized this methodology (Rubio, 1979; Pitts, 1982). The format of the research procedure, the author's

participatory role, the selection of teacher participants, and the development and agendas of the interactional and interpretive processes are described. In summary, the purpose of Chapter Three is to describe and justify the research method chosen in terms of its relevance to the dissertation's topic and conceptual approach.

Chapter Four addresses the study's major themes of personal consciousness, shared dignity, and authentic dialogue through a selection of unannotated diary entries, personal correspondence, transcribed interviews and group discussions, and quotations from published sources.

These primary sources provide a variety of subjective viewpoints toward the phenomena under study. They are presented in this manner to celebrate the phenomenological validity of the personal voice and to provide the reader with original source material. This presentation invites the reader to raise his own questions and to develop his own hermeneutical insights. Additionally, the selections document the participants' efforts to enhance mutual dignity through authentic dialogue with each other and their SPH students.

Chapter Five consists of my interpretation of both the content and the process of this hermeneutic inquiry project. First, I relate the personal transformation which resulted from my engagement in self-reflective action and

authentic dialogue with the other participants in this study.

Next, I describe specific new insights which I developed regarding the synthesis of special education's ideological traditions, the application of Buber's concept of authentic dialogue to the instruction process, and the nature of mutual dignity between teachers and SPH students.

I conclude by discussing the significance of this inquiry to the teacher participants and to the field of special education.

In summary, the purpose of Chapter Five is to thoroughly examine the shared meanings that the topic and its study hold for me as a participant-inquirer and to those who joined me in this inquiry. In addition, it stands as a subjective investigation which may have generalizable value to others in the SPH field who share the same context of values and beliefs as those which form the basis for this inquiry. It is my hope that this study will stimulate further qualitative research efforts in an area which has received very little documented inquiry.

CHAPTER II

REVIEW OF IDEOLOGICAL TRADITIONS

Introduction

Special education theory and practice have been shaped by two major ideological traditions; humanism and behaviorism. Special educators express a humanistic desire to foster personal growth and fulfillment for themselves and their exceptional students. However, their professional training prepares them to carry out the instructional process through the application of behavior modification technology.

Chapter Two examines humanism and behavioral technology and the tendency of special educators to view them as fundamentally incompatible approaches to learning. The effects of this ideological conflict upon the SPH teacher's search for dignity in the classroom is reviewed and the need for an integrated model of special education instruction is proposed.

Martin Buber's concept of authentic dialogue is presented as a theoretical framework for achieving such a synthesis. By reconceptualizing skill-training activities as the basic components of authentic instructional dialogue, SPH teachers can enrich their behavioral technology and enhance the phenomenon of mutual dignity between themselves and their students.

The Interpreter's Perspective

This review of special education's ideological foundations reflects my personal interests, concerns, and understandings. It constitutes my own interpretive critique of the expanding ideological horizons from which special education has developed and toward which it can evolve.

As an interpretive reviewer, my first task is to acknowledge and clarify my personal perspective. I view special educators in general, and SPH teachers in particular, as seekers of personal dignity who are struggling to discover a broader and deeper understanding of their own theory and practice.

Most of the SPH teachers with whom I have worked received a technical, "cookbook" approach to behavior modification principles during their professional training. Their role in the instructional process was defined primarily as the agent of stimulus control in the classroom. None of them had formally studied the humanistic traditions from which their search for personal dignity and their desire to help handicapped children sprang.

Most of these teachers expressed the opinion that their exclusively technical orientation provided an inadequate framework for teaching and learning with

dignity. They raised important ethical questions about their role as arbiter in the instructional process. However, they lacked an informed perspective from which to articulate and resolve their ideological concerns.

This review of humanistic and technical perspectives is designed to address my own interests and to respond to the SPH teachers' desire to more fully understand special education's ideological approaches to human dignity.

Hegel's metaphor of dialectical synthesis provided me with a helpful framework for interpreting special education's dual traditions. I view humanism and behavioral technology as dialectical opposites, as ideological thesis and antithesis. I propose that they are evolving through dynamic interaction toward a more integrative, more ideologically comprehensive synthesis. I postulate that such a synthesis can be achieved in theory and in practice through the model of instructional dialogue.

I believe that this dialectical process is being driven by the efforts of educational philosophers, behavioral technicians, and special educators whose interactions with students help to clarify and integrate the conflicting elements of this discipline's view toward human dignity. I consider this dissertation to be my contribution to this developing synthesis.

Figure 1 represents the dialectical relationships of special education's humanistic and technical traditions.

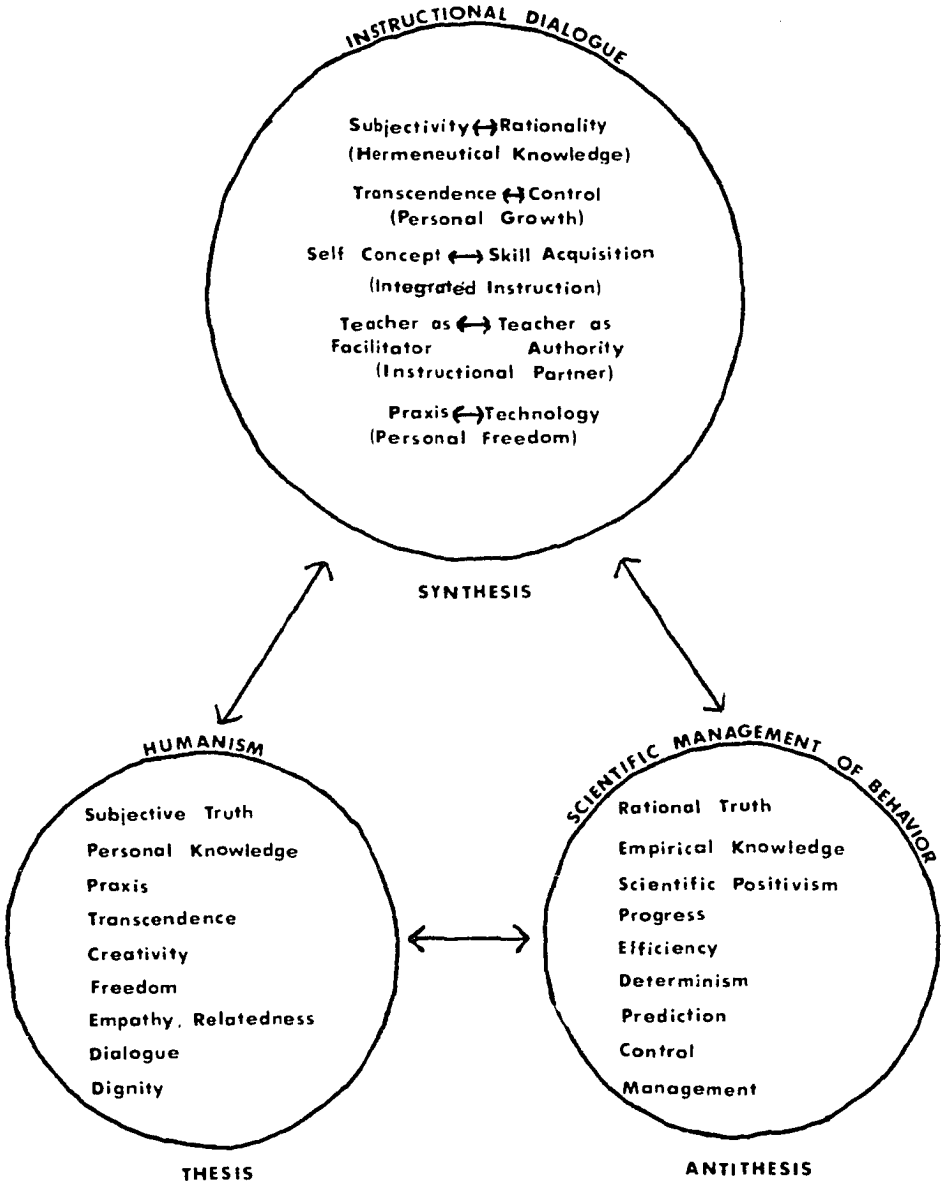


Figure 1
Special Education's Ideological Dialectic

Special Education's Humanistic Tradition: The Search for Personal Dignity

Throughout man's intellectual history, the notion of human dignity has been a central feature of every culture's distinctive and evolving world view. All societies have attempted to define man's place and value in his world and to reflect these beliefs in their institutions and customs.

According to Barrett (1964), the Classical Greeks viewed human dignity as a matter of individual conformity to the civic ideals of reason, virtue, and natural harmony. Man's proper place in the universal order was midway between the beasts and the gods. Any effort to disturb the order and harmony established by the gods would result in swift punishment. Submission to the law was the essence of human dignity.

Early Christian and Jewish theologians viewed human dignity as the gift of God's grace. Dignity consisted of living in God's image and following His sacred laws. In the spiritual hierarchy, man was still midway between the beasts and the supernatural. In these early rational and theological perspectives, a divine external force had assigned man to a static place in the world and had established laws by which human life was governed. Conformity to the natural divine order resulted in personal

dignity; thoughts or actions which opposed the status quo led inevitably to tragedy or sin.

A more humanistic perspective of man's nature and personal dignity began to develop during the Renaissance. In reviving the Socratic concept of the psyche or soul, Western thinkers began to view the realm of the subjective as man's own internal stage. It was here that man could search for ways to legitimately enact his own life choices.

Fascination with this internal self-directed drama eventually led to a more dyanmic definition of personal dignity as the inherent potential and drive within man's nature for personal fulfillment. This conceptual shift made it possible for individuals to begin defining and experiencing dignity internally and expressing their dignity through their actions with others.

Humanism's commitment to man's subjective consciousness and his unique capacity for spiritual transcendence beyond the confines of his physical world formed the ideological foundation for emerging new humanistic perspectives in the nineteenth and twentieth centuries.

The concept of praxis is a key component of modern humanistic philosophies. Paulo Friere (1974) described praxis as self-reflexive action through which the

individual integrates his lived experiences in the world and his yet-to-be realized spiritual possibilities. Thus through praxis, man constructs new personal meanings for the events in his life, and projects himself toward his own future. Within this process of "becoming", man defines and experiences personal dignity.

Man's responsibility to define his own "becoming" is the central theme of most modern existential thinkers. Heirs of the humanistic tradition, existentialists are concerned with the quality of human existence, the affirmation of self-awareness, and the exertion of personal freedom and responsibility in the face of external constraints. They provide a continuum of liberative responses to the dehumanizing aspects of modern life.

Existentialists define and express their individual sense of human dignity through active engagement in self-reflection, personal transcendence beyond externally imposed agendas, and authentic communion with others in their world.

In Maxine Greene's view (1973), man is the author of the situation in which he lives. He gives meaning to his world by the actions he takes (in Pipan, 1985).

Man's reflexive intimacy with his own consciousness-his awareness of who he is and who he will become, is a critical aspect of his sense of will, his quest for autonomy, and his fulfillment of his emerging self.

The essential human spiritual potential for wisdom, strength, courage, and compassion is universal and not restricted to a privileged few. As humanists, most existentialist thinkers view every man as capable of defining and experiencing human dignity.

Authentic human existence is permeated by the basic quality of caring: the concern, anxiety, and relatedness man feels toward himself and all other objects and people around him. Existential writers such as Friedrich Nietzsche, Jean-Paul Sartre, and Albert Camus proclaimed the unique wonder of every person, the necessity of personal engagement in the wonder of others, and the concept of compassion and brotherhood among all men (Barrett, 1964).

Martin Buber, an existentialist theologian, proposed a model of authentic dialogue which speaks to all human conditions and offers the hope of mutual affirmation and shared dignity between participating individuals.

Buber (1955; 1973) viewed human dignity as an expression of one person's meaningful relatedness and mutuality with another. He considered the phenomenon of dialogue to be the vehicle through which human encounters become meaningful. He defined authentic dialogue as a genuine change from communication to communion, grounded in concrete sharing and reaching out, but not bound to

speech or language. The possibilities of authentic dialogue are limited not by an individual's abilities, but by his awareness and desire to engage with others.

Authentic dialogue calls not for giftedness, but for giving - an act within the abilities of every human, and which encompasses all of life, from the trivial to the majestic. Buber summarized this belief in his reference to the dignifying dimensions of reality:

> There is no situation which is so rotten and God forsaken that meeting with otherness cannot take place in it. Anyone can break out of the everyday routine into reality (1955, p. 87).

I accept this basic concept of human dignity as the mutual affirmation which comes through meaningful dialogue between individuals. The special educator's challenge is to actually acknowledge and allow SPH students to interact with classroom peers and staff in mutually dignifying ways. As Fromm (1965) has noted, it is not enough for an individual to want dignity or even to believe he has the intrinsic right to human dignity. A social response from other individuals is necessary for mutual affirmation and the full realization of human dignity.

In my own experiences with severely and profoundly retarded students and special educators, I have both observed and participated in the kinds of silent, gestured and spoken encounters which Buber characterized as

authentic dialogue. Entering into this kind of mutual relationships with another person, even for a brief moment in an otherwise ordinary day, imparts an element of shared personal dignity which was not felt before, and which can change the course of one's life.

The potential for enhancing mutual dignity in SPH classrooms requires not only a new theoretical ideology. An instructional model which prepares both teachers and students to engage in authentic dialogue is also necessary. In such a model, functional skill training remains the basic content of instruction, but the purpose of skill training shifts from predetermined task oriented objectives to the person oriented goals of active participation in free activity and choice-making.

For a profoundly handicapped student, free activity cannot be taken for granted as it is for normally functioning peers. Extensive training, support, and continual assistance may be required in order for such a student to gain the awareness, volition, and skills to act freely, on his own behalf.

In this sense, a profoundly handicapped student who has spent years learning to chew and swallow is engaging in free activity in spite of the fact that the teacher must prepare the food and manipulate the eating utensils. For this student, the range of free activities is restricted but the crucial element of personal choice is present.

Through this skill training, the teacher can enter into instructional dialogue with the student and can help him learn to act freely. The student can now express his personal choices and decisions through the ways in which he carries out or refuses to carry out the selection, chewing, and swallowing of his food. He has gained an important degree of freedom by overcoming the self-care limitations which others have always ascribed to him. He can now not only play a significant role in his own nurturing; he can also freely communicate a range of choices to others. Such communication lies at the heart of authentic dialogue and shared personal dignity.

To summarize, Martin Buber's concept of dignity can be applied in the SPH classroom to promote instructional dialogue. By engaging each other in instructional dialogue, the special educator and SPH student can develop the skills to make small, ordinary choices which lead to significant personal freedom and mutual dignity. Toileting, feeding, and other life skills are based on the expression of choices and the offering and accepting of assistance. The giving and receiving relationships which result invariably produce either humiliation or dignity, dependence or freedom for both persons involved.

An instructional process designed to affirm the mutual dignity of teachers and students is essentially a moral enterprise. Its goal is personal transcendence for both

partners. Drawing upon Buber's works (1955; 1973), I view instructional dialogue as one person allowing a selection of the world to affect him through the medium of another cooperating person. Self education, transcendence, and freedom are the result of both teaching and learning, because each person in the classroom discovers what he can and cannot give and take with others. In this sense, teacher and learner roles overlap and become merged.

As a learning model, instructional dialogue centers on choice making and casts the special educator and SPH student as equal partners in search of both new skills and mutual dignity. Both teacher and student have responsibilities for seeking and providing opportunities for choice making and dialogue.

It is this model for enhancing shared dignity in the SPH classroom which my collegues and I explored and engaged in with each other and with SPH students.

In summary, this review of humanistic and existentialist concepts of personal dignity was designed to accomplish two important objectives. First, to return to the dialectic metaphor, the review presented a background for understanding special education's humanistic thesis. It defined the intellectual rationale within which special educators search for personal dignity as an internally defined, intrinsic human quality.

Second, from a personal perspective, the review clarified the origins of my own values and role expectations as a special educator. In discussing this review with the participants in this study, we all gained a more informed perspective of ourselves as proponents of the philosophical ideology of humanism. By identifying the intellectual hegemony in which we feel, think, and act, we became better able to reflect upon our roles as special educators and to expand our conceptual horizons.

The review of existentialist perspectives on personal freedom and responsibility stimulated intense debates and self reflection among the SPH teachers and myself. We were confronted with our personal doubts about our students' unknown potential for achieving greater responsibility and freedom in their lives, for engaging authentically with others, and for experiencing the existential sense of transcendent personal dignity.

We were forced to acknowledge that in our classrooms we had often failed to honor the spiritual autonomy of our students; we had denied them the opportunity to subjectively define their authentic selves. Instead, as teachers, we had viewed our control over the instructional process and its participants as essential to programmatic effectiveness.

As we discussed the authoritarian role we had established for ourselves, we concluded that we had subverted our own search for personal dignity for both ourselves and our students. We began to understand the true nature of our classroom dilemmas. The conflict between our liberative humanist rationale and the control-oriented behavioral technology we employed began to come into sharper focus.

Special Education's Technical Tradition: The Scientific Management of Human Behavior

Perhaps the most distinctive hallmark of modern Western man's intellectual development is his unquestioning faith in science. The remarkable surge of new scientific knowledge and technological innovations which characterized industrial societies in the nineteenth and twentieth centuries generated an omnipotent new ideological hegemony of scientific positivism. Burchell noted that:

> All of these developments fostered a faith that through the discovery and application of new scientific knowledge, man could bring the world and himself under his own control and achieve an earthly paradise. For many during the Nineteenth Century, science replaced religion and philosophy as a tower of hope and welfare (1966, p. 29).

Scientific positivists discounted nonempirical ideologies such as theology and metaphysics as primitive, imperfect modes of knowledge.

Just as man's concept of truth and knowledge was reshaped by the scientific positivist perspective, so was his understanding of human dignity. Scientific positivists discredited the humanist concept of intrinsic personal dignity as a nonempirical, subjective, and therefore meaningless myth.

The prevailing view of man's worth became closely identified with his scientific control of nature, the products of his technology, and the tangible consequences of his behaviors. In the ethics of this technical culture, the tangible end products of one's labors became the key determinant of self-worth and a symbol of personal dignity.

The productive management of human and natural resources became another major focal point of man's drive toward progress in the nineteenth and twentieth centuries. He viewed his world in terms of its separate elements and applied his energies to categorizing and systematizing them in the most efficient, productive manner. Through this rational process of control, man sought to reduce the spontaneous, unordered aspects of nature and human relations to logically structured, manageable systems of theory and practice. In his new

world of rational systems, he created a novel mode of social interaction and a new kind of authority; the bureaucracy and its manager.

Bureaucratic management theory and techniques were applied to all fields of human endeavor. The once isolated achievements of individual scientists became coordinated and funded by large research institutes. Government, industry, and commerce expanded their control over people and products through the proliferation of hierarchical management structures. The developing social science fields such as economics, sociology, and political science designed specialized management systems through which to expand their theory and practice.

The field of educational curriculum was dramatically influenced by bureaucratic management ideology. According to Macdonald and Purpel (n.d.), Franklin Bobbitt and W.W. Charters introduced systematic planning strategies into the curriculum planning process, thereby launching the scientific era of curriculum and instruction.

Ralph Tyler applied industrial and business management techniques to the instructional process in order to maximize educational quality control and efficiency. He structured the predominant curriculum referents of his time, discipline-based subject matter, society's needs and expectations, and the students' needs and interests, into a paradigm for curriculum development which linked

instructional method and sources of curriculum content. Tyler's Rationale became the dominant instructional planning model during the mid-twentieth century. It continues to characterize most special education classrooms today.

According to the Tyler Rationale, the teacher was the educational manager and controlled the instructional process through (1) selection of curriculum goals, (2) interpretation of goals through specific intellectual and value perspectives, (3) definition of specific student behavioral objectives, (4) application of pedagogical strategies, and (5) analysis of student performance and instructional program efficiency.

During the 1960's and 1970's, federal and state funding agencies began generating special education program models, advocacy groups established a series of important right to education goals, and special education teachers searched for manageable ways to systemize the content and purpose of what they taught. The Tyler Rationale served to inject the predominant ideologies of scientific positivism and management into this fast growing new field. Tyler's Rationale is represented in Figure 2.

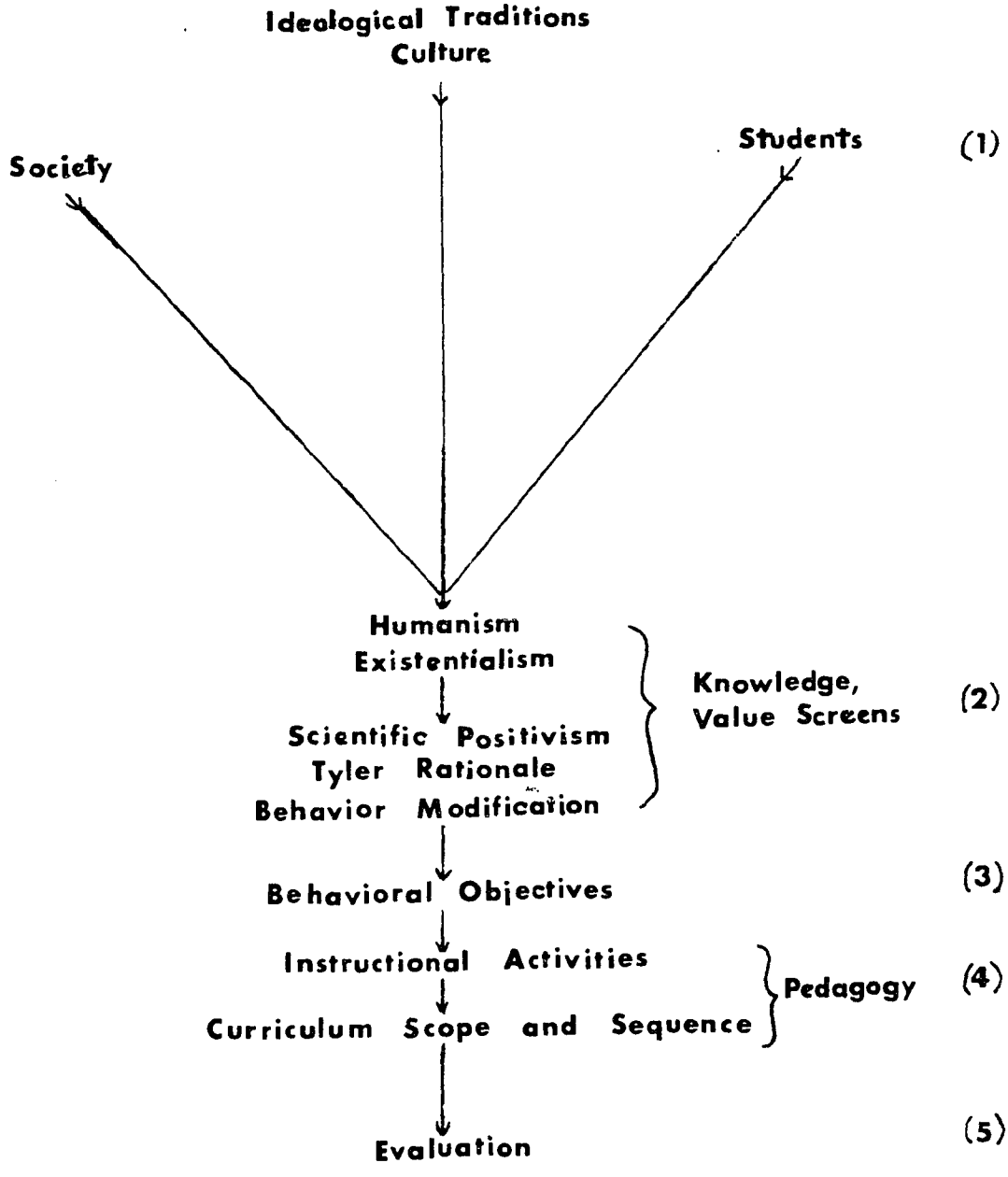


Figure 2

Tyler's Rationale

Dwayne Huebner summarized the impact of Tyler's Rationale on American education as follows:

> The technical focus of the rationale served to bring the curriculum person into closer alignment with the behavioral scientists and emerging technical developments in the scientific and industrial sector. The management character of the rationale, which followed in spirit the orientation of Tyler's predecessor at Chicago, Bobbitt, permitted greater centralization and necessary control over curriculum development. Evaluation became a major instrument for control (1980).

While the Tyler Rationale was proposed as a value-neutral curriculum methodology, it was produced and applied within the ideological traditions of scientific positivism and management control theory. As a technical planning process, it focused on rational, linear decision making and specific behavioral criteria for evaluation and control.

Tyler's model prescribed an educational process in which the outcomes of teaching and learning were viewed solely from a management perspective. Both teachers and students sought access to a sense of personal worth by conforming to their respective roles as defined by Tyler's Rationale.

A third major technical perspective to influence special education theory and practice was behavior modification. In its original form, behavior modifi-

cation was a system of empirical principles and applied scientific procedures for predicting and changing animal behavior. It developed in the early twentieth century as the new field of psychology was establishing itself as a legitimate branch of science. Heavily influenced by the intellectual rationale of scientific positivism, behaviorists explained the actions of organisms through a set of deterministic laws (i.e., operant and classical conditioning) which predicted the organism's responses to environmental stimuli and consequences. These laws were verified and communicated using the scientific method's tools of observation, experimental treatment, and measurement.

Today, behavioral technology is widely applied to human subjects. In their work with humans, most behaviorists continue to view the existence of subjective states such as hope, despair, and personal dignity as inaccessible to scientific observation, therefore invalid (Bandura, 1969; Krapfl and Vargas, 1977).

Behavior modification principles have moved beyond the psychologist's clinic and into many areas of social organization. Within the last fifteen years the conduct of business and human services has been strongly influenced by the introduction of behavior modification technology. Perhaps no single field has adopted behavioral technology more thoroughly than special education.

Today's special educators practice within a multi-layered behavioral system in which they both administer and respond to systematic behavioral programming. The special educator is a classroom technician who utilizes stimulus, reinforcer, and aversive control procedures to modify and maintain specific student behaviors.

While carrying out behavioral training with students, the teacher must consistently comply with his programming role. In this way the teacher is just as bound to the system of behavioral consequences as his students are. At the same time the special educator is also the subject of behavioral programming by his administrators and supervisors, who routinely monitor and consequate the teacher's instructional behaviors.

As a result, special educators and exceptional students alike must focus upon their overt, measurable behaviors when seeking a sense of self-worth within the instructional setting.

In summary, this review of the technical rationales which have influenced special education focused on the observable behaviors which man emits, the tangible products of his achievements, and the technical and management systems which he employs to direct human actions in the pursuit of progress.

It addressed human dignity as an abstract concept which lacks empirical reality, therefore cannot be

validated or defined as an entity itself. Instead, human dignity was hypothesized as a purely subjective reaction to the recognition and rewards which man earns from others for his achievements.

This review focused on three related technical ideologies which influenced the practice of special education. Together, scientific positivism, the Tyler Rationale, and behavior modification provide a broad-based, technical rationale in which SPH teachers direct the instructional process and strive to maximize student skill acquisition. The special educator's success is measured by the number of specified objectives he completes as an instructional manager and a behavior modifier.

This review of special education's technical ideologies helped me to locate the sources of my more rational, control-oriented professional principles and practices. I now realize that in my role as a special educator, my commitment to behavioral programming to promote student skill acquisition is just as strong as my belief in humanistic personal growth through the instructional process.

My discussions with the SPH teachers who participated in this study confirmed my impression that while special education's dual intellectual traditions stand in sharp contrast to each other, they both contribute significantly to the nature of teaching and learning and to the definition of the teacher's role in the SPH classroom.

This realization made it possible for me to begin to resolve the internal dilemma which I had faced as a special educator torn between conflicting ideologies. I no longer felt compelled to choose one rationale and reject the other. I discovered that I could commit myself to developing an ideological synthesis; a theoretical perspective from which the humanistic and technical aspects of special education could be integrated. I believe that the special educator can transcend his currently unresolved role as student controller/nurturer and develop a mutually dignifying partnership with students in which skill development and authentic dialogue are merged in a new instructional model.

Proposed Ideological Synthesis: The Process of Instructional Dialogue

Hegel's dialectical model provides not only a metaphor for interpreting the process of change. It can also serve as a course of action for actually effecting change. In the review sections of this chapter, I turned to the dialectical concepts of thesis and antithesis to interpret the special educator's ideological conflict. I will also utilize the dialectical metaphor in this section to propose a method for resolving the special educator's conflicting ideologies through theoretical synthesis.

In Hegelian theory, synthesis connotes a more coherent whole which emerges from the interplay of conflicting lesser concepts. The inconsistencies posed by the thesis and antithesis are resolved and refocused toward a higher state of truth in the synthesis.

The dynamics which drive conflicting concepts toward dialectical synthesis are the infinitely diverse activities of human interaction and reflection. In this study, I have chosen a particular style of human interaction and reflection through which I hope to resolve special educators' conflicting ideologies and to evolve an integrated, wholistic concept of shared personal dignity in the SPH classroom.

The style of human interaction and reflection which I believe can most productively propel this course of dialectic dynamics is the hermeneutic inquiry process. Harvey Cox (1973) considered hermeneutics to be a comprehensive search for understanding which includes both empirical data and subjective insights. Hermeneutic inquiry extends to many types of phenomena which exist beyond linguistic representation. According to Gadamer (1976), hermeneutics grounds the individual within his lived world and allows him to become aware of the influences which shape his interpretations. Pipan stated that:

> hermeneutic philosophy situates the knower through the emergence of historical consciousness in a dialectical relationship to the world: we are each shaped by the historical conditions in which we live and in turn shape these conditions through praxis - self-reflective action (1985, p. 68).

Thus hermeneutic inquiry and self-reflection provide a dynamic process of human interaction and praxis through which dialectical synthesis can be generated.

The basic question proposed in this study is: how can SPH teachers share a sense of personal dignity with their students? Through hermeneutic inquiry the participants in this study search for an answer which will form the thematic core of a new ideological synthesis in special education.

The range of mutually rewarding interactions between special educators and SPH students currently appears to be restricted by the students' functional disabilities and the teachers' problematic ideological and instructional models. However, through hermeneutic inquiry and self reflection, I believe that SPH teachers can generate a new theoretical synthesis and change their ideological and instructional patterns.

In addition I believe it is possible to overcome the unique challenges posed by SPH students' functional disabilities, and to develop mutually rewarding interactions which enhance dignifying relationships in the SPH classroom.

Through the model of instructional dialogue proposed in this section, the roles of both special educator and SPH student can be transformed from the familiar control-compliance relationship to a more dynamic and mutually dignifying learning partnership. Ideologically, the instructional dialogue model is based upon the dialectical synthesis of special education's humanistic and technical traditions.

CHAPTER III

RESEARCH METHODOLOGY

Characteristics of Dialectical Hermeneutic Inquiry

This study explored the consciousness of special educators through the interpretive research method of dialectical hermeneutics. As a methodology concerned with the interpretation of meanings, dialectical hermeneutics focuses on how individuals construct and share their perspectives of reality, and how these perspectives undergo change.

Dialectical hermeneutics features a phenomenological approach to epistemology. It denies the empirical concept of subject-object polarization, emphasizing instead the dialectical relationship between the knower and the known. As Mehan and Wood noted, "the observer in part constitutes the scenes he observes" (1975, p. 208). Pipan also addressed hermeneutic epistemology, stating:

> (it) situates the knower, through the emergence of historical consciousness in a dialectical relationship to the world; we are each shaped by the historical conditions in which we live and in turn shape these conditions through praxis - self-reflective action (1985, p. 68).

The concept of self-reflective action or praxis is a key component of hermeneutical epistemology. It

requires the knower to ground himself in his own historical context so that he can acknowledge, then step beyond its ideological and experiential boundaries.

According to Macdonald (1980), praxis transcends the explanatory rationale of traditional self-reflection to contemplate the hermeneutical possibilities which lie beyond. In the act of praxis, the knower dialectically engages both his personal knowledge and social interactions to transcend the limitations of the present state and to generate new contexts of understanding, new shared realities. Since every context of understanding, every shared reality contains its own boundaries of meaning, hermeneutical transcendence is a continuing human goal to be reached through ongoing self reflective action.

Hermeneutic methodology proposes a model of self-reflection based upon understanding and interpretation of lived, shared experiences. Pitts summarized this dialectical process:

> Indexicality, the understanding growing out of past experiences, creates a particular lens through which the world and events in the world are viewed. As new experiences occur, understanding serves as a guide or measure for interpretation of the new experience. Neither reflexivity of interpretation or indexicality of understanding are fixed, rather modifying and adjusting as new experiences are added to the old. There is both persistence and change as layers are built on the core of human consciousness through interpretation, action, and reinterpretation (1982, pp. 25, 26).

Dialectical hermeneutics views the development of human consciousness as experiential and intersubjective. Heidegger (1962) referred to these ontological aspects in his concept of Dasein, "being-in-the-world". The individual's view of the world develops in reciprocal relation to the conceptual reality experienced and expressed by others around him.

Thus meaningful reality is situated within a broad, social dimension in which understanding is a shared human endeavor and meaning is reflected by the everyday experiences of those who seek it.

It is through this grounding in the lived world, in Dasein, that dialectical hermeneutics counters the potential alienation of individuals from each other and from their intersubjective understandings and experiences. Pipan stated that:

> Such a view can offer a profound sense of intimacy with the world and others...(and) offers a transcendent possibility of liberating interpreters from their determinate tradition and the standpoint or platform upon which their being-in-the-world is grounded (1985, pp. 73, 74).

Summarizing these characteristics, Pipan referred to the hermeneutic method as "a dialectical process which fosters personal understanding and a sense of participation and membership within a community of meaning" (1985, p. 22).

The Christian philosopher Harvey Cox outlined a model of dialectical hermeneutic methodology which was utilized in this study. The model includes four stages of inquiry:

1. A careful effort to discover the pre-history of the event or phenomenon to be studied.

2. A rigorous attempt to learn about the larger setting within which the activity takes place.

3. A thorough investigation of the phenomenon itself.

4. A meticulous awareness of the meaning it all has for me (1973, p. 147).

Through the application of this methodology, dialectical hermeneutic inquiry is designed to expand the researcher's experiences with and understanding of the phenomenon under study. The researcher interacts as participant-inquirer with the phenomenon and with the individuals to whom the phenomenon has meaning. The participant-inquirer's tasks are to discover the total historical context which gives meaning to the phenomenon, to transcend his current understanding of the phenomenon through dialectic self reflection and social interaction with others who share in his view of reality, and to affirm through the inquiry process his sense of participation and membership within an intersubjective community of meaning.

To become acutely sensitive to the phenomenon and deeply aware of the emerging meanings which surround it, Cox (1973) advised the participant-inquirer to hear, observe, and remember every detail, to consider all possibilities, to respond to the subtleties of pace, mood, and to the minutiae and nuances of expression. In Cox's methodology, nothing is trivial; everything is potentially momentous, and the researcher's field of inquiry extends far beyond the known to encompass all that could be imagined.

Another distinctive feature of Cox's methodology which I employed in this study is the centrality of my own consciousness as the participant-inquirer. In The Seduction of the Spirit, Cox justified this key component of hermeneutical inquiry:

> First, being attentive to one's own feelings in the midst of a new experience deepens one's awareness of his own interiority and thus makes him more capable of appreciating the inner meaning of another person's actions. Second, people who are aware of how they are feeling participate more fully in the event, even though their feelings may be different from others around them. A person who knows what he is feeling can detect the inner recesses of another's state, even if it is a different one, better than someone who is determined to remain the cool, distant observer (1973, pp. 148, 149).

Through the recounting of his own feelings, the hermeneutical inquirer allows the story he has heard to meet his own story. As he questions, accepts, rejects,

changes, and provisionally evaluates the perspectives he encounters, he is participating in the dialectical synthesis of separate, yet merging views of reality. Cox concluded:

> No final judgements are made. Also, no evaluation at all is made until the question of what it meant to everyone involved, including the observer, is answered (1973, p. 149).

As I searched for new, shared meanings of personal dignity in SPH classrooms, my visions were as important as those of the other participants in this hermeneutical inquiry. In the process of seeking dialogic resolution to the ideological ambiguities, inconsistencies, and paradoxes experienced by special educators in general, I had to first acknowledge and address my own.

The Research Design

The design of this dialectical hermeneutic research project developed gradually out of my concern with the search for personal dignity in SPH classrooms and my job-related efforts to influence the consciousness of special educators who worked with severely and profoundly retarded students.

Initially I sensed that these two areas of personal interest tapped a single, powerful, interior source of tension and expectation deep within me. Although I experienced this internal sense of unresolved conflict

every day and often sensed it in my colleagues, I was unable to gain direct access to it or to articulate it in any but the vaguest of terms.

Over the past few years, as the events of my personal life and career unfolded in unexpected and challenging ways, I learned how to reflect more productively upon my inner feelings and to ground my decisions and actions more consistently in a reality which I believed to be true for me.

I decided to explore the vague, unresolved sense of dilemma which somehow linked the consciousness of special educators and the search for personal dignity in SPH classrooms. I intuitively knew that seeking new ways of understanding this phenomenon would have an important liberating effect upon me.

Guided by the writings of existential, phenomenological, and hermeneutical philosophers and radical curriculum theorists, I discovered a variety of ideological metaphors, theoretical models, and research methodologies with which to express my views and to guide my search for personal dignity in SPH classrooms.

Harvey Cox's hermeneutical inquiry methodology provided a flexible, yet concrete procedure for designing and participating in a dialogic problem-posing project directed toward this search. It allowed for the merging of personal insights and shared experiences; it blended

the roles of participant and inquirer; it united the purpose, process, and content of research; it generated hermeneutic synthesis.

This project's research design included three kinds of inquiry procedures carried out from 1981 to 1984: (1) an anecdotal journal of the events and understandings which over the years have led me to reflect deeply upon meanings in my life; (2) an interpretive review of the ideologies which have influenced the field of special education and which address the search for classroom dignity; and (3) a sampling and analysis of classroom observations, individual interviews, and dialogic encounters with three SPH teachers who participated with me in this study.

I interpreted these inquiry procedures in personally and hermeneutically meaningful patterns rather than documenting them in linear order. They informed the project through their variety of perspectives, and they provided the diversity and tension which fueled the project's dialectical process.

The journal entries in Chapter Four were drawn from over twenty years of my personal recordings and impressions. Through the act of committing my experiences and ideas to paper, I learned to reflect upon the meanings I encountered and created throughout my life, and to recapture them later for further reflection. They pro-

vide a continuing record of my search for personal dignity.

Chapter Two's review of humanistic and technical ideologies which influenced special education was conducted in stages from 1981 to 1984 as I proceeded through my doctoral program. Following Cox's rigorous investigative criteria, I reviewed an extensive range of special education related issues in a series of research papers, independent studies, and predissertation preparatory projects. It was through this investigative process that I developed the dissertation's critical dialectical perspective toward the SPH teacher's search for personal dignity.

The interactional components of this study were conducted in 1982 and 1983 with the SPH teachers with whom I worked at the time. The only selection factor utilized was my request for volunteers.

Their role, like mine, was to become a participant-inquirer. We agreed to share with each other our inner reflections and our classroom experiences with SPH students. Furthermore, we agreed to investigate together our personal engagement in authentic dialogue as a potential instructional model which could enhance mutual dignity for teachers and students in SPH classrooms.

The classroom observations were conducted in each teacher's SPH program site during my routine supervisory contacts. Individual interviews were conducted at local restaurants on weekends. Group discussions were scheduled during evening hours or on weekends at the homes of the participants.

With the consent of the participants, I tape recorded these interactions using a cassette recorder and a list of open-ended questions to encourage free discussion and dialogue. The recordings then formed a primary resource for the interpretive accounts in Chapter Four.

We attempted, and in most cases were successful, to remove ourselves from the relative hierarchical positions we held at work, and approached the interactions as co-participants with equally legitimate viewpoints to share.

The interviews were conducted during September, October, and November, 1982. I met three times with each participant for one to two hours. The questions which guided these interviews are outlined below.

1. Personal and professional consciousness
    A. Tell me what you feel is important about you as a person; as a special educator.
    B. Why do you teach SPH students?

C. What are the important factors in your personal life; in your profession which affect the way you feel about yourself and your work?

D. What goals do you have for yourself as a special educator?

E. Do you feel you are reaching your goals? (Why are they difficult to reach?)

F. Tell me how you view your role in your classroom.

2. Involvement in this study

A. Why have you agreed to participate in this study?

B. What do you think can be accomplished by this study?

3. Relationship with students

A. What kinds of relationships do you think are possible and appropriate between special educators and severely and profoundly retarded students?

B. How do you feel about the relationships you have with your students?

C. Tell me about the most special relationship(s) you have had with a student(s).

D. How do you think your students feel about you? About themselves?

E. Do you and your students ever communicate about personal values such as dignity? How do you communicate this concept to SPH students?

4. Personal values, concept of dignity
   A. What are some ways that you define dignity for yourself?
   B. How does one develop a sense of dignity, and how does feeling dignity change a person?
   C. Can SPH individuals feel a sense of personal dignity? Is it the same as yours? How do you know?
   D. Do you think personal dignity can be shared between special educators and SPH students? In what ways? Have you ever experienced this?
5. Resolution of dilemmas
   A. Do you ever sense any discrepancies between how you want to work and how you are supposed to work with SPH students? Describe them. Do these discrepancies ever create problems for you in your classroom? How do you resolve these problems?

B. Have our discussions reinforced or changed any of your views of yourself, your students, or your thoughts about dignity? In what ways?

The questions were very productive in establishing useful patterns of discussion and generating personal reflection around the topics which the study addressed.

I learned from the interviews that the following preparations result in a more enjoyable and successful exchange of ideas. These preparations are consistent with the guidelines established in a similar dissertation by Pitts (1982).

1. Prepare written questions which probe the participant's views on targeted issues.
2. Utilize active listening skills in order to detect subtle meanings, ambivalent responses, changing attitudes, and discomfort or inhibition on the part of the participant.
3. Provide a flexible, open-ended interview format designed to encourage self reflection and honest discussion by both parties. Establish the legitimacy of all points of view.
4. Discuss the goals and format of the interview with the participant and request his feedback regarding its effectiveness. Follow his suggestions and change course if either party feels it would be helpful.

5. Arrange for a comfortable interview setting in a neutral environment. Provide good food and nonalcoholic beverages. Accommodate smoking if possible. A quiet, informal restaurant is an excellent location, as long as the manager has given his prior approval.
6. Record and transcribe all discussions for future reference. Share the transcription with the participant and accept any changes or deletions which he requests. Agree upon a policy of anonymity/identification of the participants in the study.

The participants indicated throughout the interviews that they enjoyed sharing their thoughts and would like to meet in discussion groups to compare ideas and to continue the search for personal dignity together.

A series of four group discussions were held in December, 1982 and January, 1983. Each session was held at a different participant's house during evening hours or on the weekend. Each meeting lasted two to three hours and focused on the following topics:

1. Meeting One
   - A. Introduction to group discussion format
   - B. Review of study's goals
   - C. Discussion of individual interview outcomes

2. Meeting Two
    A. Review of humanistic and technical rationales which influence special education
    B. Discussion of dialectical theory and its application as an investigative critique
3. Meeting Three
    A. Discussion of Buber's concept of authentic dialogue
    B. Application of Buber's model to the SPH classroom: instructional dialogue
    C. Exchange of personal opinions and experiences regarding the special educator's search for dignity in the SPH classroom
4. Meeting Four
    A. Open discussion and dialogue
    B. Participants' review and analysis of their involvement in this study
    C. Discussion of the study's potential outcomes and meaning

The group discussions provided a successful forum for the exchange of ideas on an intellectual level. In addition they generated several opportunities for most of the participants to engage in intense, personally

meaningful dialogic encounters. Through such mutually fulfilling communion experiences, the participants generated an enhanced sense of shared, personal dignity.

The Study's Participants

We who participated in this project differed widely in age, race, professional credentials, years of teaching and personal viewpoints. Our histories critically influenced our interactions, and therefore they constitute an important component of Cox's methodology for conducting hermeneutical inquiry. Briefly introduced in this section, we each revealed additional autobiographical information and insights as the project proceeded and our interactions continued.

When I initiated this study in 1981, I was thirty-two years old. I had taught in a variety of regular classrooms, special education settings, and university level programs for eight years, and had supervised public school special education programs for two years. I was comfortably settled into married life and strongly committed to my professional growth and career development. I had completed a master's degree in Special Education and was enrolled in doctoral studies in the field of educational curriculum. I enjoyed the contact with special educators which my supervision position provided,

but my administrative responsibilities often conflicted with the humanistic values which had led me into special education.

My childhood was dominated by illness, parental divorce, and the suicide of a younger brother. When I was ten years old, I contracted poliomyelitis with profound but meliorative sensory and muscular atrophy. After seven years of intense rehabilitative therapy, I had recovered major muscular function and partial visual and auditory integrity. As I gradually returned to the normal activities of life, I took with me permanent new values regarding education, friendships, and personal dignity. I felt strongly committed to helping other disabled individuals whose needs and potential growth I felt I could understand.

As a developing new field, special education provided me with the opportunity for service and meaningful engagement with exceptional children and their families. It also provided me with a setting in which I could explore my own core of meaning which lay buried beneath layers of social myth, medical rhetoric, and personal coping strategies which surround recovered polio patients. I needed to discover the real person inside and to shed all the layers of meaning which others had attached to me. I designed this study to facilitate these personal goals and to inform others who share them.

At the beginning of this study, Sally was in her first year of teaching and, at twenty-four, was the project's youngest participant. She had completed a bachelor's degree in Special Education the previous year and approached her first job with tremendous energy, idealism, and talent.

Her childhood memories centered on an alcoholic, abusive father, a difficult parental divorce, and close ties to an older brother. She was recently and happily married and settling comfortably into a stable, healthy, and rewarding adult life.

She decided to teach severely and profoundly retarded children after serving as a high school volunteer counselor at a summer camp program for handicapped children. She enjoyed her students and her new career, but felt a growing sense of dissatisfaction with the quality of her personal interactions with her students. Unsure of its cause, she questioned the effectiveness of her instructional strategies and sought the advice of more experienced teachers. She welcomed this project as an opportunity to learn more effective and personally rewarding instructional techniques.

At thirty-seven, Ann was the study's only Black participant, and a close personal friend of mine. She had completed a bachelor's degree in Elementary Education and taught in that field for several years. In 1970 she

began teaching mentally retarded students and obtained her special education certification several years later when a field-based training program was offered. During the period of this study, Ann was pursuing a master's degree in Special Education Supervision.

Her childhood had been poor but filled with the love and support of a large extended family. She was the primary care provider for a younger retarded sister, and had developed a strong commitment to encouraging personal development for all retarded individuals. She viewed the family, the church, and the workplace as natural settings for such personal growth and support to occur.

Ann was recently divorced and the single parent of two teenagers. She and her children formed a close family unit which generated mutual support and respect, and which helped them to deal with life's problems and rewards.

Ann enjoyed her daily contact with her students, but questioned whether the special education classroom held the potential for becoming a natural setting for the true personal growth of retarded individuals. She joined this project to explore these concerns as she considered possible career alternatives in religious education and family counseling.

Margaret was the project's senior participant at fifty-six years of age. After completing her Bachelor's Degree in Business Education, she had taught high school

for eighteen years. In 1972 her school was closed down and she was transferred into a classroom for mentally retarded children at another school. She obtained her special education certification through a field-based training program and had continued to teach in special education for nine years.

Margaret's husband and adult daughter supported her work in special education and considered her "a saint" for teaching in this field. Her family life was very important but very private to Margaret, and she seldom shared it with the other participants in the project.

She felt that her job was rewarding and productive because she provided a positive role model and specific skill training to children whose lives would be very bleak without the benefits of special education.

Margaret did not discuss her reasons for joining the project, but I believed her to be curious about what her coworkers were discussing together. I decided that the inclusion of her more traditional educational perspective would balance this dialectical inquiry and would be consistent with Cox's methodological criterion for rigorous investigation of the larger setting.

Interpretive Comments

The process of distilling and interpreting the raw journal entries, research reviews, classroom observation

logs, and interview and discussion tapes proved to be both difficult and time consuming. I found that I had gathered far more source material than I realized, and that I had to make arbitrary, intuitive decisions in selecting and presenting the interpretive vignettes in Chapter Four.

I reviewed all of the source material a number of times until it presented itself to me as a gestalt, a wholistic impression. Then I immersed myself in each source, attempting to tease out the inherent patterns and meanings which lay within. I experienced both failure and success in many forms as I pursued this nonlinear, hermeneutic process of making meanings. As new disclosures in the SPH teacher's search for dignity emerged, so did the paradoxes and ambivalence in my consciousness of this search.

In the tradition of nonlinear, hermeneutic research, I decided to transcend logical explanations of the journey which my consciousness was experiencing. Instead I chose to present the passing landmarks, thus inviting the reader to join me in this journey.

The final stage in the inquiry process proposed by Cox is for me to discover where my journey is leading and what I have learned along the way. These findings are presented in Chapter Five. They address what I have discovered about the SPH teacher's quest for personal

dignity through instructional dialogue with students, and the new meanings, questions, and paradoxes which have developed within my consciousness as a result of this study.

CHAPTER IV

SUBJECTIVE DISCLOSURES

Personal Consciousness: Exploring the Interior Landscape

Diary Entry February 23, 1961

Dear Diary,

Jane Long is writing for me today. I would like to tell about what it is like for me inside. I have been very confused since I got sick in October. The polio made me lose most of my sight and it made sounds seem so fuzzy that I can't understand them. I can't control most of my muscles so I can't take care of myself any more. I can talk and move my head.

They keep my room dark, so I can't tell if it's day or night. Sometimes I can't tell if I'm awake or asleep. I don't know what is real and what I am imagining.

Are the things I used to know still true? I don't have any way to find out.

The Health Department burned all my clothes and books and horseshow ribbons so nobody would catch my germs. I have nothing left that belongs

to me. I feel like nothing. I hate my family for thinking that my germs would kill them.

My father has never come to see me since I got sick. I found out he moved away. The nurses won't let anybody come in to see me. I think everybody has forgotten me. I don't know who I am any more. I'm afraid and mad all the time. I need to know what is real.

I think it is good for me to dictate this diary. It is the only real thing I have. I have to make things real now by saying them, then they might become real if I work at it. I have decided that I'm going to get well. No matter how long it takes, I'm going to change myself from being nothing back into being a real person again. If I don't, I will die.

Ginger

by Jane Long

Diary Entry July 17, 1964

Dear Diary,

Beth Sayers is writing for me today. I went back to the Shriners' Hospital in Greenville yesterday for tests. My vision and sight are still getting better, but more slowly than last month.

I'm getting hearing aides and glasses next time. I don't like the hearing aides they tried on me. They whistled real loud and rubbed sores in my ears. They didn't make people any easier to understand, just a lot louder. I get enough people yelling when they talk to me as it is.

The glasses should be good. With the lenses on, I could actually see leaves on the tree outside the window at the hospital. It made me cry to see such beautiful leaves. They were moving in the breeze. I could actually see them! I felt like I had created them in my mind and now they are real.

The hospital is sending me a magnifying screen so I can start reading books again. Maybe then the school will see that I'm not retarded and they'll let me back in.

Yesterday they also fitted me with new leg braces that are much lighter than the old ones. They weigh only thirty pounds and there are no

sharp edges or metal buckles. They have joints at the knees so I can sit in a wheelchair like a real person. I can't wait to get out of this bed and out of this room!

My world is changing so fast now. I have worked very hard for the last three years to make myself back into a real person. Now that I'm getting well, everybody has made up their own explanations. My grandmother says she prayed for me to get well and God answered her prayers. She acts like I owe everything to God and her.

Dr. Stallings is more interested in finding out why my vaccinations didn't work than why I'm getting well. He acts like it's not important.

The March of Dimes has made me into a poster child and they have publicized my recovery as a medical miracle. They've photographed politicians and actresses with me asking the public to contribute to the March of Dimes so more children can be cured like me. I'm supposed to act like I couldn't have survived without the March of Dimes.

I've learned that everybody has his own way of seeing what is real, and each person's way is different. We all think we know the truth and other people who disagree with us are wrong. Whenever people pressure me about why I'm getting

well, I'm tempted to tell them that I'm the only one who has actually lived through it, so I'm the only one who really knows the truth.

But that means nothing to anyone but me.

My grandmother says that my way of deciding what is real and then making it happen is the same as lying or going crazy. She thinks I just make up anything I want to. I don't know how to argue against that. I just know that when you have lost everything that ever had any meaning to you, you have to make yourself become real again. If you ever give up trying to find what makes you real, then you lose all meaning and you stop living.

I would like to be friends with other people who are alone like I have been and who are trying to figure out what is real. I know I could understand them and I think we could help each other.

Now that I'm getting better, I keep changing inside, and I will need to keep on making new meanings for myself. I think other people like me might be the only ones who can understand that.

Ginger

by Beth Sayers

Diary Entry May 18, 1975

Dear Diary,

Today I received my master's degree in Special Education. I feel proud of the accomplishment, but most of all I feel like looking inside myself to find out why this field is so important to me.

When I was a teenager recovering from polio, I developed a very strong will to live, to get well, and to always keep in touch with the source of strength that saw me through those very lonely years.

My sharpest memories are of needing someone else to understand me and to believe in me. At first I felt that such a friendship could heal me, and that without it, I would literally shrink up and die. It was a terrifying and desperate fear, and I'm sure it was my greatest handicap.

A homebound teacher who came to work with me when I was thirteen made an important difference in my life. She changed the way I saw myself and made it possible for me to overcome my desperation and reestablish vital spiritual connections with other people.

When I told her I planned to walk again, she took my unlikely commitment seriously and believed with me that it would happen. Likewise, when she confided a

private fear to me, my confidence in her helped her to overcome her fear. We agreed that together we had shared the most fulfilling educational experiences of our lives by simply believing in each other.

At that time my parents were divorcing with devastating effects upon the entire family. When one of my younger brothers committed suicide, I could understand the loneliness and despair which drove him to self-destruction. His death confirmed my decision to become a teacher of children who, like my brother and myself, had felt totally isolated and without meaning in the world. I felt a kinship with such children which, if acknowledged and expanded through the educational process, could provide personal meaning and fulfillment to both them and myself.

My work with mentally retarded students has been rewarding for several reasons. It enables me to view myself as a survivor who renews rather than rejects my inner core of meaning, and who helps others to do the same.

In addition, I enjoy the theoretical controversies which characterize this expanding educational field. It is a stimulating professional environment in which to promote creative and personally rewarding change.

Yes, I am proud of my master's degree, but I think I care more about the personal growth that lies behind this credential. I wonder what future experiences lie ahead.

Ginger

Interview with Ann September 10, 1982

Ann:

Most of the time, people do not understand me. I think that at some point in every person's life, you need to think of yourself as being part of this whole world: Why am I here? Why was I created? Now that I'm here, what am I going to do about it? Why do I look the way I look, think the way I think? I've always been a person to wonder why.

At some point in every person's life you need to formulate some questions for yourself, or you become like...a pebble on the beach...When the winds of life come by you're swept away. It's important to have a sense of belonging, of knowing where you are and why you're there.

I have to go back to the fact that there's a strong religious, spiritual part of me that is my life itself. There is a power greater than I am that is in control of my life. This power created me for a purpose. I feel that I live within this will.

Life can only be meaningful for me by interacting - by living and helping other people...I guess it sounds as though I'm some kind of missionary sent here just to help other people. But I have been helped so much in my life by other people....

I have learned there is a higher plane of life than just living a tangible life of things you get attached to. I believe we aspire to live in this higher spirit. That's what gives my life meaning.

Interview with Margaret September 19, 1982

Margaret:

Well, here is the way I look at myself. I see things the way they should be and I discipline my students to accept the world the way society sees it. Otherwise, they will never gain any opportunities to try to become normal....

Each person has to fit into the way the world is and learn to live with everybody else. Rules are important if this is going to happen. We can only be happy if everyone is in agreement....

I think some people naturally know more of the truth than others. I try to teach my students what is true. Of course, they can't understand very much, but most of them know the difference between right and wrong. They know to hide their face when they've done something wrong. And I always give them a big hug when they do something right. This way I am helping them grow as individuals. This is my job as their teacher.

Albert T. Murphy

> As with the child, the clinician's (and teacher's) most important creation is himself [Comments in parentheses added by this author.] (Quoted in Burton Blatt, Christmas in Purgatory: A Photographic Essay on Mental Retardation, 1974, p. 96).

Graffito on a bathroom wall

> To do is to be - Sartre
> To be is to do - Camus
> Scoobie doobie doo - Sinatra
> (David Payne, Confessions of a Taoist on Wall Street, 1984, p. 288).

Martin Buber

> The fundamental part of human existence is neither the individual as such or the aggregate as such. Each, considered by itself, is a mighty abstraction. The individual is a fact of existence insofar as he steps into a living relation with other individuals. The aggregate is a fact of existence insofar as it is built up of living units of relation. The fundamental fact of human existence is man with man. What is peculiarly characteristic of the human world above all is that something takes place between one being and another, the likes of which can be found nowhere in nature. Language is only a sign and a means for it, all achievement of the spirit has been incited by it. Man is made man by it ... It is rooted in one being turning to another as another, as this particular other being, in order to communicate with it in a sphere which is common to them but which reaches out beyond the special sphere of each (Between Man and Man, 1955, p. 203).

The Special Educator's Search for Dignity

Interview with Sally October 18, 1982

Special ed teachers are often looked down on by other teachers because we have a reputation for having been unsuccessful in the regular classroom and then dumped into special ed along with our dumb kids. Even I've caught that, and I've never taught in regular ed. It makes us feel ashamed. Even when we know it's not true, it gets you down and makes you want to get out of the field. At the same time though, it makes you want to prove to everybody else that we do have specialized skills and can work with difficult students more effectively than other teachers can.

It feels really good when you can turn to other special educators and share your experiences and small achievements together. A regular teacher can't possibly understand the problems we deal with. Like trying to get a student to talk in class.

Albert T. Murphy

My most productive moments with subnormal children came about as a consequence of allowing myself to try to experience a childlike sense of wonderment about them as intensely as they approach me with the same attitude (Burton Blatt, Christmas in Purgatory: A Photographic Essay on Mental Retardation, 1974, p. 110).

Letter from a School Board Member to Margaret upon her assignment to a special education class

Dear Margaret, June 18, 1973

I was pleased to see you and Jim at the church picnic last weekend, but surprised to hear that you are being transferred into the special education program next year. After all your years in the Business Department at our Alma Mater, E. High, you certainly deserve a more fitting assignment in September.

I hate to see you waste your intelligence and talents on children who can't appreciate you. I

would be happy to speak to the Superintendent if you wish a more appropriate reassignment. Don't hesitate to give me a call.

My best to Jim and Allie.

Fondly,

J.L.

(Letter reprinted courtesy of Margaret Short.)

Interview with Ann October 13, 1982

I get a sense of dignity from my students, particularly the ones who are special to me.

You noticed I pulled my shoulders back and I held my head up, and all of that is a part of human dignity.

I don't really know how to separate dignity from fulfillment, gratification, a sense of accomplishment, a feeling that I am about something. I like to feel I have made a difference in somebody's life...a difference in this world. If I die today, someone will know that I have passed through.

A person with dignity has his head up and he walks with such an air of, "I am important, I am somebody, I am here!" And when he leaves he is remembered.

I think as teachers, we need that. Students and parents can give us that feeling if we allow them to....

I am so excited that one of my students has learned to count to five. I was telling a friend of mine about it and he said, "So what? He's 19 years old and he can count to five. What's he going to do?"

For a human being to accomplish even something small gives me dignity as an instructor and as a person, because that student has changed his world and shared it with me, and I have been part of it.

I think this kind of dignity is so abstract; it's like love. You can't draw a picture of it. It's what you feel inside. What's on the inside becomes expressed in our overt behavior.

Valentine message from Joan L., mildly retarded student, to her teacher

Dear Teacher, February 14, 1980

Yoe make me fele like a good persin. I love yoe.

(Message reprinted courtesy of Ann Persons.)

Diary Entry October 20, 1977

Dear Diary,

Today I attended an inservice workshop on teacher burn-out. Although it was designed to help us identify and reduce stress in our classrooms, in my opinion it missed the mark on the nature of stress.

My stress does not come from buzzing fluorescent lights or the lack of parental support. Most of my stress comes from having to make decisions for my students which they could be making for themselves. I decide what they are capable of learning and what is important to teach them and how and when they must learn it from me. Talk about Frankenstein!

They get to respond. Period. And if they don't respond appropriately to my training, I turn off the praise, the rewards, until they comply.

My stress comes from seeing their growing passiveness and rebellion to my training techniques. And most of all, my stress comes from allowing myself to be part of this process. It is humiliating to us both.

I have learned to close my door and just talk about real life with the kids. We all learn more during these sessions than during skill-training activities. And we relieve each others' stress just fine, thank you!

Ginger

Comments from annual performance evaluation

Teacher: Ginger Keller

Supervisor: J. L.

Date: April 20, 1978

Although you have demonstrated that you can effectively apply behavioral modification instructional techniques in your classroom, you spend excessive time in off-task, noninstructional activities with your students. By May 20 you will increase the frequency of formal programming and data collection with all students by 33%....

You have developed inappropriate counseling relationships with your students and their families which have resulted in their dependence and pseudo-loyalty to you, and their resistance to special education administrative policies. You will cease your informal counseling activities immediately and actively support all departmental policies regarding the mental retardation program. You will submit a weekly log of all parent contacts to your principal to assure compliance with this directive. (Performance evaluation comments reprinted from this author's personal records.)

Burton Blatt

Love is believing in the fulfillment of another human being (Christmas in Purgatory: A Photographic Essay on Mental Retardation, 1974, p. 101).

Engaging in Authentic Dialogue

Diary Entry March 20, 1981

Dear Diary,

I conducted my first SPH classroom observation today. I learned so much from this one observation that I made an anecdotal record for my files and ran a copy for my diary.

As I observed the SPH classroom through the two way mirror, the teacher (Margaret) and her aide (Terrie) were spoon-feeding pureed vegetables to a closely positioned group of four SPH students. The staff were loudly discussing the principal's latest hall duty assignments. The adults exchanged complaints while the children labored noisily to suck and swallow their lumpy, gray lunch. The students appeared agitated and rather unresponsive to the staff's efforts to speed up the feeding process.

From my hidden vantage point, I observed a revealing phenomenon take place. While the teacher and aide concentrated more and more on their own conversation and less and less on the students they were feeding, a great deal of activity was taking place under the feeding tables, out of the staff's field of vision. Without the staff's notice, the students began stretching their arms and legs toward their neighbors until each child had made

physical contact with another child. With great difficulty, they linked hands or feet as firmly as they could manage while strapped into their posture-control feeding chairs.

Once the students had established firm physical contact with each other, their eating patterns began to change. Clenched jaws were relaxed, drooping heads were held more erect, and sucking and swallowing proficiency increased. The students had become perceptibly calmer and more responsive to feeding.

Throughout this gradual, yet clearly noticeable change in student behavior, the staff continued to concentrate on their discussion of hall duty. When they had exhausted their complaints, they put the uneaten food aside, separated the children from each other's grasp, and removed them from the feeding area for toileting. Three of the four children cried during the separation....

I noticed a similar pattern when these four students were later placed near each other on a large mattress for their naps. They were initially restless and appeared distressed, but within ten minutes they had repositioned themselves so that each one had established physical or eye contact

with at least one other child. After some quiet vocalizing, they all soon fell asleep.

In discussing my observations with the staff, they referred to the feeding, toileting, and nap periods as "down time" - a departure from their more structured and controlled skill-training schedule. When I mentioned the mutual contact I had observed the students establishing, Terrie reacted poignantly, stating:

> these kids have taught themselves what we have forgotten: how to comfort each other in their everyday lives. We need to feel comfort just as much as the children do. We should learn from them how to find it and share it.

I couldn't agree more, Diary.

Ginger

Interview with Ann November 20, 1982

I love teaching SPH because of the breakthroughs with my students. They only happen rarely, and they seldom result directly in new skills, but they allow the student and me to touch each other inside. There is nothing in my work that is more fulfilling. Also, I can tell that my student gets as much out of it as I do. It creates a special bond between us. And usually, no word has been spoken. It's a "you have to have been there" experience. And boy, do I need one soon!

John Donne

No man is an Island; intire of itselfe; every man is a peece of the Continent, a part of the maine... (quoted in Burton Blatt's Christmas in Purgatory: A Photographic Essay on Mental Retardation, 1974, p. 54).

Comments by Margaret and Sally during a group discussion of Buber's concept of authentic dialogue

January 6, 1983

Margaret:

Well, I like to talk to my students too. Don't get me wrong when I say this, but it usually is a one-way conversation, me telling them something. Sometimes them telling me something. But I don't think there's anything magical in it. We're still the same people after our conversation. In my opinion, some people glorify the idea of authentic dialogue to rationalize what they're doing-teaching a kid who may not ever learn. You may disagree with me, but that's what I think.

Sally:

I have to disagree with you, Margaret. Last year when Allen (Sally's husband) died, I was totally devastated. I carried my grief inside like a big stone weight that I thought no one else could feel but me. When I came back to school after the funeral, I tried to pretend nothing had happened so I wouldn't upset my students. I wasn't doing a very good job of keeping my grief inside. You remember how miserable I was then.

One day I was working with Jeremy in class. He has always been my most demanding student. It took all the fortitude I could muster just to put up with his constant whining and dependence, and to be honest, I didn't like him very much.

But this one day he pulled me over to the window and pointed to a dead fly on the window sill. He just stared at it for a few minutes without making a sound. When I turned his face up toward mine to see what he wanted, tears were streaming down his face. I knew right away what he was saying; that he knew Allen was dead and he missed him too. Nothing that anyone else has done or said to me has helped me to share my grief as much as Jeremy's dialogue with me at that moment. We have a whole new relationship now and can share feelings together that we never felt for each other before. Most of all we respect each other now.

Maurice Friedman

> The life of dialogue includes the sphere of the between; mutual confirmation, making the other present, ...experiencing the other side, personal wholeness, responsibility, trust - all are part of our birthright as human beings. Only through the life of dialogue can we attain authentic human existence (Martin Buber: The Life of Dialogue, 1976, p. 97).

Comments by Ann during group discussion of instructional dialogue January 20, 1983

> I think you can do both your formal behavioral programs and strive for authentic dialogue with your kids. Sure, you can do them both at the same time. The way you do it is to first of all commit yourself to the idea and talk it through out loud with your students - it doesn't matter if they're nonverbal. They will understand. The way it happens is that as you talk it through, the meaning of your actions changes. You find yourself approaching the instruc-

tional process differently-- as a colearner rather than as a teacher. You find yourself open to change instead of always enforcing the learning process in a set way. You're still cuing and prompting and reinforcing, but now its just a means of interacting, not the whole point of instruction.

Your overall goals change. Your new goal is to get ready for a spontaneous transfusion of understanding between you and your student. You can't force it but you can nurture it.

Trying to define it is difficult. It's like looking directly at a faint star. When you focus right on it, it's invisible. When you move your eyes away from it a little, you can see it. You have to be content to see it out of the corner of your eye. That's what authentic dialogue is like in the instructional process. You can't try too hard to make it happen or give up on it when it doesn't happen. You just have to hold yourself ready for it to happen. Believing that it can happen will keep you ready for it.

Comments by Ann, Margaret, Sally, and Ginger during final group discussion January 20, 1983

Sally:

I think we've done a lot of good talking and listening to each other. Most of the time when I leave one of our sessions, my mind is full of questions that are spin-offs of issues we've raised with each other. I find this really stimulating.

But on another level, I have found a whole different kind of stimulation once or twice with all of you. I mean a more personal feeling of belonging to a group of people who care about me.

You have understood me when I talked about Allen's death and how alone I was afterward. I know how to rise above being alone because of our efforts to really understand and care about each other.

We may not be close friends socially, but we do have a special bond with each other because of all the thoughts and feelings we've shared together.

In that way, I really do believe authentic dialogue is an actual phenomenon....

Margaret:

Well, I like the discussions we have had. You young girls can really get yourselves worked up about dignity, and I guess I feel it more now, too.

I have to be honest about this. Sometimes I have felt real uncomfortable in our discussions, like I was on the outside of what the rest of you were talking about. Maybe I was just raised to hold my feelings closer to me and to respect the privacy of other people to do the same. I'm not sure I always see how spilling your guts, so to speak, can give you a sense of dignity. I still think each person finds his own dignity within himself by being productive in his world....

I don't know if authentic dialogue really exists or not. But at least it's something I'll wonder about now, whereas before our study, I would never have thought about anything like this.

I don't see how I can share authentic dialogue with my students because we operate at such different levels and my role in the classroom is to be manager. But maybe if I think about it some more, the idea may seem more feasible....

What I have learned from our sessions is to understand my philosophy of life and education better than I did before, as well as other philosophies that are different from mine. I think this will help me be a better person and a better teacher....

Ginger:

I feel a lot like Sally does. I'm going through a very rough time personally right now with my husband leaving me the way he did. I've been through rough times before in my life, but usually alone. Having you to talk to has been a real comfort to me, and has shown me that human beings can change themselves and transcend old ways of understanding through authentic dialogue....

I feel a new sense of dignity in my life because of the connections I now feel between us and between myself and my past and my future. We all seem connected now in a very real way.

I have felt this kind of connection to students in my classes before, and now I understand it a lot better.... I think this study has confirmed my belief in authentic dialogue as a powerful tool for human growth.... And second, the study has helped me learn how to enhance the opportunities for mutual dignity between teachers and students, even profoundly retarded students.

Ann:

I have found our discussions very challenging, and basically they have reinforced my commitment to my religious beliefs.... The concept of authentic

dialogue to me is a reflection of Jesus' teachings, and personal dignity is really God's grace. I feel that God gives us these higher level, spiritual aspects of our existence, and that we can't just make them up by ourselves.

When it comes to sharing dignity with our students, it is a matter of loving your fellow man and accepting his love in return.

So really, I'm in agreement with Martin Buber and I share the good feelings and the sense of dignity that our discussions have led to between us. But I still feel it is all God's will, not just ours alone.

I think God is smiling on us now because we're exploring these very important ideas and truths. What you call them isn't as important as actually living by them.... And I think our discussions will result in all of us being more aware and more sensitive to living in His image.

Tao Te Ching

...whether a man dispassionately
Sees to the core of life
Or passionately sees the surface,
The core and the surface
Are essentially the same;
Words making them seem different
Only to express appearance.
If name be needed, wonder names them both:
From wonder into wonder,
Existence opens.
(Quoted in David Payne's Confessions of a Taoist on Wall Street, 1984, p. 125).

CHAPTER V

CONCLUSION

The Study in Retrospect

This interpretive inquiry explored a subjective phenomenon which I share with the study's three participants: the special educator's search for dignity in the classroom.

The study utilized participatory hermeneutics to draw new meanings from a variety of perspectives. Ideological traditions which influenced the field of special education were reviewed. Personal disclosures which revealed glimpses into our own subjective consciousness were shared. Both kinds of understandings contributed to the unfolding of new knowledge and personal perspectives for myself and my colleagues.

I drew upon Martin Buber's theory of authentic dialogue to design a series of dialogic encounters between myself and the participants in this study. With varying success we learned to enter into each other's personal perspectives and to explore the possibilities of mutual affirmation and shared personal dignity.

In the course of conducting this hermeneutical inquiry, I encountered major personal challenges and rewards and

underwent profound changes in the ways I understand myself and the world around me. The personal disclosures in Chapter Four document the viewpoints and experiences shared by my colleagues and myself.

In this interpretive stage of inquiry research, I review my changing personal perspectives and reflect upon the new shared meanings which have emerged from this study. Finally, I address the significance which this study holds for me and for other special educators who share my search for dignity in the SPH classroom.

Personal Transcendence

When I began collecting information and interpretive notes in the first phases of this inquiry, I discovered that I could not clearly identify my personal perspective as a seeker of dignity.

In my lifetime I had experienced the loss of personal dignity both as a handicapped student and as a special educator, and I continued to identify strongly with both perspectives. Upon reflection, I discovered that I had failed to transcend either viewpoint and often presented a vague and inconsistent personal perspective toward the issues in this study.

As a handicapped young person, I had lost touch with all my previous relationships and accomplishments, and I believed that only a teacher's acknowledgement of my

undamaged intellectual abilities could return my sense of dignity. Without such acknowledgement, I lost much of my feeling of personal worth and reality.

When a homebound teacher did acknowledge my abilities and hopes, my self-esteem and rehabilitation improved dramatically. This transformation was chronicled in my diary entries from 1961 through 1975.

Later, as a special educator, I sought validation of my self-worth through my efforts to reach inside and touch the essential connecting core of personal meaning that I knew existed within myself and my handicapped students. This humanistic desire for personal communion with my pupils overshadowed formally prescribed instructional goals for skill-training and behavioral control. My April 20, 1978 performance evaluation reflected an early, unsuccessful effort on my part to prioritize personal communion with my students at the expense of established curriculum goals.

The occasional breakthroughs which my students and I experienced together were intensely rewarding to us both. This perspective was expressed in my May 19, 1975 diary entry, and was confirmed in Ann's October 13, 1982 interview and in the comments of Burton Blatt and Martin Buber.

As a participant in this study, I found myself speaking sometimes with my "student voice" and at other times with my "teacher voice." Through critical self reflection and dialogue with my colleagues, I was able to synthesize my ambiguous perspectives as learner and teacher into a more responsible and dynamic voice. No longer simply student or teacher, I now view myself as a partner in the learning process. This special sense of partnership transcends specific roles and joins both teacher and student in a mutually enriching collegial bond. Such a partnership was reflected in the comforting contact established between SPH students in my March 20, 1981 classroom observation.

As an instructional partner, my role allows me to establish vital spiritual connections of empathy, kinship, and respect with my students. I invite them to join me in responsible, self-determinative partnership, and I accept the professional responsibility of creating a mutually dignifying instructional environment for my SPH student-partners and myself.

Specific methods for achieving full, participative partnership with SPH students include structuring classroom routines and environments to increase active student involvement and choice-making, enriching instructional interactions with good-natured humor, and acknowledging

and responding more sensitively to the powerful, silent emotions which sometimes overwhelm us all in the classroom.

I began to develop the concept of instructional partnership in 1975, when I was completing my master's degree in Special Education and reflecting upon my personal and professional commitment to this field.

The theme of instructional partnership reappeared throughout the dialogic encounters and personal experiences which contributed to this study. Ann's and Sally's perspectives tended to confirm my own evolving viewpoint, while Margaret's comments provided a legitimate alternative opinion with which to interact honestly and productively.

As a result of addressing this issue in the study, I have transcended my earlier unidimensional and ambiguous concepts of personal identity. I have now defined a more integrated and dynamic voice for myself as a partner, not only with SPH students, but with all colleagues with whom I share the lifelong learning process. In Albert T. Murphy's terms, I have become my own creation.

After three years of intense research and interaction with the other participants in this study, I had collected extensive information, taped transcripts of interviews and group discussions, and personal notes and artifacts relating to the themes of this inquiry.

This collection phase was a stimulating period of personal and professional growth for myself and the other participants. We had learned to communicate honestly and openly with each other as partners in inquiry. We had experienced disagreement, frustration, companionship, respect, and mutual understanding of the new meanings which emerged from our dialogic encounters. In summary, we had successfully engaged with each other in authentic dialogue and generated new hermeneutical understandings of our shared reality.

However, mindful that the collection phase of this research project had to give way to the interpretation and writing phase if a dissertation was ever to result, I shifted in February, 1983 from gathering source material to organizing and preparing a written research product.

I soon discovered that the process of hermeneutical inquiry does not proceed in distinct, logical phases, nor does it conform to planned schedules. For many months during 1983 and early 1984, I found it extremely difficult to organize or interpret the information and subjective impressions I had gathered into a meaningful research product.

During this time I became intensely absorbed in critical self reflection, a dynamic growth process which Freire (1974) referred to as <u>praxis</u>. The powerful

personal experiences and disclosures which my colleagues and I had shared forced me to recognize the limits of my former view of reality, and to expand the horizons of my consciousness by critically exploring and validating new meanings in my world.

I began to reexamine all the assumptions upon which my actions had previously been based, and to experiment with alternative ways of viewing myself and the world around me. It was a time of questioning, discovery, and recommitment to personal risk-taking and growth.

During this period many aspects of my life underwent significant change. I adjusted from an unexpected divorce to my new status as a single person; I moved from a quiet southern town to a major metropolitan area in the Northeast; and I left public school supervision to accept a special education director's position at a residential facility for severely and profoundly retarded individuals.

The process of responding to change and transforming my life in unanticipated ways placed me at a new vantage point from which I was finally able, in the summer of 1984, to discern and understand a sense of the evolving patterns and meanings which my inquiry project had generated. I found myself ready to complete the final phase of my research, the interpretation of my hermeneutic quest for personal dignity with SPH students.

I had learned that above all, to engage in praxis involves not only reviewing one's life, but actively seeking to make it more meaningful by expanding and integrating every opportunity for personal fulfillment. The outcome of praxis is not simply a new platform from which one can view his changed surroundings. Instead it is a new posture of continuous growth and change and a lifelong commitment to self reflective action.

Ideological Synthesis

When I first considered special education's ideological foundations as a potential dissertation topic, my understanding of the issues was both superficial and misinformed.

I was aware that special education theory and practice reflected both behavioral and humanistic principles. However, I viewed these principles as unyielding, mutually exclusive moral positions which were responsible for polarizing special educators into two camps: those who were nurturing caregivers and those who were efficient skill trainers. I experienced conflict when trying to carry out both kinds of instructional services with my students. I decided that by addressing this conflict in a dissertation, I could thoroughly examine both positions and select the one which I determined to be morally superior.

Once I began to review the works of philosophers, curriculum theorists, and behavioral psychologists,

and to discuss the humanism-behaviorism controversy with others, my understanding and viewpoint changed significantly.

My discovery of dialectical logic as a process for resolving opposing ideological positions was a major outcome of this research project, and a milestone in my intellectual development.

Through the dialectical lens, I learned to interpret the ideologies of humanism and behavioral management as dynamically interrelated conceptual thesis and antithesis. As separate and essentially incomplete ideological positions, they coexisted in continuing dialectical opposition to each other while at the same time evolving together toward a higher level conceptual synthesis. The dialectical metaphor gave conceptual validity to this logical paradox by uniting both ideologies within a single, valid conceptual framework. As a result, my former internal conflicts began to resolve themselves.

I began to search for aspects of unity as well as diversity between the humanist and behavioral traditions in special education. I discovered that both perspectives addressed man's complex nature and his potential for personally rewarding development. I acknowledged that both the behavioral and spiritual levels of man's development were legitimate concerns of special educators. And I

considered instructional possibilities for the synthesis of these aspects of human development through integrating behavior technology and humanistic concerns for subjective growth.

I found that opening my mind to these instructional possibilities removed many of the conceptual restrictions which I had earlier perceived as unavoidable dilemmas in special education. As I resolved my own conceptual conflicts, I realized that behavioral and humanistic instructional models were not necessarily mutually exclusive. I discovered that I could simultaneously carry out differential reinforcement procedures and experience rewarding personal communion with students.

As I continued to view my work from this new perspective, I realized that such an integrated instructional model enhanced a sense of shared dignity and self-fulfillment for my students and myself. My students gained a more active role in the selection and acquisition of new skills, and I gained access to an instructional partner. Together we shared more fully in the mutual respect and responsibilities of instructional partnership, and the nature of instruction was transformed into a more integrated, wholistic concept of personal development.

In my dialogic interactions with the participants in this study, I discovered that other special educators

were also evolving in their own understanding of the possibilities of ideologically integrated instruction.

Margaret represented a relatively unilateral ideological position toward instruction. She consistently trained her students to demonstrate skills of compliance to traditional social expectations and moral values. As a behaviorist, she viewed her authority as the selector and trainer of student skills as valid and appropriate. However, she was willing to discuss and consider more humanistic, student-centered criteria for skill selection and training.

Sally and Ann represented a more fully integrated ideological perspective toward instruction. They valued both the sense of communion they had established with their students and the behavioral technology which they utilized for effective skill-training. They had discovered the mutual instructional advantages and personal rewards of forging dialogic partnerships with their students.

The tension and resolution which are inherent in the dialectical triad of thesis, antithesis, and synthesis also characterized our study group discussions of instructional ideologies. There were initial misunderstandings and intellectual confrontations between Margaret and me regarding our respective behaviorist and

humanist perspectives toward instruction. Ann and Sally, who had already developed more integrated viewpoints, helped us to identify potential areas of mutual agreement in our conflicting ideologies. Using their example as a guide, I realized that the process of resolving conflicting instructional models as well as the content of integrated instructional ideology follows a dialectical pattern of development.

My proposal for an integrative model of instructional dialogue is my contribution to the natural dialectical process which characterizes special education's ideologies. The instructional dialogue model which I propose provides for both an unfolding of humanistic and behavioral principles toward a more conceptually advanced level of discourse, and the continuity of these contributing ideologies as legitimate viewpoints in themselves.

Significance of This Inquiry

In authoring this hermeneutic research project from the perspective of a participant-inquirer, I have addressed myself to my own assumptions, questions, and discoveries regarding personal consciousness and human dignity. I have employed dialogic encounters with other participants and reviews of ideological traditions in order to inform and clarify my own personal knowledge. In the previous sections of this chapter I have reflected upon the major

changes and understandings which I have experienced as a result of this study. Yet this inquiry would be incomplete if I did not also address its significance to others and to the field of special education.

The final group discussion on January 20, 1983 provided my colleagues with an opportunity to reflect upon their participation in this study, and to discuss the meanings which they had gained from their experiences. All of the participants indicated that the study had helped them to understand special education's ideological issues more clearly and had reinforced the personal perspectives which they brought to the study. The teachers acknowledged that their involvement in the study had resulted in their developing a more tolerant, accepting attitude toward alternative ideologies.

The teachers also expressed a shared sense of collegial affiliation which developed during our final group discussion sessions and which has continued between some participants. They attribute the strength of this relationship to having engaged in relatively intense personal encounters with each other. They found the dialogic encounters to be stimulating and sometimes unsettling. In spite of occasional disagreements over instructional perspectives, the participants reported that the dialogic encounters enhanced their understanding and respect of themselves and their colleagues. They agreed that their

personal and professional growth was enhanced by their participation in the study.

These comments reflected many of the goals which I had outlined to the teachers when I invited them to join the study. None of them experienced any major changes in personal perspective or conceptual understanding such as I did. Perhaps this reflects the differences in our motives for participating in the project and the degree of commitment with which we acted. While we all viewed the study as a joint effort to foster our common search for dignity in the classroom, I specifically designed the inquiry to address my personal and professional needs for growth and change.

In summary, I believe this inquiry was meaningful to the teacher participants as an exercise in rewarding dialogic encounters and as a productive mutual effort to explore ideological and personal issues relating to the search for dignity in their classrooms.

It is my hope that this study begins to address several issues which are currently problematic in the field of special education.

First, it demonstrates that the discipline needs to develop a more comprehensive approach to defining its theory and practice and to training its members in the foundations of its pedagogy. Special educators need

opportunities to learn about the ideologies which influence their profession. I hope that this study will raise the awareness of others in the field and stimulate further interest in and attention to the integrative foundations of special education.

Second, I hope that this study provides a helpful model for inquiry-based research into a wide range of special education issues. As a fast developing field, special education is undergoing rapid changes without adequate time to reflect upon the ideological and personal implications of innovations. The field is characterized by a crisis-oriented atmosphere which prevents careful, planful approaches to developing the theory and practice of the discipline. Largely dependent upon government funding and regulations, special educators must struggle with compliance issues first and theoretical concerns later. This study offers an alternative perspective through which to approach the instructional process as well as the development of the discipline.

And finally, it is my hope that this dissertation offers an intellectually and emotionally appealing invitation to readers who wish to engage in hermeneutic inquiry into the issues which are significant in their lives. It provides an example of the personal disclosures, self-reflective action, and mutual dialogue processes which can lead to personal growth and shared dignity for all individuals, regardless of functioning level.

BIBLIOGRAPHY

Adkinson, R. A Study of Special Classes: Teacher - Pupil Interactions. Champagne, Illinois: University of Illinois at Urbana-Champagne, 1980.

Barrett, William. What is Existentialism? New York: Grove Press, 1964.

Bandura, Albert. Principals of Behavior Modification. New York: Holt, Rinehart, and Winston, Inc., 1969.

Bates, P., and others. "Characteristics of an Appropriate Education for Severely/Profoundly Handicapped Students," Education and Training of the Mentally Retarded, XVI, No. 2, (1981), 142-149.

Baumeister, A. Mental Retardation: Selected Problems in Appraisal and Treatment. Chicago: Aldine, 1967.

Blatt, Burton, and Fred Kaplan. Christmas in Purgatory: A Photographic Essay on Mental Retardation. Syracuse, New York: Human Policy Press, 1974.

Blatt, Burton, and Richard Morris, eds. Perspectives in Special Education: Personal Orientations. Glenview, Illinois: Scott, Foresman and Co., 1984.

Bricker, D. "Educating the Severely Handicapped: Philosophical and Implementation Dilemmas," Teacher Education and Special Education, II, No. 3 (1979), 59-67.

Buber, Martin. Between Man and Man. Boston: Beacon Press, 1955.

Buber, Martin. The Knowledge of Man, ed. and trans. Maurice Friedman. New York: Harper and Row, 1965.

Buber, Martin. Meetings, ed. and trans. Maurice Friedman. LaSalle, Illinois: Open Court Publishing Company, 1973.

Burchell, S.C. Age of Progress. Great Ages of Man Series: A History of the World's Cultures. New York: Time-Life Books, 1966.

Child, Irvin. Humanistic Psychology and the Research Tradition: Their Several Virtues. New York: John Wiley and Sons, Inc., 1973.

Chomsky, Noam. Problems of Knowledge and Freedom. New York: Vintage Books, 1972.

Cox, Harvey. The Seduction of the Spirit: The Use and Misuse of People's Religion. New York: Simon and Schuster, 1973.

Dallmayr, Fred and Thomas A. McCarthy, eds. Understanding and Social Inquiry, Notre Dame: University of Notre Dame Press, 1977.

Dickinson, Edward G. "Hermeneutic Experience and Inter-subjectivity in Schools: On the Way Toward Meaning." Unpublished Ed.D. dissertation. University of North Carolina at Greensboro, 1981.

Eisner, Elliott. The Educational Imagination: On the Design and Evaluation of School Programs. New York: Macmillan, 1970.

Ellis, Norman R., ed. International Review of Research in Mental Retardation. New York: Academic Press, 1982.

Franks, Cyril M., ed. Behavior Therapy: Appraisal and Status. New York: McGraw-Hill Book Company, 1969.

Friedman, Maurice. Martin Buber: The Life of Dialogue. Chicago: University of Chicago Press, 1976.

Friedrich, Carl J., ed. and trans. The Philosophy of Hegel. New York: Random House, 1954.

Friere, Paulo. Pedagogy of the Oppressed. New York: Seabury Press, 1974.

Fromm, Erich. Socialist Humanism. Garden City, New York: Doubleday and Company, Inc., 1965.

Fromm, Erich, and Ramon Xiran. The Nature of Man. New York: Macmillan and Company, 1968.

Gadamer, Hans-Georg. Philosophical Hermeneutics. Berkeley: University of California Press, 1976.

Gilligan, Carol. "In A Different Voice: Women's Conceptions of Self and Morality," Harvard Educational Review, XXXXVII, No. 4 (1977), 481-516.

Gilligan, Carol. "Woman's Place in Man's Life Cycle," Harvard Educational Review, XXXXVIII, No. 4 (1979), 431-446.

Greene, Maxine. Teacher as Stranger: Educational Philosophy for the Modern Age. Belmont, California: Wadsworth Publishing Company, 1973.

Grumet, Madeleine. "Pedagogy for Patriarchy: The Feminization of Teaching." Paper presented upon request to Interchange, an OISE publication, n.d.

Hegel, Georg W.F. Reason in History: A General Introduction to the Philosophy of History, trans. Robert S. Hartman. New York: Liberal Arts Press, 1953.

Heidegger, Martin. Being and Time, trans. John Macquarrie and Edward Robinson. New York: SCM Press, 1962.

Heidegger, Martin. Discourse on Thinking. New York: Harper Torchbacks, 1963.

Hishusius, L. Meanings of Life as Experienced by Persons Labelled Retarded in a Group Home: A Participant Observation Study. Springfield, Illinois: Charles C. Thomas, Publishers, 1981.

Huebner, Dwayne. "Update," Association for Supervision and Curriculum Development, XXII, Supplement (December, 1980).

Jacobs, Jerry. Mental Retardation: A Phenomenological Approach. Springfield, Illinois: Charles C. Thomas, Publishers, 1980.

Johnson, Ray W. The Quest for a New Psychology: Toward the Redefinition of Humanism. New York: Human Sciences Press, 1975.

Keller, Virginia. Personal diary, 1961-1985.

Krapfl, Jon E. and Ernest A. Vargas, eds. Behaviorism and Ethics. Kalamazoo, Michigan: Behavioradelia, Inc., 1977.

Krasner, Leonard. "The Future and the Past in the Humanism-Behaviorism Dialogue," American Psychologist, IX (1978), 799-804.

Loewenberg, J., ed. Hegel Selections. New York: Charles Scribner's Sons, 1957.

McJames, Sally. Personal interview. Winston-Salem, North Carolina. September 30, 1982.

McJames, Sally. Personal interview. Winston-Salem, North Carolina. October 18, 1982.

McJames, Sally. Personal interview. Winston-Salem, North Carolina. November 28, 1982.

Macdonald, James B. "Curriculum Theory: Knowledge or Understanding?" University of North Carolina at Greensboro, 1980. (Mimeographed.)

Macdonald, James B. "Theory, Practice, and the Hermeneutic Circle." Paper presented to the Journal of Curriculum Theorizing Conference, Airlie, Virginia, 1980.

Macdonald, James B., and David E. Purpel. "Curriculum Planning: Visions and Metaphors." University of North Carolina at Greensboro, n.d. (Mimeographed.)

Maher, A. Experiencing: A Humanistic Theory of Psychology and Psychiatry. New York: Bruner/Mazel Publishers, 1978.

Mehan, Hugh and Houston Wood. The Reality of Ethnomethodology. New York: Wiley, 1975.

Merleau-Ponty, Maurice. Adventures of the Dialectic. Evanston, Illinois: Northwestern University Press, 1973.

Milner, Edward. "Myths, Models and Morality." Unpublished Ed.D. dissertation, University of North Carolina at Greensboro, 1978.

Morse, William, ed. Humanistic Teaching for Exceptional Children: An Introduction to Special Education. New York: Syracuse University Press, 1979.

Neville, D. Humanistic Psychology: New York: Gardner Press, Inc., 1977.

Orlosky, Donald and B. Othanel Smith. Curriculum Development: Issues and Insights. Chicago: Rand McNally College Publishing Company, 1978.

Patka, Frederick. Existentialist Thinkers and Thought. New York: Philosophical Library, 1962.

Payne, David. Confessions of a Taoist on Wall Street: A Chinese-American Romance. Boston: Houghton-Mifflin Company, 1984.

Persons, Ann. Personal interview. Winston-Salem, North Carolina. September 10, 1982.

Persons, Ann. Personal interview. Winston-Salem, North Carolina. October 20, 1982.

Persons, Ann. Personal interview. Winston-Salem, North Carolina. November 8, 1982.

Phenix, Philip. Realms of Meaning: A Philosophy for the Curriculum of General Education. New York: McGraw-Hill, 1964.

Pinar, William, ed. Curriculum Theorizing. Berkeley, California: McCutchan, 1975.

Pinar, William, and Madeleine Grumet. Toward a Poor Curriculum: An Introduction to the Theory and Practice of Currere. Dubuque, Iowa: Kendall-Hunt, 1976.

Pipan, Richard C. "Curriculum and Collective Consciousness: Speculation on Individualism, Community, and Cosmos." Unpublished Ed.D. dissertation, University of North Carolina at Greensboro, 1985.

Pitts, Hilda P. "The Socialization of Beginning Nurses in the Hospital Setting: An Interpretive Inquiry." Unpublished Ed.D. dissertation, University of North Carolina at Greensboro, 1982.

Polanyi, Michael. The Tacit Dimension. Garden City, New York. Doubleday Anchor Press, 1967.

Ricoeur, Paul. "The Task of Hermeneutics," Philosophy Today, XVII, No. 17 (1973), 112-128.

Rubio, Carmen A. "An Interpretive Inquiry Into the World of the Teacher." Unpublished Ed.D. dissertation, University of North Carolina at Greensboro, 1979.

Rylchak, J., ed. Dialectic: Humanistic Rationale for Behavior and Development. New York: S. Karger, 1976.

Short, Margaret. Personal interview. Winston-Salem, North Carolina. September 19, 1982.

Short, Margaret. Personal interview. Winston-Salem, North Carolina. October 13, 1982.

Short, Margaret. Personal interview. Winston-Salem, North Carolina. November 20, 1982.

Soloman, Robert C. From Rationalism to Existentialism: The Existentialists and their Nineteenth Century Backgrounds. New York: Harper and Row, 1972.

Staats, Arthur. Social Behaviorism. Homewood, Illinois; The Dorsey Press, 1975.

Tyler, Ralph. Principles of Curriculum and Instruction. Chicago: University of Chicago Press, 1950.

van Kaam, Adrian L. Existential Foundations of Psychology. Pittsburgh: Duquesne University Press, 1966.

Weller, Richard. "On Alternate Forms of the Dissertation." University of North Carolina at Greensboro, n.d. (Mimeographed.)

Wolfensberger, Wolf. "The Ideal Human Service for a Socially Devalued Group," Rehabilitation Literature, XXXIX, No. 1 (1978), 15-17.

Wolfensberger, Wolf. "Ethical Issues Revisited," Mental Retardation, XIX, No. 1 (1981), 1-15.

Wollner, C. "Behaviorism and Humanism: B.F. Skinner and the Western Intellectual Tradition," Review of Existential Psychology and Psychiatry, XIV (1975), 146-168.