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**An interpretive analysis of elementary teachers' conceptions of
caring**

Gray, Mary Ann C., Ed.D.

The University of North Carolina at Greensboro, 1986

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AN INTERPRETIVE ANALYSIS OF ELEMENTARY TEACHERS'
CONCEPTIONS OF CARING

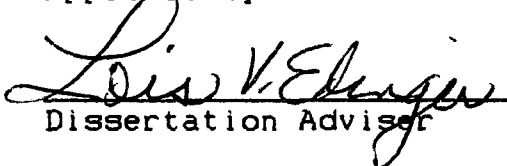
by

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APPROVAL PAGE

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

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The purpose of this study was to examine the phenomenon of caring in the teacher-student relationship from the viewpoint of the teacher. This was accomplished in the following manner: a) constructing a conceptual framework of caring derived from the selected writings of major authors in this area; b) conducting a thematic analysis of in-depth interviews of teachers asked to reflect upon their conceptions of the caring teacher-student relationship; c) interpreting the emergent themes theoretically and personally; d) synthesizing the conceptual frameworks of the theoreticians and the practitioners into a comprehensive model of teacher caring.

The investigation was conducted by means of qualitative analysis. Five elementary teachers were interviewed for their conceptions of what it means to care for their students in the classroom. The interviews were semi-structured and open-ended. Data gathered from the interviews were thematically and phenomenologically analyzed to reveal how the teachers conceived of caring in the classroom. The analysis was then interpreted theoretically and personally within the previously constructed conceptual framework of the theoreticians.

As a result of the study, it was found that the teachers held the following conceptions of caring in education: a) Caring borders on the sentimental, characterized by the teacher's hugs, smiles, and pats. It is most often an intuitive and nonintellectual form of teacher-student interaction. b) The caring teacher is a promoter of each child's self-concept and self-esteem. c) The caring relationship is, by necessity, role-dominated. Boundaries demarcate the place and responsibilities of the learner and the teacher. The teacher must be both friend and authority figure. d) Although the learner is seen as an individual, the caring relationship attempts to "fix up" student deficiencies rather than accepting the learner "as is". e) The learner is regarded as a basically good and lovable being requiring limits and controls for his or her own protection.

Recommendations based on this study include future research directions and a proposal for teacher education programs to do the following: to encourage teachers to examine the hidden assumptions underlying their teaching and personal responses to students; and to educate teachers to view themselves as more active agents in the educational process rather than mere dispensers of information.

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Although it is my name alone that appears on the first page of this document, there are many others who must share in its credit.

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Three very special friends must be acknowledged as well. As fellow graduate students, they shared their experiences and wisdom with me; as friends, they simply shared themselves. Roma Joyce, Aostre Johnson, and Ita Kilbride are remembered with deep affection.

I am indebted to the five teachers interviewed in this study. They entrusted me with their thoughts and feelings, vulnerabilities and fears, thus providing a

doorway into the world of the classroom.

Finally, as always, I acknowledge the very special assistance of Chuck. He encouraged me to trust in my abilities to learn and to grow and then gave me the space to do so.

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CHAPTER I

INTRODUCTION

What is care? Virtually no word in our language, aside from the word love, has been so frequently used and abused. A Wall Street business advertisement declares, "We care about you, the customer"; a growing number of Americans are investing in IRA retirement plans to ensure that they will be cared for in their later years; the phrase, "Take care!", has become a common substitution for good-bye; adolescents lament that "nobody seems to care anymore"; employees rush home after work to care for their pets and plants; and college students as well as some third world countries anxiously await the arrival of care packages in the mails.

The word care is summoned in each case to signify something different and the result is a "cacophony of confusing and contradictory meanings that often stymies serious discussion of the term." (Noddings & Shore, 1984, p.154) A primary objective of the present study is to examine one instance of the caring phenomenon--that of teacher caring--and identify its significant aspects.

No one would argue that there is a quickly growing need for developing more caring and compassionate people

In contemporary society. This country is experiencing outrageous displays of disregard for human life. Terrorism was named the top news story of 1985 in a national television report. Mirroring society, violence within the school walls continues to escalate. As both students and teachers are brutally attacked verbally and physically, a "crisis of caring" (Noddings, 1984, p.181) becomes the lament of the times. Too often, students who do not turn toward violent behavior as the salve to their frustrations are increasingly relying on drugs and alcohol instead as their way of "tuning out." Thus, care becomes more and more important because "it is what is missing in our day...The threat is apathy, uninvolvedness, the grasping for external stimulants. Care is a necessary antidote for this." (May, 1969, p.292)

Human care is inextricably bound up in the act of teaching. Teaching is a profession that is very concerned with relationship, viewing goodness as service in helping others. Pestalozzi recognized love and care as important forces in the education and development of the child, not as an added frill, but as a central concern of educators. He believed that it was "the central force to which all other emotions must be in due subordination if harmony with the ideal (man's inner sanctity) is to be preserved." (1912, p. 161) In advocating the natural unfolding of the child, the importance of development, and the primary

nature of sensory impressions, Pestalozzi, along with the other Naturalist educators Rousseau and Froebel, voiced his ultimate concern for and belief in the individual child.

This emphasis on care and attention and on the nurturing relationship between teacher and student has been espoused at three other periods in educational history: the Child Study Movement of the late 1800s and early 1900s, the Progressive Education Era of the 1920s and 1930s, and the alternative school/free school period of the 1960s and early 1970s.

Many contemporary writers have continued to explore the concept of care and its various nuances. Martin Buber wrote of the I-Thou relationship between teacher and student. His basic message was that the individual with whom one interacts, whom one teaches, or whom one cares about must be viewed and experienced directly lest the Thou become an It.

For Ashley Montagu, the Fourth R in any curriculum must be human relations. "Man is born for cooperation, not for competition or conflict," (1950, p.109) he writes, and therefore education must be transformed into "educare", a form of instruction whose basic aim is to nourish and encourage the unique potentialities of the individual.

William Pinar views caring as allowing for the development of the child's autonomy. "Autonomy means making one's own rules, being one's own instructor in a sense, and making external laws conform to the internal laws of the soul." (Pinar, 1981, p.31)

From a sociological perspective, Mary Anne Raywid contends that "the absence of caring from the current institutional scene is neither individual failure nor casual accident: it is the inevitable consequence, the played out logic, of what we have explicitly sought as the articulating spirit of the institutions." (1981, p.152) Values such as justice, impartiality, and due process, she states, have replaced the virtues of caring relationships in our public schools and increasingly are ordering and prioritizing their activities.

Mario Fantini writes eloquently of the need for schools to teach children to care or risk eventual extermination. Dorothy Kobak concurs that "the urgency of the need for caring individuals is obvious." (1977, p.497) She developed a curriculum to facilitate students in raising their "CQ" or "Caring Quality."

The feminine voice of caring is heard through the writings of Carol Gilligan. Recognizing that relationships are often subordinated to the ongoing process of individuation and achievement, Gilligan

identified and lent credence to the values of intimacy, responsibility, care, and connection.

The belief in the power and primacy of care and nurturance in human relationships was reflected in the emergence of humanistic psychology during the 1960s. Different from behaviorism and psychoanalysis which viewed the experiencing person as a passive recipient of stimuli, reactive rather than active, humanistic psychology focused upon the individual and his or her total experiencing--of emotions, feelings, affects, and valuings as well as cognitions. Humanistic psychology viewed the single basic motivation of all human beings as the actualization of one's potentials. Maintaining and preserving the self was the most pressing task of one's existence.

This form of psychology led the way for humanistic education which, among other things, recognized the relationship between the teacher and the learner and the characteristics of the relationship which facilitate learning as central. It is on this relationship between instructor and pupil that the present study focused in an attempt to understand more fully the teacher's conceptualization of what it means to care for one's students.

Purpose of the Study

Many of the writers cited earlier would agree that "the primary aim of every educational institution and of every educational effort must be the maintenance and enhancement of caring....It functions as end, means, and a criterion for judging suggested means. It establishes the climate, a first approximation to the range of acceptable practices, and a lens through which all practices and possible practices are examined." (Noddings, 1984, pp.172-173) Among other things, these writers have suggested new directions for further inquiry and reflection into the phenomenon of caring in education.

Some of these include:

1. Studying care against the broader, sociological backdrop of society
2. Designing curricula to help students to become caring individuals
3. Examining the complementariness of caring to notions of justice
4. Conceptually capturing a feminine--or an alternative--approach to matters of morality through an investigation of caring
5. Conceptualizing caring in education and identifying what it means for teachers

It is on this fifth area, the conceptualization of caring in education, that the present study focused.

Redeeming a word that has been "abused, used, forgotten, lost and too rarely practiced" (Fox, 1979, p.vii) will perhaps contribute to its rebirth in practice. Indeed, a study that delves into what the phenomenon of caring entails may "prove important steps to restoring it within schools." (Raywid, 1981, p.152) Understanding how teachers frame and define this phenomenon may provide a richer, more detailed tapestry of the human experience of schooling.

The purpose of this study is to broaden the existing field of writings on caring by doing the following:

1. To construct a conceptual framework of teacher caring based on the selected writings of key authors in this area
2. To conduct a thematic analysis of the reflections of interviewed teachers and then to theoretically and personally interpret it
3. To refine the conceptual framework into a model of teacher caring using the reflections and words of classroom teachers, as well as the researchers
4. To suggest implications of the proposed model of caring for schools, teachers, teacher education, and society

From a phenomenological perspective, then, the following questions will be explored: What is the essence or meaning of the experience when a teacher cares for

students? What are the characteristics of this experience which distinguish it from others? What are the manifestations of this experience? What are the tacit understandings that accompany the experience?

Basic Assumptions

Four underlying assumptions have been accepted by the investigator and provide a foundation and direction for the present study. They are:

1. Teacher caring is a necessary ingredient in the elementary classroom.
2. Most classroom teachers care about their students. They often differ, however, in how they conceptualize the various nuances of caring.
3. These understandings of caring can be studied in depth by talking with teachers and then juxtapositioning these conversations with the related literature.
4. Insight into the phenomenon of teacher caring could provide a better understanding of "what is" within the elementary classroom as well as what "could be" in terms of the teacher/student relationship.

Significance of the Study

What do we know about the importance of care and love? If one accepts William Menninger's assertion that

"we learn to love only when we are loved" (1967, p.22)
then it becomes obvious that teachers who love and care
about children are critical to the development of loving
and caring adults. Arthur Combs (1962) describes this
crucial relationship:

People learn who they are and what they are from the
ways in which they have been treated by those who
surround them in the process of growing up....People
discover their self concepts from the kinds of
experiences they have had with life--not from
telling, but from experience. People develop
feelings that they are liked, wanted, acceptable, and
able from having been liked, wanted, accepted, and
from having been successful. One learns that he is
these things, not from being told so but only through
the experience of being treated as though he were so.
(p.53)

Caring as an essential aspect of education has been
for far too long viewed as a given and thus routinely
ignored by researchers and practioners alike. If asked,
most if not all teachers would respond that, "Yes, I am a
caring educator. I care about my students." Yet, all too
rarely have the understandings and assumptions behind
these seemingly simple words been critically examined and
analyzed.

This becomes obvious when one attempts to pursue the
subject of educational caring in some depth. The
educational research aid ERIC does not have "caring" or
even "love" as a descriptor. Other fields of inquiry are
only slightly better.

Humanistic psychologist Abraham Maslow speaks to the silence of psychology on these subjects:

It is amazing how little the empirical sciences have to offer on the subject of love. Particularly strange is the silence of the psychologists, for one might think this to be their particular obligation....In the case of textbooks of psychology and sociology, practically none...treats the subject." (1970, p.235)

Gordon Allport, quoted in Zick Rubin's 1973 book, Liking and Loving, points out that "psychologists, in their research and in their theory, devote far more attention to aggressive, hostile, prejudicial behavior than to the softer acts of sympathy and love, which are equally important ingredients." (p.12)

Urie Bronfenbrenner, a writer on the subject of human development, succinctly states that "caring is surely an essential aspect of education in a free society; yet we have almost completely neglected it." (1986, p.435)

The result of this seeming reluctance to deal with caring and love in education has been to envelope it in what Ernest Heyman has termed a "cloak of secrecy, almost respecting it as a mystical or sacred area." (1975, p.6) Care can--indeed must--be understood, the cloak of secrecy lifted, so that we might then be better able to teach it, to create it, and to predict it. The present study attempts to penetrate this wall of silence through the powerful and compelling voices of teachers as they

struggle to define and elaborate their conceptions of what it means to care for their students.

Definition of Terms

Specification of key terminology will provide a common frame of reference for this study.

1. Caring: As an operational definition from which the subsequent interviews were conducted, the following definition by Mayeroff was accepted. (Note: This preliminary definition is further developed in Chapter II.):

A process of helping another to grow and to actualize him/herself. (1971, p.1)

2. Compassion: "A passionate way of living born of an awareness of the interconnectedness of all creatures. Its twin tasks are to: 1) relieve the pain of fellow creatures by way of justice-making, and 2) celebrate the existence, time and space that all creatures share." (Fox, 1979, p.34)
3. Conceptual Framework: The principled structure that supports or encloses an idea or notion.
4. Hermeneutics: The study of how one interprets the meaning of present-day events or phenomena. A method of understanding how people make sense of their world.

5. Model: A representation of the underlying structure of a phenomenon.
6. Phenomenology: "An approach to the study of man by going directly to the phenomenon of man and seeing what concepts, viewpoints, methods, etc. emerge as a necessary result of studying him." (Giorgi, 1970, p.xiii)
7. Sentimentality: Resulting from feeling or emotion rather than reason or thought.
8. Tacit Understandings: The unexamined, taken-for-granted assumptions upon which a person's beliefs and actions are based. Also called common sense knowledge. (Polanyi, 1968)
9. Thematic Analysis: A method of critically examining the elements or essential features of an entity through identifying its central subject or idea.

Methodology

Since caring is an "attitude" (Pinar, 1981, p.149), an emotion (Gaylin, 1976), and a "relation" (Noddings, 1984, p.99), an investigation into its phenomenological aspects required a methodology which utilized qualitative modes of inquiry. Thematic analysis using open-ended, in-depth interviews was thus adopted.

Essentially, five teachers were interviewed with the goal of having them describe their conception of what it

means to care in the elementary classroom. The teachers came from the writer's professional background, having worked on the same faculty with her in the county's public schools.

Each interview was recorded. They were transcribed, read, and reread. A summary of each teacher's conceptions of caring in education was then set forth. These summaries were collectively examined to determine which elements were substantiated by all of the teachers. The elements were then "thematized"; however, variations from one teacher to the next were also noted. Finally, the shared aspects or themes were juxtaposed against the conceptual framework of caring which had been previously developed from the selective literature review of Chapter Two. Based on these two sources--the literature review and the teacher interviews--, as well as on personal reflection, a model of teacher caring was proposed.

Summary

A review of pertinent literature is reviewed in Chapter II and a conceptual framework of teacher caring is formulated. Aspects of caring as well as the teacher/student relationship as identified by key writers in these areas are intertwined and a textured tapestry of shared and significant characteristics of the phenomenon are developed, to be later used as a backdrop for

analyzing and understanding the interviewed teachers' reflections.

The methodology employed in the research study is outlined in Chapter III. Phenomenology as a philosophy and hermeneutics as a viable way of gaining meaning are discussed. Selection of participants and the process of the interviews are outlined.

The interviews and the resulting analysis and "thematization" is the content of Chapter IV. Variations on the themes are also identified, along with the tacit understandings under which teachers appear to care for their students.

Lastly, the interviews, themes, variations, and the previously constructed conceptual framework are then used to develop and refine a model of teacher caring, the subject of Chapter V. Implications for the school, teachers, teacher education, and society are discussed. Recommendations follow.

In summary, understanding how teachers frame and define the phenomenon of caring in the elementary classroom and delving into what this notion entails may prove to be important steps to restoring it within the schools. Examining the phenomenon from the "inside" through teachers' words and tacit assumptions, as well as from the "outside" via a conceptual framework derived from scholarly writings will yield a more rich and "thick

description" of caring, a word too liberally used yet all too rarely critiqued and examined.

CHAPTER II

REVIEW OF THE RESEARCH AND LITERATURE ON CARING

"Caring is a relation." (Noddings, 1984, p.99) It is useful, therefore, to review the literature and research findings on caring within a model of teacher-student relationships formulated by Downie et al. They contended that within every teacher-student relationship, there exists one or more levels of recognition, or attitudes, that a teacher holds toward the pupil. These types of teacher attitudes are as follows:

1. The student is viewed as a person-as-such.

The teacher recognizes the student as a person in the sense of being a member of the category of all persons having certain ethical rights which the teacher is obliged to respect. Students are to be viewed as ends in themselves and never as merely a means to an end, a principle formulated by Kant. In this sense, teachers must always have respect for the pupil as a person.

2. The student is viewed as a person-of-this-kind.

The teacher recognizes the student simply as a student, one with certain needs and expectations that a pedagogical service is to be delivered,

and with rights which protect and guarantee that these expectations are fulfilled. Thus, both teacher and student belong to categories, or "types", and will be regarded by each other as such.

3. The student is viewed as a person-in-particular. The teacher recognizes and understands the student as a unique and distinctive individual self. The relationship is characterized by affection for this particular person. A sense of a bond is established.

These distinctions are not mutually exclusive, but it is possible and common to view students more in terms of one than another. (Downie et al., 1974) Many of the writers reviewed in this chapter, in describing the caring relationship, do indeed emphasize one of the levels of recognition over the other. Thus, it is useful to group them accordingly.

This review of the literature is selective, not comprehensive. Only those writers who have written on care as an integral aspect of their theories and/or speculations are reviewed in the present study. The writer recognizes that numerous other authors not cited in the review have addressed the concept of care in a more cursory manner.

The chapter concludes by identifying the shared aspects of the caring relationship as posited by the

reviewed writers and in constructing a conceptual framework of the caring phenomenon.

The Student is Viewed as a Person-as-Such

Authors who have emphasized the ontological significance of care are Martin Heidegger, Rollo May, and Erik Erikson.

Heidegger views care (the German "Sorge") as fundamental to one's being. For the self to be authentic, care must be present in its development. "When fully conceived, the care-structure includes the phenomenon of Selfhood" (1962, p.370) but does not "stand primarily and exclusively for an isolated attitude of the 'I' towards itself...Care cannot stand for some special attitude towards the Self." (1962, p.237) While care is the source of one's being, it cannot simply reside in the safety of one's Self. A call "summons...Self from its lostness in the They." (1962, p.319) Heidegger specifies that the appeal is made without regard for persons. "The caller maintains itself in conspicuous indefiniteness." (1962, p.319) Heidegger speaks of the caller as the conscience which finds its source in care. "Conscience is the call of Care and manifests itself as Care." (1962, p.319) The conscience is not merely an individual one but a universal or world conscience. It recognizes the "We-ness" of humankind. For Heidegger, the care-structure is the

necessary condition for the possibility of what he terms Being-in-a-whole.

Rollo May, a psychotherapist much influenced by Heidegger and his conception of care, defines the phenomenon in the following manner:

Care is a state composed of the recognition of another, a fellow human being like one's self; of identification of one's self with the pain or joy of the other; of guilt, pity, and the awareness that we all stand on the base of a common humanity from which we all stem. (1969, p.289)

Where Heidegger was reluctant to name the elements of care because "the phenomenon of care in its totality is essentially something that cannot be torn asunder" (1962, p.238), May eagerly constructs signposts for its identification, stating that care is the opposite of apathy and the source of human tenderness. It is a state in which "something does matter." (1969, p.289) For May, care must become a conscious psychological fact and more than "a matter of nerve endings." (1969, p.289)

A central aspect of May's thesis is his views on will and wish as they relate to care. He writes that "will and wish cannot be the basis for care--they are founded on care." (1969, p.290) Where Heidegger believes that willing is caring made free, May is quick to add that it is also caring made active. For May, care and will are closely related and two aspects of the same experience. He first distinguishes between willing and wishing.

Wishing is the "dreaming of action" (1969, p.291) but will is the "full-blown, matured form of wish." (1969, p.291) Thus, willing is indeed caring made active, a particular type of intentionality. "In care one must, by involvement with the objective fact," May writes, "do something about the situation." (1969, p.291)

May then distinguishes between care and sentimentality. For him, sentimentality is "thinking about sentiment rather than genuinely experiencing the object of it...It glories in the fact that I have this emotion; it begins subjectively and ends there." (1969, p.291)

It is useful at this point in the discussion to further examine the notion of sentimentalism as it specifically relates to the caring phenomenon. Two writers who have done so in great detail are Anne Douglas in her book, The Feminization of American Culture and Matthew Fox in his book, A Spirituality Named Compassion and related article, "On Desentimentalizing Spirituality."

In her book, Douglas investigates sentimentalism and its origins in American culture. She defines it as "the political sense obfuscated or gone rancid. Sentimentalism, unlike the modes of genuine sensibility, never exists except in tandem with failed political consciousness." (1977, p.254) It is concerned with feeling and not thinking, she contends, and is rooted in

the fear of ideas and in anti-intellectualism. As an example of the phenomenon, Douglas cites the sentimentalizing of the elderly where "the emotions they arouse in us are more important than the emotions they feel." (1977, p.196) Fox concurs with Douglas and adds his own definition:

Sentimentalism is a cluster of ostensibly private feelings which always attain public and conspicuous expression. Privacy functions in the rituals of sentimentalism only for the sake of titillation, as a convention to be violated... Sentimentalism cannot exist without an audience." (1979, p.5)

Fox feels that, in Western culture, caring and compassion have been reduced to sentimentalism, to mere feeling. When caring is divorced from action, Fox writes, sentimentalism results. "Compassion is about doing and relieving the pain of others, not merely emoting about it...Though it comes from the heart and goes to the heart, it is not restricted to sentiment or heartfelt emotions." (1979, p.7) Furthermore, "sentimentalism is not only a block to social justice and a thorn in the side of love-justice--it is in fact their opposite...It is a flight from action, a flight from politics and a flight from justice-making." (1979, p.6) Caring and compassion are thus viewed by Fox as political activities because they involve other people.

A third writer who examined caring ontologically is Erik Erikson. A theorist concerned with the development

of personality across the life span, Erikson proposed that all human beings pass through eight developmental stages which are psychosocial in origin and based on problems in human relationships. The stages are as follows: Stage 1, trust vs. mistrust; Stage 2, autonomy vs. shame; Stage 3, initiative vs. guilt; Stage 4, industry vs. inferiority; Stage 5, identity vs. diffusion; Stage 6, intimacy vs. isolation; Stage 7, generativity vs. stagnation; and Stage 8, ego integrity vs. despair. Erikson viewed care, along with love and wisdom, as the central virtues of adulthood, the developmental Stage 7. Care is the human virtue most closely associated with generativity. "Mature adults are those who care for their children whom they have created, for their work which they have produced, or for the welfare of others in the society in which they live."

(Mussen et al., 1979, p.410) Erikson writes that "care is the widening concern for what has been generated by love, necessity, or accident; it overcomes the ambivalence adhering to irreversible obligation." (1964, p.131) Care may thus be called the ego strength in adulthood because it governs how one will extend and reestablish the ego identity in generational cycles (Hult, 1979) and it encourages one to be concerned with the world and future generations.

Although Max Scheler, a German philosopher, speaks of "fellow feeling" rather than "caring", it is closely

aligned to a notion of caring in the sense that it is being examined in this paper. Scheler defines fellow feeling as a deep-lying affirmation which is felt by every person for every person on the sole basis of their shared humanity. Through fellow feeling, persons can enter into the experience of others without ever having had that particular quality of experience before. It is a "genuine out-reaching and entry into the other person and his individual situation, a true and authentic transcendence of one's self." (1954, p.46) Scheler views each person as both a unique individual and a part of universal humankind. He states that each person begins as "common humanity" and grows toward uniqueness but the common humanity remains within, affording direct access to others. His emphasis is indeed on loving and caring for others simply because they are human beings. Fellow feeling is the bridge to those others.

C.I. Lewis speaks of caring in terms of "caring about." He states that caring about implies concern, serious attention, and prizing. While it implies a personal relationship, it can also involve concern for a group of people, such as the Ethiopians, or the impoverished. He writes that "caring about. . .is presumed in all activities of ethical judgment and valuation....It is through such concern that we are constrained now to take that attitude, and now to do that

deed, which later we shall be satisfied to have taken and to have done." (1946, pp.479-480) Thus, his framing of the concept, like that of most of the writers reviewed in this section, involves both a respect for persons-as-such as well as an accompanying action or deed.

The Student is Viewed as a Person-of-This-Kind

Various authors have written on the meaning of caring as a role concept. Perhaps chief among these is Richard Hult who contends that caring is an activity which can be conducted within the professional role relationships and responsibilities of the teacher. He believes that there is often a confusion of pedagogical and psychotherapeutic professional roles. Feeling that caring for individuals, as conceived by such humanistic writers as Carl Rogers and Milton Mayeroff, to name but two, is not possible in most pedagogical contexts, Hult holds that not only is this type of relationship implausible, given the conditions of most pedagogical settings, it is not desirable. In his view, most pedagogical situations cannot afford the prerequisite conditions of time and circumstance which these relationships require for in-depth and comprehensive knowledge of the unique individual self. Furthermore, Hult contends that caring needs to be structured and disciplined by professional standards. Where caring for a unique individual is non-directive and non-evaluative,

teacher caring, in Hult's perception, requires appraisal. He quotes Dewey (1939) in distinguishing prizing from appraising in terms of personal subjective and impersonal objective emphases:

For in prizing emphasis falls upon something having definite personal reference, which, like all activities of distinctly personal reference, has an aspectual quality called emotional. Valuation as appraisal, however, is primarily concerned with a relational property of objects so that an intellectual aspect is uppermost of the same general sort that is found in 'estimate' as distinguished from the personal-emotional word 'esteem.'" (p.5)

Hult states that both esteem and estimation activities structure professional caring. A teacher prizes her students as well as appraises them. The relationship is objective with specific acts of appraisal occurring. Hult emphasizes that "the teacher demonstrates serious attention, concern, and regard for all his duties." (1979, p.243)

Another writer who espouses the validity of the impersonal dimension in the teacher-student relationship is Joseph Abinun. By impersonal, Abinun does not mean manipulating or using another person as an object or as a means for one's own ends or desires. Instead, he frames the impersonal teaching relationship as one that involves a variety of duties and rights accompanying the role of the teacher. These might be in the form of correcting pupils' papers and exams or criticizing student behavior or thoughts if necessary. Abinun assures the reader,

however, that the teacher must respect the student as a person and lists the following as defining the respect shown for persons in a teaching situation:

1. Caring about the pupil's viewpoint of the world.
2. Treating the pupil as a human being who must be respected as a self-determining and rule-following center of consciousness.
3. Showing a positive concern for, or interest in, the pupil's ends. (1977, p.299)

Abinun's concept of respect, similar to Hult's pedagogical caring, is love in the sense of disinterested love. This notion is further illuminated by Entwistle:

If the development of personal affection were the primary aim of education there would be no need for schools except, perhaps, as child-minding establishments during the time when parents are fulfilling their economic functions away from the home." (1970, p.71)

Abinun further defines his notion of respect as encompassing a kind of sympathy which is characterized by practical concern for others as distinguished from an empathy which is simply feeling with them. He writes: "Teachers should concentrate on interpersonal relationships governed by respect for persons and not on personal relationships governed by love and sympathy." (1977, p.303)

A philosopher/psychologist who similarly views caring in terms of role concepts is Lawrence Kohlberg. Grounding

his theory on the work of Piaget, Loevinger, and Mead and Selman, Kohlberg developed a theory of moral development. He proposed that the moral reasoning for all humans proceeds through six stages. These six stages are universal and offer distinct ways of viewing the social world. For Kohlberg, the highest stage is defined as the universal ethical principle of justice. When he spoke of caring, it was defined as being good and carrying out one's role as mother, sister, husband, etc. and designated as Stage 3. While Kohlberg's emphasis is on notions of justice and fairness rather than caring, his inclusion in this section of the chapter is to set a context for viewing the developmental theory of Carol Gilligan which will be discussed in the following section.

A number of writers were researched who take a slightly different approach to the concept of caring in education. Rather than asking what caring by the teacher entails, these authors emphasize caring as curriculum content. They are included in this particular section of the literature review because they view the instruction of caring as a role requirement of teachers. "Caring must be taught," Carducci (1984) explains, "and caring behavior expected and elicited." (p.7)

Mussen and Eisenberg-Berg (1977) elaborate further on why a curriculum should be a caring one and teachers should be caring role models:

Teachers exert forceful influences affecting the development of prosocial [caring, sharing, and helping] tendencies although these are inferences since systematic data on the long-term effects of teacher-child interactions on children's prosocial activities are not yet available. Teachers who are nurturing, good models of prosocial behavior, use reasoning in discipline, maintain high standards, and encourage students to accept responsibilities for others will likely stimulate the development of prosocial predispositions in their pupils." (p.19)

Two writers in particular have outlined the steps that schools should take in ensuring that caring will become a planned curriculum aspect. These writers are Dorothy Kobak and Mario Fantini. Their approaches will be examined separately.

A psychiatric school social worker in New York City, Kobak believes that schools have a responsibility in developing caring individuals with caring skills. Further, she feels that these skills should be taught on an ongoing, consistent basis along with the academic subjects. What she terms the "CQ" or "caring quality" will thus develop and be enhanced.

She was responsible for developing a project called "Teaching Children to Care." Its rationale was that there exists "a deterioration of ethical values, increases in personal breakdown, crime, and maladaptive behavior in...society, where isolation and alienation have become substitutes for cooperation, commitment, and concern for the common welfare and total good." (1977, p.97) Working with only the most severely disturbed emotionally and

socially maladjusted students at one school, Kobak used videotape psychodrama, poetry therapy, clay, and pantomime as springboards for discussion on empathy, sympathy, compassion, concern, and altruism for all people. Results of the project indicated that students did indeed learn to relate to each other on a personal level, discovering that caring is not a weakness.

Kobak believes that every student in the mainstream of the school population should be involved in such projects. For the classroom teacher, she recommends three ways to provide pupils with opportunities to experience and grow into caring:

1. A daily class dialogue period
2. Use of creativity tools
3. Use of action projects

In an article that appeared in USA Today Magazine, D.H. Bouma termed the 1980s the "Uncaring Generation" following such captions as the "Silent Generation" of the 1950s, the "Now Generation" of the 1960s, and the "Me Generation" of the 1970s. Fantini believes that he has found the means to rectify this situation: the creation of a humane, caring society through the teaching of caring values in the public schools. Indeed, "caring is the most fundamental of all basics, the bedrock...on which all skills and knowledge rests and without which the 3 Rs have very little meaning." (1981, p.21) Fantini contends that

the learning of caring must not be left to chance but must have a schematic structure the same as the academics. He terms his concept "disciplined caring" because it is not perfunctory, routine, or mechanical. Caring is sometimes difficult, he states, and must be disciplined.

For Fantini, one critical component of a program of disciplined caring would be "the creation of educational environments...that prize fellowship and cooperation above 'rugged individualism' and cultivate mutual interdependence in place of isolated self-sufficiency." (1980, p.183)

Fantini proposes two methods whereby a curriculum of caring values could be implemented:

1. Traditional intellectual approach to learning:
The students discuss and read about caring. The structured curriculum is designed around areas of self, others, and nature.
2. Experiential approach to learning: The children play an active role in their own learning by being provided with experiences in how to care.

Both of the approaches to caring posited by Kobak and Fantini stress caring as curriculum content, to be taught by the teacher to the student. Thus, its role relatedness becomes evident and hence, its inclusion in this section of the chapter.

The Student is Viewed as a Person-in-Particular

It is fitting to begin this review of the individual-oriented authors with an examination of Pestalozzi's Pedagogy of Love, a title recently coined by Noddings & Shore (1984). Perhaps more than any other early educator, Pestalozzi was responsible for influencing the public's view of the individual child's capabilities and potentialities. His views on the notion of love in education are very similar to the values of caring as they have been conceived in this paper. Pestalozzi saw love as an educating force important in the development of the child. He writes:

Amongst human emotions it is the feeling of love in the child which clearly expresses this ideal [of man's inner sanctity]. Love therefore is the central force to which all other emotions must be in due subordination if harmony with the ideal is to be preserved. Again, in the same way, intellectual activity, inasmuch as it springs up side by side with love, is the central force which clearly expresses the ideal in human action. (1912, p.161)

Pestalozzi built his argument for love on a belief in God. He stressed the importance of personal discovery and growth, of the need to be in harmony with a greater whole and interaction with human beings. Introspection and not merely the logical thought processes are needed to accomplish these goals. Pestalozzi would not tolerate disrespect or intolerance of children, stressing that school tasks should be equal to a student's abilities and not above them. In the "discovery of and respect for his

own potential to love," (Noddings & Shore, 1984, p.162) Pestalozzi contends that the child will mature and grow.

A more contemporary writer who has influenced the thinking of many of the authors reviewed in the present section of this chapter is Martin Buber. His search for unity between two persons into a dialogic relationship is the core of his philosophic stance. This process he terms the I-Thou. Prior to examining Buber's conception of education, one needs to understand the I-Thou relationship as Buber defines it.

In his book, Between Man and Man (1965), Buber writes that "the fundamental fact of human existence is man with man." (p.203) Man can be in relation to another in one of two ways: as an I-Thou, or as an I-It. By the I-Thou relationship, Buber envisions a "condition when one partner addresses another with a desire for mutuality, when the focus is not on the particulars or the details in the other's make-up, but rather on his or her wholeness." (Feinberg, 1985, p.96) In this relationship, one is unconditionally present and attentive.

Conversely, an I-It relationship, the other basic expression, is "a form of communication that grows out of an inclination to use, to experience, or to manipulate another individual...I-It is the address of a subject to an object, as a thing." (Feinberg, 1985, p.96)

One's life is in continual flux between the Thou and the It. There are necessary moments where an I-It attitude will prevail and other times when I-Thou will emerge. One therefore moves back and forth between the two--between the security of the It world and the "pure present." Buber assures the reader: "And in all seriousness of truth, listen: Without It a human being cannot live. But whoever lives only with that is not human." (1970, p.85) This movement back and forth between the Thou and the It, Buber terms the dialectic.

To summarize the conditions of the I-Thou relationship, the following must be present:

1. Mutuality. The relationship is biparted; there is reciprocal acknowledgment.
2. Directness. The relation is the only reason to be together, all other reason fails.
3. Presentness. The relationship is in the Here and the Very Now; external time is excluded.
4. Intensity. Both parties are totally immersed in the moment.
5. Ineffability. The relationship is without any explanation.

Buber's conception of education embodies his philosophy of dialogue. He believes that the teacher must have a relationship with the whole student rather than the part of him or her in which the teacher is most

interested. Buber writes that "real education is made possible...by the realization that youthful spontaneity must not be suppressed but must be allowed to give what it can." (1965, p.88)

The caring educator must be with another, not merely imposing himself or his values or simply conveying information. Similarly, the educator must be intent upon helping another to "unfold". In a conversation with Carl Rogers, Buber explains this notion of acceptance:

Confirming means first of all, accepting the whole potentiality of the other and making even a decisive difference in his potentiality...I can recognize in him, know in him, more or less, the person he has been...created to become...I confirm him, in myself, and then in him, in relation to this potentiality that is meant by him, and it can now be developed, it can evolve, it can answer the reality of life. (1965, p.182)

To Buber, the teacher is a model or guide along the way. It is the teacher's task to appreciate the two major instincts in the student: the instinct of origination, "that which prompts a person to shape and control material; it grows in solitude, in the absence of mutuality (Feinberg, 1985, p.109); and the instinct for communion, the affiliative yearning which longs "for the world to become present to us as a person...which chooses and recognizes us as we do it, which is confirmed in us as we in it." (Buber, 1965, p.88) These instincts are in continual tension and are not unlike those concepts that David Bakan (1966) terms "agency" and "communion", where

agency characterizes the urge toward separation, mastery, and repression, and communion is the desire for contact, openness, union, and intimate understanding. Within these instincts, the teacher must continually reevaluate how to act toward the student who demonstrates first the urge for origination and then the desire for communion.

The educator is a mixture of self-suppression and self-assertion, using his professional knowledge and classroom experience to best understand the student's personal needs. The caring educator does not try to control the student either by power or an overabundance of affection. Either way is an attempt to "make the student over" as if he or she were an object.

Unlike reciprocity that characterizes the I-Thou relationship between two equals, reciprocity cannot characterize the teacher-student relationship because as Buber explains "the educative relation would be burst asunder, or change into friendship." (1965, p.101) As yet, the student is incapable of fully gaining access into the world of the teacher. Incomplete reciprocity, however, does not mean that the teacher cannot learn from the student.

In summary, the conditions for an I-Thou--or caring--relationship in education requires the presence of the following aspects:

1. Mutuality leading to trust

2. Presentness
3. Directness from the teacher
4. Inclusion. (The fact that at least one of the persons lives through the common event from the standpoint of the other.)

Four writers who have been greatly influenced by Buber's conception of the personal relationship are Carl Rogers, Clark Moustakas, Milton Mayeroff, and Nel Noddings.

Rogers, a humanistic psychologist who came to education by way of counseling, speaks of caring in terms of what he calls "prizing."

There is another attitude which stands out in those who are successful in facilitating learning. I have observed this attitude. I have experienced it. Yet, it is hard to know what term to put to it so I shall use several. I think of it as prizing the learner, prizing his feelings, his opinions, his person. It is a caring for the learner, but a non-possessive caring. It is an acceptance of this other individual as a separate person, having worth in his own right. It is a basic trust--a belief that this other person is somehow fundamentally trustworthy. (1969, p.109)

For Rogers, the essential qualities of a facilitator include genuineness, prizing, and empathy. The caring teacher is both non-directive and non-evaluative. Such a teacher can fully accept the fear and hesitation a student might bring to a new problem; likewise, he or she can accept the pupil's satisfaction in a job well done. Confident and trusting of the learner as an imperfect human being with many feelings and many potentialities,

the teacher is not dismayed by the learner's occasional apathy or outpouring of personal feelings:

If I distrust the human being then I must cram him with information of my own choosing, lest he go his own mistaken way. But if I trust the capacity of the human individual for developing his own potentiality, then I can provide him with many opportunities and permit him to choose his own way and his own direction in his learning. (1969, p.114)

Rogers cites a number of research studies that suggest the importance of a caring relationship between teacher and student. These will be reviewed briefly.

Barrett-Lennard (1962) developed an instrument to measure attitudinal qualities such as prizing or positive regard, empathy or understanding, and so forth. As measured by various instruments, those students or clients who showed the most therapeutic change perceived more of these qualities in their relationship with a teacher or therapist than did those clients who showed less change.

Emmerling (1961) used the B-L Relationship Inventory and found that the teachers whose orientation is toward releasing the student's potential (as opposed to one whose orientation is toward identifying the shortcomings of the student) exhibited a high degree of those attitudinal qualities which facilitate learning.

Macdonald & Zaret (1966) studied the recorded interactions of nine teachers with their students. When the teacher behaviors tended to be "open"--i.e. clarifying, stimulating, accepting, facilitating--the

student responses tended to be "productive"--i.e. discovering, exploring, experimenting, synthesizing. Conversely, when teacher behaviors tended to be "closed"--i.e. judging, directing, ignoring, priming--the student responses tended to be "reproductive"--i.e. parroting, guessing, reproducing facts, acquiescing. Macdonald & Zaret stated that it appeared that teachers interested in process produced creative and self-initiated responses in their students. Likewise, teachers who are evaluative produced passive and "eager to please" student responses.

Schmuck (1963) showed that in an understanding classroom climate where the teacher displays empathy and acceptance, every student tends to feel liked by all the other students and to have a more positive attitude toward self and toward school.

Aspy (1965) studied third graders. He tape recorded reading lessons and then rated each segment for the degree of congruence or genuineness shown by the teacher, the degree of her prizing or unconditional positive regard, and the degree of her empathic understanding. The children in the three classes with the highest degree of these attitudes showed a significantly greater gain in reading achievement than those students in the three classes with a lesser degree of these qualities.

From these empirical findings it appears that individuals who hold such attitudes as prizing, caring, and empathy are regarded as effective in the classroom, and that in classrooms that strive for such a psychological climate, children learn more and better in the conventional subjects.

Clark Moustakas, an existential/humanistic psychotherapist, speaks of the caring relation in terms of compassion. Moustakas defines compassion as a connection to the other person's self. He states that "to feel compassion is to be within the other person's world and experience his pain and despair...[Compassion involves] a presence and an affirmation, an expression of deep sympathy and regard." (1966, p.119) In its negative form, compassion can become condescension, "a kind of pity for one less favored, for one who lives an inferior life." (1966, p.119) Similar to May's conception of sentimentality, condescension reduces the other person by not maintaining a feeling of equality.

For Moustakas, the compassionate person "hears the cry for affirmation and answers it," (1966, p.123) responding uniquely to each situation and each individual.

Compassion must be authentic, Moustakas maintains, and must encourage authenticity in the other as well. The following are conditions for authentic growth in schooling:

1. Freedom to Be. This involves "making room for the child's own spontaneous self-expressions and desire to explore life on the basis of his own interests and desires." (1966, p.11)
2. Choice and the Capacity to Choose. Trust by the teacher must be present along with a non-manipulative environment.
3. Responsibility and Self-Confirmation. Essentially, this means that the student is encouraged to take charge of his or her own life.

Moustakas lists the following items as aspects of the compassionate teacher's responsibilities in promoting authentic growth in the student:

1. To confront the individual with resources, issues, and problems which are meaningful and relevant to her.
 2. To hold an unyielding and deep trust in the child as a person of value with capacities and talents she can develop.
 3. To be real and not a mechanical role player.
 4. To prize the child as a person, value her feelings and thoughts, convey genuine understanding based on the child's own perceptions, and accept her tempo and pace.
- (1966, p.260)

Unlike Rogers and Moustakas, Milton Mayeroff does not proceed from a professional background centered in therapy or in teaching. Mayeroff approaches the conception of caring from a purely phenomenological perspective. He begins by defining caring: "To care for another person, in the most significant sense, is to help him grow and actualize himself." (1971, p.1)

Mayeroff conceives of caring as a process, a "way of relating to someone that involves development," (1971, p.1) and offers a basic pattern of the phenomenon:

- In helping the other to grow, one does not impose direction; rather, the other's growth lends direction to one's response to that growth
- One experiences the other as an extension of oneself and also as independent and with the need to grow
- The other's development is experienced as bound up with one's own sense of well-being, and one feels needed by it for that growing

The following are the major ingredients of the phenomenon of caring as conceived by Mayeroff:

1. Knowing. Caring includes explicit and implicit knowledge, knowing that and knowing how, and direct and indirect knowledge. Mayeroff explains that "to care for someone, I must know many things. I must know, for example, who the other is, what his powers and limitations are, what his

needs are, and what is conducive to his growth; I must know how to respond to his needs, and what my own powers and limitations are." (1971, p.13)

2. Alternating Rhythms of Activity and Inactivity.
Caring is not achieved by sheer habit. Behavior is modified or maintained depending on the results of one's actions on the cared-for. Sometimes caring may even involve inactivity or doing nothing if that is perceived to be best.
3. Patience. Patience enables the other to grow in her own time and in her own way. "Patience is not waiting passively for something to happen," Mayeroff explains, "but is a kind of participation with the other in which we give fully of ourselves." (1971, p.17) Yet, it is not merely the giving of time, but of space as well--the space to think and to feel.
4. Honesty. In an attempt to see the other as he or she is and not as one would like them to be or to feel, honesty becomes a struggle to "see truly." (1971, p.19) There must be no gap between how one acts and how one really feels, or between what one says and what one feels.
5. Trust. One recognizes the other as an other and trusts the other to grow in his own time and in his own way. The teacher trusts the child to

make mistakes and to learn from them. "Trusting the other is to let go; it includes an element of risk and a leap into the unknown, both of which take courage." (1971, p.21) Overprotectiveness is a form of distrust.

6. Humility. This ingredient is present in caring in several ways: one might be humble in being ready and willing to learn more about the other and himself; it is also in realizing that one's particular caring is not in any way privileged, or worth more than someone else's; it may entail overcoming an attitude that sees others as existing simply to satisfy one's own needs; or humility may mean overcoming pretentiousness and not pretending to be what one is not.
7. Hope. Hope is not a specific expectation or wishful thinking. It is an expression of "a present alive with a sense of the possible." (1971, p.26) It stirs the possibilities to be realized. An important aspect of hope is courage.
8. Courage. Mayeroff conceives of courage as a "trust in the other to grow and in my own ability to care." (1971, p.27) This then gives one the courage to go into the unknown, taking risks,

standing by the other in trying circumstances,
and going beyond safety and security.

For Mayeroff, then, these are the major ingredients of caring. All are present within the phenomenon and all are equally important to the experience.

Like Mayeroff, Nel Noddings explores the concept of caring phenomenologically. She terms her perspective as feminine or simply an alternative to the more traditional masculine orientation of justice and fairness and matters of morality. For matters of convenience, Noddings gives names to the two parties involved in the relationship, much like Buber's I and Thou or I and It. These she calls the "one-caring" and the "cared-for." She begins her exploration of the concept by identifying three aspects of caring relationships:

1. Engrossment. The consciousness of the one-caring is focused on the cared-for, accompanied by the desire for the other's well-being.
2. Receptivity. The attitude of the one-caring is received by and reflected in the cared-for.
3. Caring Acts. An action in behalf of the cared-for (or a commitment to act) follows the other two aspects.

Noddings defines engrossment, a fundamental aspect of caring from the inside, as a displacement of interest from one's own reality to the reality of the other as the

other's reality becomes a possibility for one's own. She terms it "apprehending the other's reality." (1981, p.141)

Like Mayeroff, Noddings identifies the major ingredients of her conception of the phenomenon of caring:

1. Feeling With. This is not empathy, projection into the other, nor a full understanding of the other. Preceding "rational determination of what might be done in behalf of the cared-for" (1981, p.141), feeling with involves receiving the other. Noddings warns that it is very easy to begin to care about a problem and lose sight of the person.
2. Being Present. Within this attitude, one is not behaving "perfunctorily or merely out of obligation" (1981, p.142) but out of regard.
3. Receptive. The one-caring takes pleasure or pain in the feelings of the cared-for. She is reactive and responsive to the other.
4. Intangible and Unspecifiable. The "something" added to the cared-for because of the relationship is difficult to specify. The transformation that occurs due to the relation is not easy to grasp and to label.
5. Non-Rational. The basic relationship of caring is non-cognitive. This includes both the

engrossment of the one-caring and the attitude perceived by the cared-for.

6. Not Rule-Bound. Caring acts depend on the cared-for, their objective needs, and their point-of-view. There is never one best way to act because caring is not routine.

Noddings warns that there is always a risk of guilt present in all of caring, guilt that results when caring diminishes but one feels that one should still care. She states that it is courage that helps one to accept this reality and to not dwell on it so that it cripples, but to go on caring.

It is appropriate at this point to review a critique of Noddings' work that is put forth by Mary Ann Raywid. The critique helps illuminate some of the special aspects of Noddings' conception of caring as well as identify its weaknesses.

In her analysis, Raywid states that Noddings does not "respond well to the realities of children and of the teaching tasks." (1981, p.155) For Raywid, engrossment is too strong a word to describe the vast array of caring relationships that exist. It seems to be more akin to the first phase of being in love. Engrossment would not allow for anyone to get any work done. Rather than engrossment, Raywid envisions the aspect as a sort of availability.

Raywid contends that caring can--indeed, must-- be rational. She states that the attempt to "feel with" and to help the cared-for requires cognitive activity and objectivity. There is an obligation to effectiveness, and Noddings' conception minimizes this. "Love is not enough," Raywid writes.

The critic further feels that Noddings' caring relationships are too highly selective and therefore impossible to have with several members of a class. In addition, Noddings' idea of needing to be received by the cared-for is simply not realistic when dealing with grade-school children and adolescents. Where Noddings finds the one-sidedness of the teacher-student relationship unsatisfactory and "only partially actualized" (1981, p.143), Raywid accepts the asymmetry, defining it in Buberian terms of non-mutuality.

Finally, Raywid takes issue with Noddings' concept of "feeling with." She feels that while it is desirable at times, it sometimes needs "to be contained, alternated perhaps with another perspective. The teacher's obligation is to mediate between the child's present perceived reality and other realities. She has the task of introducing these new realities--a charge that cannot be fulfilled without stepping outside the child's reality." (1981, p.155)

Although Raywid's conception of caring is more closely alligned to the recognition of the student as a person-of-this-kind, she is included in this section of the review of the literature because her comments are directly aimed at Noddings and can therefore be afforded a more meaningful context.

As was stated earlier in this section, Noddings assumes a feminine perspective in her investigation of the caring phenomenon, seeing the "commitment to care as the guide to an ethical ideal." (1984, p.42) This commitment to care and to define oneself in terms of the capacity to care represent an alternative to Kohlberg's stage six morality where the moral thinker "transcends particular moral principles by appealing to a highest principle--one that allows a rearrangement of the hierarchy in order to give proper place-value to human love, loyalty, and the relief of suffering." (Noddings, 1984, p.42) Contending that women are not so much concerned with the "rearrangement of priorities among principles" (1984, p.42) as they are in maintaining and enhancing caring, Noddings asserts that natural caring makes the ethical possible because the one-caring remains responsible here and now, not here and after, for the cared-for.

Carol Gilligan, a student of Kohlberg's at Harvard University and later a professor there, recognized a conception of morality not presented in Kohlberg's work

which was briefly summarized earlier in this review. She found that women's concerns centered on care and response to others. Gilligan hypothesized that there are two distinct modes of moral judgment--justice and care--in the thinking of men and women and that these are often gender-related. Gilligan's ethic of responsibility and care is a complement to Kohlberg's ethic of justice. She elaborates:

These ethics together delineate the developmental progression of differentiation and integration in the moral domain, with the concept of justice charting the progression in the understanding of individual equality and the concept of care marking the realization of the interdependence of the human community. (1980, p.247)

Where Kohlberg perceived many women as being "stuck" at stage three due to their reluctance to abstract away from the concrete situation at hand, Gilligan defined this as a desire to remain "connected" to the human problem presented them. Their approach to the dilemma is founded in caring:

...Women not only define themselves in a context of human relationship but also judge themselves in terms of their ability to care. Woman's place in man's life cycle has been that of nurturer, caretaker, and helpmate, the weaver of those networks of relationships on which she in turn relies. (1982, p.17)

Gilligan's conception of care is context-bound, dependent upon the individual involved, and non-role stipulated; hence, its inclusion in this final portion of the review.

This section will conclude with a description of Erich Fromm's conception of love. Fromm, a social psychologist, writes of care as it relates to love in his book, The Art of Loving. For Fromm, care connotes action. Its fabric is woven from that of doing. "Love is the active concern for the life and the growth of that which we love," (1956, p.22) he writes, and therefore is inseparable from labor. Care implies responsibility, a "response to the needs, expressed or unexpressed, of another human being." (1956, p.23) Care must be guided by knowledge, that is, seeing the other person in his or her own terms, knowing him or her objectively and in the ultimate essence.

The main condition for the achievement of love, and thus the achievement of care, is the overcoming of one's narcissism. By narcissism, Fromm means the orientation in which "one experiences as real only that which exists within oneself, while the phenomena in the outside world have no reality in themselves, but are experienced only from the viewpoint of their being useful or dangerous to one." (1956, p.99) The opposite of narcissism is objectivity, the ability to "see people and things as they are, objectively, and to be able to separate this objective picture from a picture which is formed by one's desires and fears." (1956, p.99) Fromm cites as an example a teacher who experiences the child's reactions in

terms of being obedient or of giving them job satisfaction, instead of being interested in what the child feels for and by him or herself.

Fromm contends that one cannot truly care for another if one cannot see the difference between one's picture of a person, as it is narcissistically distorted, and his or her reality as it exists regardless of one's interests, needs, and fears.

Love, and therefore care, requires faith in the potentialities of others:

The presence of this faith makes the difference between education and manipulation...The opposite of education is manipulation, which is based on the absence of faith in the growth of potentialities, and on the conviction that a child will be right only if the adults put into him what is desirable and suppress what seems to be undesirable. (1956, pp.104-105)

For Fromm, love also entails courage and the ability to take the risk and to judge certain values as of ultimate concern, a concept defined by Paul Tillich as an absolute and utter concern that demands a "decision of our whole personality" (1965, p.10): the intellect, the emotion, and the will.

Care and love are for Fromm the essence of education. From the Latin meaning of education--to educe--care and love are means of "leading forth" and "bringing out" the potential in each student.

A Conceptual Framework of Caring in Education

The construction of a conceptual framework of caring in education will be useful in a number of ways. First, it will serve as a summary of the review of the literature and research by pulling together aspects of the caring phenomenon that are shared by a majority of the cited writers and researchers. Second, a conceptual framework will act as a lens through which the thoughts and assumptions of the teachers interviewed for this study can be viewed for further analysis and critiqued toward increased understanding. Third, it will serve as a foundation for a model of teacher caring to be developed from both the literature as well as the words and reflections of selected teachers who comprise the subjects for this study.

The conceptual framework outlined in the next few pages attempts to synthesize the basic assumptions toward caring in education held by the reviewed writers. Three questions were posed to serve as guideposts toward the development of such a framework. They are as follows:

1. What conceptions of the learner are held?
2. What conceptions of the teacher are held?
3. What conceptions of the teacher-student relationship are held?

Conceptions of the Learner

The majority of the writers agreed that a learner is an individual, a unique and multi-faceted person with potentialities, strengths, and weaknesses. Key words such as individuality, self-actualizing, and autonomous were used to describe the student. In addition, many of the authors subscribed to the view of the learner as a holistic being, incapable of being broken down into such singular categories as intellect, emotion, or will. A being with innate capacities to learn and develop and a self-determining center of consciousness complete this summary of the basic view of the learner shared by most of these authors.

Conceptions of the Teacher

Much of the focus of the reviewed literature and research centered upon the teacher in the caring relationship and aspects of his or her personality. Most agreed that the caring teacher is other-directed: there is an identification with another, a receptivity, an outpouring. In addition, the teacher affirms the learner; the student is accepted as-is, not as one wishes he could be. The caring teacher, most of the writers agreed, is non-manipulative and not a mechanical role-player. They trust in the capacity of the individual to develop his or her potentiality. Lastly, they are knowledgeable in both

the intellectual as well as the affective domains so that effectiveness becomes that much more of a reality.

Conceptions of the Teacher-Student Relationship

Although this section was marked by some disagreement among the reviewed writers as to whether the teacher-student relationship is by necessity role-bound or not, the majority of them did agree on many other aspects of the caring teacher-student relationship. This relation is not based on pity, sentiment, condescension, nor pure feeling. It is marked by positive regard and mutual respect. Based in concern and responsibility, the caring teacher-student relationship is an active one--wishing and hoping are not enough; caring deeds and actions are a requisite. Although most agreed that the relationship is not a reciprocal relation between equals, they felt that this did not detract from its mutualness or its potential to be a learning experience for both sides. Key words such as authentic, real, unique, and objective complete the shared conceptions held by the reviewed writers.

In summary, this framework of educational caring will serve as the basis for analyzing the teacher interviews in Chapter IV and provide the foundation for the construction of a model of teacher caring in Chapter V.

CHAPTER III

METHODOLOGY

The research approach of this study is based on the theory and methods of phenomenological investigation. This chapter defines the methodology and identifies its key tenets, as well as explores its appropriateness for the present study. Method of data collection and data analysis are also presented and outlined.

Phenomenology

Phenomenology, described by Suransky (1980) as an "alternative research paradigm," is "an approach to the study of man by going directly to the phenomenon of man and seeing what concepts, viewpoints, methods, etc. emerge as a necessary result of studying him." (Giorgi, 1970, p.xiii) To better understand phenomenology, it is helpful to identify and examine its various tenets. Suransky (1980) identified the following tenets:

1. An attempt to penetrate to the essence of a phenomenon. Phenomenology is not concerned with surface generalizations and definitions. Thus, it is infinitely complex, textural, and dense in its search for the "core" or essence of the experience.

2. A belief in the primacy of experience. In the phenomenological approach, men and women are studied as experiencing persons, not as static objects. What meaning that experience has for each subject and how it shapes their understanding is of primary concern.
3. A subjective orientation in the treatment of the material. "The subject of investigation must prescribe the method." (Suransky, 1980, p.170) The researcher enters into the subjects' realities: Their context, their social realities, and ultimately their very minds in order to understand the nature of their experiences.
4. An emphasis of process over product. The processes of intuition, reflection, and description are closely involved in the phenomenological method. Its emphasis is not on the "because of" (cause and effect) but rather on the "why."
5. A sense of intentionality. Intentionality is "the structure which gives meaning to experience." (May, 1969, p.223) Intentionality involves the totality of one's past experiences and their subsequent influence on a particular consciousness of present experience.

6. The embrace of eidetic reduction. This tenet employs the epoche, or the bracketing out, of all preconceived assumptions and "attempts to question the fundamental assumptions about a particular phenomenon or process." (Suransky, 1980, p.171)
7. The use of the Dialectical Method. This method "forces us continually to view the world in flux" (Suransky, 1980, p.171) because one must accept as possibility the negation of that which is posited. The dialectic acknowledges as reality the transcendence of the two opposites.

The selection of a phenomenological method for the present study was made because of its concern with the essence of an experience. Barritt et.al. (1984) warn that "too often we assume that we know the meaning of experience for others. But the everyday meaning of an experience for parents, for pupils, and for teachers may be different for each. Learning more about the meanings of the experience should be helpful...when the time comes to make decisions about teaching." (p.15) The researcher in examining the phenomenon of caring in education agrees with Schultz (1969) in stating that "perhaps the best way of investigating the nature of man is to ask him." (p.227)

Research Design

"Caring is an attitude and not a specifiable set of behaviors...It does not lend itself to empirical research as conducted by mainstream social scientists." (Pinar, 1981, p.149) Having to examine caring "from the inside," as Noddings recommends, requires a phenomenological or qualitative strategy perspective. Lofland (1978) posits such a perspective for studying how people construct meaning. His principles, or steps, are as follows:

1. Data are collected by means of intimate familiarity and immersion, either through direct, bodily presence in the physical scenes of the social life under scrutiny, through long, diverse open-ended, semi-structured conversations with people who are participants in a situation or social world, or through intense and detailed document analysis.
2. Intimate familiarity arising from participant observation or qualitative interviewing is developed into disciplined abstractions arising from sorting and classifying, re-sorting and re-classifying the various episodes of the observation and/or interview.
3. Focusing on the situation and its genericity occurs next.

4. Finally, focusing on interaction strategies--what action is constructed--completes the process.

For purposes of this study, these steps have been categorized under two headings: collection of data and analysis of data.

Collection of Data

The first step, collecting data by means of "immersion," was accomplished in the following ways: 1) through a selective review of the literature, and 2) in semi-structured, open-ended dialogues with teachers.

Five teachers were interviewed with the purpose of having them describe the caring relationship. Teachers were chosen based upon the following qualities:

1. Experience. Teachers were chosen who were not novices in the profession and thus unclear as to their strategies and/or approaches to educational situations. A novice was defined as having taught for three years or less. The teachers interviewed for the present study had all taught for at least four years.
2. Grade Level. For purposes of limiting the scope of the present study, only teachers of grades kindergarten through eight were interviewed.
3. Articulateness. Teachers were chosen based upon their ability to verbally explain and elucidate their thoughts and feelings on a subject, as

unobtrusively observed by the writer in the day-to-day school setting.

4. Competence. Educators were selected who were skilled in their profession and comfortable in their abilities. The researcher used her judgment in determining skill and competence based upon her informal observations in the school setting.

The open-ended interview method was used for this study. While other methods were possible, this method offered many advantages. In her dissertation on vulnerability, Brigham (1972) detailed seven advantages the interview has over a written questionnaire. These advantages are summarized below:

1. The interview allows for in-depth exploration of the interviewee's ideas; questionnaires often set limits on the discussion.
2. Because written responses can be both time-consuming and inhibiting, they may not encourage amplification of ideas as does the interview.
3. The interview allows for immediate clarification of any points of misunderstanding.
4. The interviewer can continually encourage personal reflection regarding points of

discussion, listening for and responding to implicit or tacit expressions.

5. With this added dimension of personal significance, the data and the subsequent data analysis are connected to real-life experience.
6. The subject's recall of the experience is more spontaneous and less calculated in an interview.

Teachers were asked questions concerning their perceptions of what it means to care in education. The following questions served as a guide within each interview:

1. Number of years taught
2. Grades taught
3. Various school settings in which you have taught
4. When did you first become interested in being a teacher?
5. Why did you enter the teaching profession?
6. What are your reasons now for continuing to teach?
7. What do you see as your role as an educator?
8. How do you decide what your students need from you?
9. What does caring for your students mean for you?
10. What are the characteristics of a caring teacher?
11. How do you show your students that you care?
12. As a caring teacher, what do you feel is your primary goal or responsibility in the classroom?

13. Do you feel that all teachers should care for all students? Why or why not?
14. Can caring get in the way of educating? How?
15. Is there a danger in caring too much?
16. When must a teacher put caring aside to attend to other matters of concern?
17. Must students be aware that their teacher cares for them or is it enough that he or she just does?
18. Does anything in school frustrate or hinder your ability to care for your students as much as you would like?
19. In your estimation, is it possible to care for a roomful of students?
20. How does caring make you feel?

Each interview lasted for approximately sixty minutes. They were taperecorded and later transcribed.

Analysis of Data

The conversations with the teachers were descriptively-phenomenologically analyzed into what Lofland had earlier described as "disciplined abstractions." Barritt, et al. (1984) delved further into the workings of this step. Their suggestions were followed in this study:

1. Go to the conversations, taking from each what seems to be important elements of the experience.

2. Compare these elements--or "moments"--with one another to make a list of shared themes, or shared aspects of the experience.
3. Make a separate list for unique variations on the themes, since variations frequently highlight the meaning of the common forms.
4. "Fill out" the description with new materials from such sources as poems, novels, observations, survey research, literature review, or experimental research.

Discovering the themes that are common to all (Step 2) assisted in the development and the refinement of a model of caring in education, a primary purpose of the present study. Recognizing the unique variations (Step 3) illuminated the tacit understandings these teachers possessed and under which they often operated. Juxtaposing these descriptions with the conceptual framework derived from the writings of various key authors (Step 4) further aided in the refinement of a model of caring in education. Through the use of the phenomenological method, the present study "concern(ed) itself with the ways in which people [specifically, teachers] understand, make sense of, and hence, act in the world." (Shapiro, 1983, p.133) A model, as well as specific conclusions and recommendations, were set forth based upon these findings.

CHAPTER IV

ANALYSIS OF DATA

The data gathered from the interviews are analyzed in three stages. The first stage consists of a descriptive review of the interview data that includes a professional biographical sketch of each interviewed teacher. The second stage is comprised of the thematic analysis. A combination of Lofland's (1978) and Barritt's, et al. (1984) recommendations served as a guide for this step: shared themes, or shared aspects of the experience, as well as unique variations on the themes, are identified and substantiated. The third stage includes both personal and theoretical interpretations of the preceding thematic analysis. These interpretations are juxtaposed against the conceptual framework of caring in education that was constructed in Chapter II. Throughout the three stages of the analysis, phenomenological and hermeneutic modes of inquiry were used to gain insight into the teacher interviews.

Teacher Interviews

Sharon

At the time of the interview, Sharon had taught for fourteen years, all of them at the kindergarten level.

She has taught in three states in both a team and a self-contained situation.

Sharon related that she first became interested in being a teacher when, as a sophomore in college, she lost interest in her chosen major of home economics. Having already taken some child development classes for that major, Sharon decided to follow in the footsteps of her mother who was a kindergarten teacher and in whose classroom Sharon had already spent some time and energy helping out. For Sharon, the move from home economics to early childhood education was a pragmatic one since she viewed teaching as something she could always do if she had to.

What is your role as an educator?

I think that my role is very important. We are educating the children in America and that is very important. That is our future. We train the future and our country. I feel that there has been a lot of negativism about teaching and I think it is time teachers say, "Hey, wait a minute. No one gets to where they are without having a good teacher some place along the line." It is time that we start educating everyone else as to how important our job is.

What does caring for your students mean for you?

In the area of kindergarten, I take over when Mama puts them on the bus. I become a surrogate parent. I take care of them when they get sick. I talk with them and worry about their problems and their concerns. If I was just standing up in front of the classroom and not caring, then my students would not learn. We have to become actively involved. I think actively involved is probably synonymous with caring.

What does that mean, to be actively involved?

Well, the children come in in the morning and we interact all of the time: "I like what you are wearing, I like what you are doing today, how are you feeling, yes I know you are sick." It is a constant physical touching and touching mentally. With small children, you are interacting whether you are saying something or not. You have to have physical presence with them, even with a bump, a touch, a hug. And as to active involvement, I am involved with everything. I take care of them. We eat together, we go to the bathroom together, we get sick together. We do all of these things together just very much like a parent does. A parent is actively involved in the raising of their children. I am actively involved in that part that the parent is not involved in. Many times we teach them morals, I am teaching social interaction, I am teaching what needs to be done--what is the right thing, what is the wrong thing. That child is totally in my care until I put that child back on the bus in the afternoon.

What are the characteristics of a caring teacher?

A teacher talking with each individual child. If you are going to stand up there and just lecture and not interact, you will do nothing to reach the children. I think that is one thing that is important, being able to get down on their level and to stimulate and to challenge those children. I think that there is a caring way that a teacher walks around and touches. You don't have to say, "Johnny, you are doing a good job." All you have to do is put your hand on the back of their shoulder or touch their hair, or bend over them to tell them. Just pat them and children thrive on that. The physical surroundings of your classroom also tells whether you care about your children or not. You must take the time to make it attractive and to make it a warm, feeling place where the children know that the moment they come in, the people in that room accept them for the way they are, whether they are clean or dirty or have had a bad night or a bad day or whatever.

Is it possible to be an excellent teacher but not particularly care for the students?

No. There are always going to be times when you have got one or two kids in your class who drive you crazy. But if a person does not particularly like

her class, she is not trying to get to know those students. There is something positive about every kid. If you try hard enough you are going to find something that you do like about them. That teacher needs to take a long look at herself--her own personality, her own prejudices--if she does not really like her class.

Is it possible, then, to be a caring teacher but not an excellent one?

Yes. I have taught with people who care so much that their effectiveness is limited. You know, you can just love your students but that does not make you an effective teacher.

As a caring teacher, what is your primary goal or responsibility?

To continue to help that child develop good self confidence. That is probably the most important thing that I could do in relationship with the child. Making him feel important and making him feel that whenever they try something that is new or different that I will accept them. We are all different. I think that a caring educator is accepting, accepting of all children no matter what their background. Accepting of all of the different intellectual levels and emotional and physical needs. We try to meet them in a comfortable situation and a comfortable environment.

Can caring get in the way of educating?

You can get too involved sometimes with a child. I think that happens sometimes in working with children that you become so pitying or whatever you want to call it. Sometimes caring becomes, "I feel sorry for that person and I could cry for that child." You want to get into their mind, into what is going on, and you forget to teach. You become a social worker. I have worked with some crippled children and one thing that I always remember is that you have got to look beyond their handicap and see that person as a whole person. You cannot pity those children who have handicaps. Your pity does nothing; it is destructive to the children. They need to learn that society will respect them if they are going to be a productive human being and work beyond their handicap. I worked with one girl who could not work with handicapped children. She became so involved,

so sorry for them, that she cried every time she looked at them. That couldn't do anybody any good. Certainly didn't do those children any good. You have to look beyond.

Must students be aware that their teacher cares for them or is it enough that he or she just does?

I would have said it is enough to be just there until I had my own children. I've become a little more sensitive to children and children's feelings. I tell my students all the time that I really like you, I really like what you are doing. That is developing self-concept and that is the most important thing that we can encourage. Sometimes we forget; we think that they know that we love them. It is nice to be told that once in awhile. It is nice to be told that you are appreciated. I appreciate what you are doing. I appreciate the way you put those away today. I appreciate the fact that you remembered that I needed something. They need to be told.

Does anything in school frustrate or hinder your ability to care for your students as much as you would like?

It has gotten to the point where we are so wrapped up in paperwork and this committee and that committee that I am not allowed to take time to really plan what I want to do. I am called out of the room to do something. I don't know how many times I want to say, "Will you just leave me alone and let me teach?" Forget about having to go to this meeting and that workshop and all of this other stuff. Basically, if someone comes up with something good and something new I want to be the first to be there, but I haven't seen a whole lot of that lately. We are so tied up with rules and regulations and being effective. Being "effective" does not allow me to have the time to prepare the way I want to for my class. If I am not prepared then I am not effective and it is not meaningful for the children.

In your estimation, is it possible to care for a roomful of students?

It takes time. I go home in the evening and think to myself, "I wish I had talked to so-and-so today." Naturally, the children who are most outgoing oftentimes bring your attention to them. It is the little quiet ones that you have to work at, but I think you can. I have 25 in my classroom and I do

feel that I manage to reach one each day and I feel that I have a rapport with them, that they feel that they can come up and talk with me about anything. I just have this feeling about it.

How does caring make you feel?

Naturally, you feel good if a child returns your affection. When you have been working and working with a child and that child all of a sudden gets what you have been working on--gets the concept that you are trying to teach--, you both feel good. You vicariously experience the feelings that the child has at being successful. If a child has good success, you have good success. You spend the whole year putting yourself into them, trying to teach them through your experiences, and so you share in their success. You are not just sharing, you are building a bond. I think bonding is caring.

Do you find it difficult to care for those students who do not conform to your notion of a "good" student?

Yeah, I've got one this year and I have had some in the past. Sometimes it is real hard to care for them because they are often so frustrating. It is easy to care for those children who are sitting in their seats doing the right things. It is easier to care for them. And it is hard, it's hard work to care for that kid that is bouncing off of the walls for three days. There may be a child that is personally uncomfortable with me. If I find that I am not being a success with that child, I will ask my aide to deal until I can get my bearings, so that I can look at it in a better perspective. It isn't that I don't care for them, it is the behavior that I just don't care for. I think that is the whole thing. So I try to convey the idea that I still like you but I also try to work with the discipline. I will never say to them that I don't like you, I just don't like the way you are acting right now. I like you as a person but I don't like the fact that you have been hitting Johnny over there. But it is hard. Sometimes kids will not let you like them and you really have to work at it. These are usually the kids that would love to have you hug them and need it, too. It is hard. Many times their self confidence is almost nonexistent: "Nobody likes me, so if nobody likes me I might as well be just as bad as they think I am. Why bother trying to be nice if nobody will believe me anyways?" I think that we have to work at that.

Mary

Of all of the teachers interviewed for this study, Mary had been a teacher the longest, having taught for 29 years. Although she had taught grades three through seven, most of her time was spent at the fourth grade level. Of her 29 years in the classroom, 28 were spent in the same school.

Mary stated that there was never a time when she did not want to become a teacher. As a child, she played school nearly every day, playing by herself if she could not find anybody with whom to play. She felt that her interest arose from the fact that her mother was a teacher. Although her mother had not had formal training, Mary liked what she saw. Her fifth grade teacher--her personal favorite--also influenced her decision to teach. Mary related that, even to this day, she will often think back to the way Mrs. Wilson managed things and wonder if she is doing as well. Mrs. Wilson embodied the qualities of the kind of teacher Mary would like to be.

Mary was quick to point out that her reasons for teaching today have not changed much from those earlier days. She stated that she is very proud to be a teacher and proud to tell people that she is one.

What is your role as an educator?

I have two feelings about that. As a teacher I am thinking that I see a lot of children that need

things other than things that we use from our books in preparing them to live. I feel children are mixed up. They lack stability at home, they don't seem to have a feeling of security and if I can help them feel like they are important and that they have a place in this world, I feel like I've helped them learn better. I am separating that from actually educating them in materials that we try to use in the classroom. I'd like to think that I help children become good citizens. Then, if they get a little better self-concept of themselves and develop good citizenship, it is easier for me to educate them with the book learning. I like to see a child be important to himself.

What does caring for your students mean for you?

I want them to know that their concerns are important to me, not just their spelling grades or their math grades. I don't always want them to share confidences with me because sometimes they are sorry if they do and then something works out for them and they wish they hadn't told. But I like for them to know that I can feel for them and that if I can help them I will. If there are things that they want to share with me I'll work with them. I don't like for them to use me that way though. I want them to know that I stand for things and even though everything may not be smooth in their lives I hope they don't play on that, but I want them to know that I have feelings for them and an understanding and that even though things are happening to them that are not pleasant we have to work through those things, not give up.

What are the characteristics of a caring teacher?

I think I can feel care when I walk in a room. I see happiness on the children's faces. A certain amount of freedom lets children feel that way. A caring teacher lets children feel free to ask things or to feel free to say their feeling out loud, though maybe not a feeling of anything bad. I think the way children respect you shows that they know that you care and that you stand for something. I can tell if you are a caring teacher the way the children mind you, the way they look at you and once in a while the way they hug you, or if they call your name as you walk down the hall. If the children in the hall totally ignore you, that is a sort of a danger signal to me that there is not much caring there. Yet even

if they don't know my name but they smile at me or if they recognize me as a person, that lets you know that they and I have a relationship.

Is it possible to be an excellent teacher but not particularly care for the students?

You can be an educator without caring. I think you can supply the material that you hope for them to learn, facts I'll say. I don't know that they will learn it if they don't know how important it is that you care, but you can supply yourself and it may look like you are really teaching, but I don't believe it is as effective if it is not done in a caring way, with understanding and caring. You can throw the facts to children regardless of how much you care about them.

Is it possible, then, to be a caring teacher but not an excellent one?

Yes, sometimes that teacher may be very caring but that child may manipulate that teacher to the point that the teacher is not effective and that child fails. I may be guilty of that sometimes. I think a child can manipulate you to let them slide by sometimes simply because you care for them so much and I am not sure that is what they need.

As a caring teacher, what is your primary goal or responsibility?

A teacher has the greatest opportunity in molding the lives of any child in all this world because they are really with children more than their parents a lot of times. Our children often have no home training, no religious training, and if they can get some good citizenship training and some good moral values established through lessons in school than I have done a good job. I like to think that I have helped a child learn to live as a good citizen in the world, that they have gotten something from having been in my classroom for a year that would help them be basically more productive in the world in which they live.

Can caring get in the way of educating?

Yes, I think a child can use you if they think you care too much for them. I think you have to be very careful how you demonstrate that care. You can't let

your sympathy play on you so much that you don't maintain high expectations. I do think that you have to be careful that a child doesn't use you, that they don't become overwhelmed with their moods and that this is all they have on their minds. There have to be expectations because they are there for a purpose. Because of time, caring musn't overshadow everything else.

Is it important that all teachers care for their students?

Yes, it certainly is. And I think it is important for children to know that. It is a shame for a person to be in the position of a teacher if they really don't care. To me, caring is not all words. It is the way that you look at a child or the way that you touch a child or the way that you understand a child. It is not just telling them that you love them. They'll feel that if it is sincere. If the child can trust you that shows that you care.

Does anything in school frustrate or hinder your ability to care for your students as much as you would like?

Yes, there are many things that frustrate me: a schedule that is too full, a report that comes and has to be taken care of immediately and maybe a child is in the process right then of telling me something that is very important and I have to push that one back so I can take care of that memo that has come from the office. Now, that confuses a child because here I let the child think that I really care and then something comes up in my mind that has to be done right then and that child thinks, "Well, it didn't matter in the first place." A schedule that is too full particularly has many times kept me from going through with my caring acts with children. A lot of times I've gone home in the afternoon and it will flash back to me, "You know, I really had no contact with such-and-such a child." I wonder if that child had thought that I really cared about him that day when I didn't have a personal contact.

In your estimation, is it possible to care for a roomful of students?

Well, I think a lot of times I fall short of letting each child know how much I care, but I think you can project that to your students. Again, I say it doesn't take words a lot of the time. There are so many different ways of demonstrating care to a child

just passing by like reaching out to pet him or leaving a little note stuck in his pocket or something to let him know that he is special. That doesn't have to be everyday.

Do you find it difficult to care for those students who do not conform to your notion of a "good" student?

If I didn't care I think I would just mark them out. It bothers me when I don't see a child applying himself and I catch myself wanting to give up on them. I may not be as patient as I should be with lots of things and lots of times I may not let them know how much I care by being impatient. But the next day I try something new; I'm willing to help them grasp it in a new way. The caring continues even though they disappoint me many times. I am sure that I disappoint them many times too. But I don't believe in giving up on children. I'd like for that child to know that if there are needs that I can help with, and again I don't believe in children using you, but I like for that child to know if he has needs that I can help with, then I will be there and if he needs material things then I feel that it is my job as a teacher to help supply those or get those things. If there are needs in that child's life that are blocking him from learning, I'd like for him to feel free to talk with me about that. I don't claim to be a counselor--I don't even want to be that or play that role--, but if there are things that they need to bring out I'd like for them to feel free to talk to me about them. I discourage children from always wanting to go out of the classroom to talk to just anybody; they have responsibilities as long as they are in a classroom and they just simply have to learn to manage some of those things. After talking with a child a little you can find out how serious those concerns are and if it is just the idea of just talking with somebody to get out of their work. When I see a child who really, in my opinion, has problems then I am willing to search for help and get help, but I don't claim to be the answer.

Jake

The only male in the sample of teachers, Jake had taught for eleven years. He had been at only one school setting for those years and had taught primarily at the

seventh and eighth grade levels, although he had been in a sixth grade classroom for a few years.

Jake first became interested in becoming a teacher after he had already received his bachelor's degree and had spent some time in the service. While he was working on his master's degree in history he began to consider teaching as a profession. He decided that he liked the lifestyle that he was living as a graduate student--summers and weekends free--and that teaching would allow him to continue in that fashion. He realized that the monetary rewards would not be great, but being able to report to work, teach, and then come home and do the things he wanted to do were just as important. Jake also pointed out that he grew up in a teaching household--both of his parents were teachers--and this no doubt influenced his decision.

Jake feels that his reasons now for being in the profession are very similar to his reasons for entering it many years ago. He did state that the longer he remains in the field, the less prepared or qualified he feels to pursue other occupations. In other words, teaching is about the only thing he could do now.

What is your role as an educator?

That is an overwhelming question and involved but I feel like it is my job to take youngsters and, number one, to prepare them for life. I do this in a number of ways. I do this through teaching them subject

matter which involves textbooks and other materials like that that would be related to classwork and things of that nature. But I also feel that I need to work with them in terms of value clarification, assuming responsibility, assuming other virtues in life that I think a teacher can in part teach. By doing this I feel like I can prepare them for their role in society as an adult. Coupled with this, I think I need to present as good an example as I can to show them what an adult should act like. There is so much responsibility it is really awesome when you are dealing with a youngster that age and trying to impart not just knowledge taken from books but learning itself--trying to be a role model and instilling in them a sense of responsibility and honesty and accepting work and values. That is a very awesome task, very burdensome.

What does caring for your students mean for you?

Well, you look at each individual as a unique person and the only thing that I can say is that if a person has a hard task--they have a long row to hoe, be it a long corn row or a long tobacco row--that little person has to grow up. Life is full of pitfalls and roadblocks and heartaches and everything else, but if I care enough about that person I will make that road as smooth and comfortable as possible. I am generally interested in the way that they travel that road. Coupled with that is the fact that I think each individual is blessed with certain God-given talents and I think that person should exercise those talents to the best of their ability so I will make sure that that person can pull from within every ounce of ability and talent that they have to walk down that road, to reach that goal. I care about them by seeing to it that they put their best foot forward and do the best job that they can because they owe it to their parents and they owe it to society and most important, they owe it to themselves.

What are the characteristics of a caring teacher?

Well, you certainly have to express your care through actions. You have to say, "I care for you," but you have to demonstrate it too. You show it in a variety of ways and it is recognized by students. Yes, you have to show that you care. Demonstrate it any way you can. I kid my kids all of the time. Little Charles Jones, he is not much taller than that

doorknob over there, but I would see him coming down the hall and I would roll up my sleeves and pull up my trousers like I am going to fight him. He just thinks that is the biggest joke there is, but that might be something that would bond Charles to me, you know? So you see, I can reach those guys in any number of ways. Do you remember Jerry Dean? Well, that was a case, but I made it a point to speak to Jerry and the guy gave me a lot of trouble but we never really had a knockdown-dragout, and the poor boy has just been expelled from class this year. But I made it a point to get to Jerry somehow, somehow. I made a point to be friends with him and it got him to add fractions. He didn't know what a fraction was, but he could add them. He had no inclination as to what a fraction represented but I reached Jerry in some way and Jerry performed as a student in the best way that I thought he could, given his situation and his environment.

Is it possible to be an excellent teacher but not particularly care for the students?

If you put caring aside you are not going to really teach because the teaching is kind of artificial. You are just teaching facts, you are not teaching feelings. What you are dealing with is something just on the surface. If you really care about that student you want them to learn, you dig in, you go beyond the text, the resources in the library. You dig down into your own experiences and into the experiences of others--the important things that you won't find in a text or in materials like that. So when you stop caring, perhaps you should go to another field. Excellence and caring are synonymous. You wouldn't teach if you didn't care.

Is it possible, then, to be a caring teacher but not an excellent one?

Yes, I think God has built us all with different qualities and different abilities. I know I am far from an excellent teacher. I know that I've certainly sold my students short in many ways. You can certainly have feelings and concerns, but I know there are many ways that you can improve yourself. If I can somehow stop my kids from stepping in a pitfall or tripping over a stone in life, then perhaps I have helped some.

Can caring get in the way of educating?

Yes, there is a danger in being too close. You have to be careful. You don't want to get to the point that the child becomes over confident and feels like they can get away with anything, that they are something special or that going to school is a big joke or that they are the teacher's favorite. You certainly don't want to get to the point that perhaps a child feels there is something much more than just being a friend between student and teacher. You can get too close.

Must students be aware that their teacher cares for them or is it enough that he or she just does?

I think caring is something that you can see or that you can feel, that you are aware of. Caring could be demonstrated through encouragement or perhaps criticism or any number of ways, but I think the student is aware of or can tell through your actions or your language or your expression that you care in some way or another. You could care, for example, in social studies by telling little stories and things that you feel they would be interested in, or reading a book or something like that. There are many ways that I think a child can visualize the fact that you care for them.

Does anything in school frustrate or hinder your ability to care for your students as much as you would like?

Well, it is the administrative type paperwork that we have to undergo that draws you away. What I always wanted to do was just to close my door and teach. I had this idea if they will leave me alone I will leave them alone. Let me stay in my room and do my job, but there are so many things now we have to do. They are useful things in their own way but they distract you and withdraw you. Sometimes I have to become involved with discipline problems in the school, including bus behavior. And now this ETPP thing. That is discouraging. That really makes you feel like a fool. So, there are a lot of things that make me really feel like, well, I need to go home, or, I just want to forget all about this week. I try not to take school home with me but I invariably do. And I have taken a lot of kids home with me in my mind, like what am I going to do with that kid tomorrow, or, I've hurt that kid's feelings and how

can I make it up to him? What can I do to reach that child?

And rules. Now, I am not going to blatantly break the rules, but if I feel the child really tries and does their best, I am going to overlook the rule. You may feel like that is a more important rule than I do, but I will go the extra mile for that child. If they don't try, that is a different story. I will work every way I can to make sure that that child can move on to another grade unless I just feel like it is positively in the child's best interest to stay behind. If I know there is no conceivable way for the child to pass, I let them slide. They've got to work and show their dependability, though.

In your estimation, is it possible to care for a roomful of students?

Yes it is but you don't care for each and every student the same way. Each student is different and I may become frustrated with one child but that doesn't mean that I don't care for him. If the student is not responding the way that I think he should, I will try another avenue or another interest or try to reach him in another way so that even though he might be unsuccessful in some things, he can be successful and put his best foot forward in another way. You can care for every one of your students. They might not have thought that I cared for them because I have a reputation for being mean but I just want them to want to do their best.

How does caring make you feel?

I feel so good on the inside to go back to a school supper and here come all of my kids, or to go back to school during a workday and here they come. It makes me feel so good to remember how mean I was to that guy, how I really put him down to make him do good, but yet he liked me enough to come back and see me. We had a spaghetti supper last year and all of these kids came back and it made me feel so good that I just wanted to say, "Hey everybody, look at all of these kids that came back to school." Do you remember the Smith girl? Karen? We had our ups and downs but, my goodness, every time that girl is back at school she makes it a point to come and see me and I know she really, pardon the expression, hated my guts. And Linda. I figured Linda would detest me until the day she died or until the day I died, but

that girl comes back and what did I do to deserve all of this? I was on this girl's case constantly.

Do you find it difficult to care for those students who do not conform to your notion of a "good" student?

If I have a troublemaker, the first thing that I would do is find out what that troublemaker is interested in. I would go straight to him and try to talk to him and to share experiences, ask him questions so that he'd know that I am interested in whatever he is interested in. You can reach people in a variety of ways and you need to identify with that student. When you do that I feel like that is one step towards them knowing you care about them. You want to show compassion, you want to kid them some. I want that child to know that I trust him and I hope he trusts me. Now, I would still bring children to the office but I would tell the principal that this person is a very good friend of mine and I am really disappointed in how this friend has done and how I just couldn't imagine this friend really doing this to me. I make it a point for them to know that I was not disappointed so much in who they were but in what they had done. I always make it a point to specify that I wanted to be their friend and I wanted them to be my friend and that nothing would change but I wanted the behavior stopped or adjusted in some way.

I have to be truthful with you, a lot of times I wish that kid wouldn't come tomorrow. I have felt that many, many times. I had a little girl today that I had to put in isolation and it was a relief to get her out of my room because I could relax for awhile. I made sure to go back down to her to see that she was getting the work. I took things to her and I said, "Are you cold? Can I get you your coat?" So I took her her coat and took her lunch and brought it back and I made sure that my presence was there and that she knew that I was concerned about her. Nonetheless, she had to take her dose of medicine. Sometimes, though, you have a child that you try every way in the world to reach and the child simply does not respond adequately. You sit down and you can say, "Well, I have done the best that I can with this child. I've tried every avenue that I can try. I cared enough about this individual to try and reach them and it can't be done. I always tell them, "If you go an inch for me, I will go a mile for you. I don't care if you make just average or even a zero as long as you have tried. There is no way you can

fail." So, if I've tried my best and done my best and the student has not responded to this variety of approaches that I have made, I don't worry about it. I say that it is your fault or that it is your mom's or dad's fault, not mine. Both my parents came from poor families. They grew up on farms and they had to work when they were young. They both worked their way through school and through college. Now I have instilled in me this work ethic. I will put my best foot forward and I want my students to put their best foot forward too. When they don't, I don't appreciate that very much. So I know that if I am not successful with a student, I don't feel it is really my fault. I think it is their responsibility or something wrong at home. The parents really haven't done their job as they should.

Pamela

Trained in early childhood education, Pamela spent three years teaching in a preschool before she finally settled into teaching first and second graders. All together, she has taught for 12 years.

Pamela does not remember a time when she did not want to teach. She stated that there was never any doubt in her mind when she went to college that she would major in education, although at one point she considered picking up a dual major in art.

Pamela related that she had always put teachers on a pedestal, feeling that they were very special people. She held her grade school teachers, as well as her college teachers, in high esteem. Her dream was to be like them one day.

What is your role as an educator?

Primarily, I guess it is to educate the children and to educate them academically, but I guess in the last two years since I have had children of my own I perceive it a lot differently than I did before I had children. I think to myself, "How would I want someone to treat my children and how would I want them prepared for life and how would I want someone to speak to my children?" So therefore, I take a different outlook on it than I did five or six years ago.

My goal now is I try to be a more loving teacher and a lot closer to my students now than I did. I am not as objective as I was. I would like children to have a good self-concept. I think if they build a good self-concept about themselves and do their best and try their best, then that is all I can ask.

What does caring for your students mean for you?

A caring teacher is someone who respects children, who does not put them down. She tries to treat them all as individuals and tries not to play favorites with children. I always have a lot of touching with children. Maybe it is because I have little ones. But with first graders, as I have said, there is a lot of touching, a lot of loving and letting them know that you care about them or you are pleased with them because I think that some of the children that we have don't get that. I think that if they like you and they care a lot about you then they will give you their best, they will try.

What are the characteristics of a caring teacher?

I think voice has got a lot to do with it. I think their tone of voice. It seems like when you are walking by or whatever and you hear a semicalm voice...I don't think that it shows a caring nature when someone is screaming or hollering at children. And I think the touching--to reach out and touch them when I see them repay someone, or just to give them positive reinforcement--that shows that you care. You are always finding the good in someone other than always putting them down.

Is it possible to be an excellent teacher but not particularly care for the students?

No. You can't be that objective. I think that you have to care about them to want to teach. I don't think you can be a teacher if you don't care about children. You either like children and you like being around them and you like having them near you or you don't. It is just personalities, I think, that make a difference. Some teachers just don't care to be around children or near them. Other people like to be around them, caring for them or caring about them.

As a caring teacher, what is your primary goal or responsibility?

I try to do a lot of little details in my room. I like to do a lot of hands-on things for the children to experience, like centers that I set up for the children to do which take a lot of time and a lot of preparation. Trying to make learning fun, I think, especially in reading and things like that. It takes more effort. If you are doing a reading lesson on a picnic like we were last week, not just reading the story about the picnic, but we would get on the floor. I bring a table and a basket and we sit on the floor and we have a picnic and we read our story that goes with it. Trying to make learning fun and a part of your everyday life. It is not just something that you just sit down and open a book and, "We are going to read this or do this today." It's managing to go out of your way to do those little special things. Like I said, it's building self-concept in your children and letting the kids know that they can do it if they try. I want them to be their best. Caring comes with experience. Coming right out of college, I don't think that you can be taught those things. I think you have to learn for yourself just what to teach. When I first started teaching, I liked children and I liked being around children so therefore I wanted to teach. Caring came with experience. I think that through the years you develop that caring kind of feeling. I have seen children that I taught ten years ago grown up now, graduated from high school, being older, but you still feel like you have at least helped play a little part in that. I still get a Christmas card from children I have taught ten years ago, and that makes me feel beautiful. So, like I said, at first I liked being around children. I don't know whether or

not at that point I could say that I cared about their well-being. I cared whether they got an education. After several years, you just kind of develop that.

Can caring get in the way of educating?

Yes, if your emotions get into it so much. Sometimes I have had children that come from deprived homes that are economically deprived and I know what they have to go through at home. Therefore, maybe I don't expect quite as much academically as I do from a child that has so much more of the physical needs. I don't feel guilty, but if there is a difference of a few points between giving them an "S" or a "V" I probably come a lot closer to giving it to that child. But that is okay because there is a degree of subjectivity in all of us.

I have had one child that I let caring go overboard with. Do you remember the little girl that had leukemia? I got very emotionally attached to that child, going to the hospital to sit with her most every day and I just got very attached to her. It affected my teaching, not in a negative way. I think it was always positive, but I guess I kind of went overboard with her. It made me a better teacher. It hurt me when she died, but that was the first time I've ever put myself into something that much outside the classroom.

Must students be aware that their teacher cares for them or is it enough that he or she just does?

No, I think they need to know. I tell my children all of the time that I love them and that I care about them and that I want them to do this because children, especially little ones, like to do things to please you and if it pleases me they will do it for me. But I think they need to know it. I think you need to verbalize it and let them know how you feel and that you care about them. They might not perceive the touching as something that is a loving thing because they may not be touched at home. They may not be hugged. I think you have to tell them sometimes, "You know, I like you very much because you are special in this way and I like what you are doing." Be specific in the things that you like about them and tell them those things. But then again, I have told them things specifically that I don't like too: "I don't like the way that you do this or do that, but it is not that I don't like you. I don't like the way that you do this." But if I

didn't care about them I don't think I would try to improve them. I'd say, let the parents take care of that.

Does anything in school frustrate or hinder your ability to care for your students as much as you would like?

Space, that aggravates me, when I don't have enough room to move around and don't have enough space to teach. Space somehow gets on children's nerves, little ones especially. If they don't have enough room to move around they bump into other children and that makes them irritable and they may not be as personable. I am constantly rearranging desks. Well, I have always enjoyed teaching. I enjoy the children and I get a lot of personal satisfaction in first grade because they learn to read and to them that is exciting and everything is new to them. Science experiments that you do with them and art activities, everything is new and they always are lighting up like light bulbs and to me that is fun. If I have a bitter taste in my mouth at all or if I have thought about quitting it began in the last couple of years because of the pressures put on teachers, because of paperwork, because of ETP and the career ladder and those kinds of pressures outside the classroom. I feel like a lot of times, if people would just leave me alone and let me stay in my classroom and let me do my thing then I will be fine and I will be happy. But all the outside forces are making me turn negative and making me turn away. It indirectly affects my work in the classroom. I don't think that I teach any differently in the classroom because of it, but my attitude towards administration is a little different now than it was a while back.

In your estimation, is it possible to care for a roomful of students?

Well, I really do, but there is always a few that get on your nerves or a few that you don't like as much as others, but they are all special in one way or another. If one child has a fault in one particular area or if he has some discipline problems, there is usually something very positive about him in some other way. There is something good in anybody if you look for it. Sure, it is easier to teach a fewer amount of kids by all means. If I have got 16 or 18 and you've got 5 or 6 that makes all the difference in the world. As far as caring goes, even when I

have had double classes and I team taught and had 50 in the class, I don't think that the numbers made any difference in how I cared for them. You might not be able to really love them physically as much, because of numbers, but I don't think it makes any difference whether you've got 50 or whether you've got 21.

How does caring make you feel?

The kids are always hugging me. They are always loving me. They are always telling me, "I wish you were my mommy." Just the way they do things back to you is gratification enough. After they have gone on and they come back to you in the hall and say, "I remember when you did this for me and I remember when you did that," it makes you feel good. They remember the good things about you.

Do you find it difficult to care for those students who do not conform to your notion of a "good" student?

Little ones especially might not know why I am doing this if it is not important to them. They have got to know why they are doing it. If it has no importance to them and they don't know why I am doing it, a lot of times they don't want to do it. But I think you must first get that taken care of, along with the "Why do I want to learn to read anyway? Why is that important to me?" If you can make it important and why you want them to do it then 99% of the time they will do it. But if you have one that is lazy and doesn't want to do, well, there is really no choice: "We will do this work today and we will get this done. If you finish it you will have privileges such as choosing things that you want to do. It is your choice whether or not you have this free time or not. If you choose not to do your work then you are choosing not to have free time." This is a prerequisite and what we have to do to spur on this child.

Lisa

Of all the teachers interviewed for the present study, Lisa's teaching experiences are the broadest. She has taught for fifteen years at all the grade levels, one through eight except for third. Presently, and for the

past eight years, she is a seventh and eighth grade teacher.

Lisa first became interested in becoming a teacher when she was midway through college. Initially, she had never even considered education; her interests were in the commercial arts. Her father, however, suggested that if she were to go into education she would always have a job because it was a "sure thing" and something to fall back on. Following his advice, Lisa transferred into the major.

Reflecting back, Lisa feels that job security continues to be her reasons for teaching. She stated that it has proven itself to be a job in which she could feel very secure. She and her husband moved quite a bit early on in his career yet she was always able to get a job when she wanted one. However, Lisa was quick to point out that if she were able to do anything else, she would leave the profession. While she has enjoyed working with children, she feels that the current pressures do not allow for adequate teaching.

What is your role as an educator?

It is to do the very best I can even if I am discouraged. To influence young people at the level that I teach to gain the skills that will lead them to a successful life. At the levels that I teach they are not getting any push from home whatsoever to better themselves. Many of the students I teach are only going to be in there until they are sixteen. Right now, I feel that those kids just need someone to care for them, they really do. They need to feel

successful about what they are doing, whether it be academic or social. They need to have good feelings about themselves and to feel like they are getting somewhere, to see some purpose in going to school.

What are the characteristics of a caring teacher?

I think a teacher that cares has to really like students she works with, has to see good in every child no matter what they do. I still can see good in some of the students that are giving me a hard time. I think a teacher who cares has to look for ways to break through barriers. You have got to be a friend but still be professional if you can, to find that fine line. I think you have to be very sensitive to what is going on with your kids all of the time. This is essential in trying to reach a kid. Also, you have to be a teacher of quality material, teaching them in a quality way, not just simply prepared. You have to know what you are doing, be on your toes all of the time. Kids can pick up on whether they are learning or not. They know whether they are learning anything. It is very demanding, a very demanding job in that you can't slack off. All of us do at times and then you suffer for it later because you know if you are conscientious you didn't do the best that you could that particular day. But I really think you have to know what is going on inside of your kids and that comes from just intuition. You work with kids and you just know what is going on.

In the teachers' lounge, the caring teachers seem to be really concerned about kids that are having problems, so we analyze a lot and try to figure out the good in doing thus-and-so. They seem to have a genuine love about the poor kids. They do little things so most of the kids know that they really care, you know, a pat on the back or a hug.

With the older grades, you have to be careful. You can compliment them on their clothes, their hair, or sit around with them, joke around with them, give them a pat. Take every opportunity that you can to do positive with them, to tell them they are doing a good job, to praise them. Teachers can really hurt self-esteem. Those teachers that really care do not do that. This is not their characteristic. These teachers are just positive all of the time. You don't ever really hear them putting kids down that much. They might joke about them a little bit.

Is it possible to be an excellent teacher but not particularly care for your students?

I think that somebody can be brilliant in their subject matter and could present it in a very beautiful way, but unless you have human relationships with your kids it doesn't matter how good you are. They either like you or they don't like you and you can be excellent but if you are just excellent and that is all they know of you, you are going to lose a lot of them. I think you have to find an equal balance.

Is it possible, then, to be a caring teacher but not an excellent one?

I think you can be extremely caring and they learn nothing from you. I've known people like this. They are loved, but the kids come back in later years and say that they never learned anything. They loved the teacher as a person. I know of a personal situation like that. They adored her and she is a wonderful person but the kids never learned a thing. That is how kids tell me. I think teaching has got to be balanced. You've got to be a well-rounded person. Maybe not perfect in every area, but you have got to be well-rounded. A lot of it has to do with the level that you teach. I don't have as much time to get real personal as a primary teacher would because I've got to be excellent in my subject matter for those kids to learn.

Can caring get in the way of educating?

Yes, caring and having such high hopes and kids just turning around and disappointing you by what they are doing or what they do in the future after they leave you...caring too much can hurt. I keep up with most of my kids to a certain point after they leave and I have been really disappointed in those kids that had a lot of potential and just dropped out, gotten in trouble, gone with the wrong crowd, gotten mixed-up with drugs. It hurts. It hurts me to think that they had that potential while you had them and after they left somewhere they lost it.

Now, in getting too close with a child, I think that you can never let them forget that you are in control, that you can be friendly but, I can't explain how, it is just something you acquire as you gain experience as a teacher. You must not let them cross that line when you buddy-buddy with them and

then they forget that you are the person in authority in that classroom. I can't tell you how I do it, but I just do it from trial and error in the past. I guess you could call it an unequal relationship because I let them know I am friendly with them and I let them know I care about them but I never let them run me, control me. And I don't try to control them. I have high expectations and I let them know what they are. As long as we don't cross over that line we can still be friends. I have a few classroom rules. They know clearly what they are from the beginning of the year and they know the consequences of not obeying them and they accept those. I still try to make it a point to be friendly with them, to compliment them on anything I can find to compliment them on, to be very positive with them. They know that they can't go past that line, that I am the teacher in the room still. I'll listen to their suggestions. They can come to me and talk about those and we will work those out together. We have that kind of a democracy in my classroom, but there are some things that I remain in control of, such as expecting them to do their homework assignments, expecting them to be on time, expecting them to behave.

Must students be aware that their teacher cares for them or is it enough that he or she just does?

I think that they have to know it. I don't mean you have to stand up there and say that, "We are doing this for you." You do have to try to make them realize that you care enough. We do it through the things that they normally want in the seventh and eighth grades. They want sock hops and we say we can because you have earned this privilege. That is kind of the way we let them know that we care and we tell our students that they can do anything they want socially. They want their field trips, they want their sock hops, they want their formal dances. And they can have it as long as they show us that they care enough to earn them.

Does anything in school frustrate or hinder your ability to care for your students as much as you would like?

Right now I don't have time to devote like I used to. I just hardly have time to even talk with them anymore. Paperwork, duties, being so behind all of the time that I have to use every spare minute I have to try to keep ahead of the game. I don't have the time that I used to have to just sit and chat with

them. We are just overloaded. There is paperwork in that box to do that are of things nonrelated to my job. Surveys, fill this form out, fill that form out, adding things to this evaluation, ETPP things that everybody is so tired of. It is run, run, run all of the time. There is no time to plan at school. You've got committee meetings in the afternoons. Two days you might have to plan. Then there's faculty meetings, or go to the principal and talk about this and that. You can not keep on top of it. I would like to know that my efforts are not in vain, that somebody somewhere thinks that I am doing my job, but you are never told that. You never get individual praise. You are never told that you are a good teacher. I've even had principals that have told me not to expect that. And they want us to be positive with kids. Any administrator ought to realize that they will get much more out of their faculty if they will show a little humanity toward them, let them know they are appreciated as an individual, not as a member of a whole group.

In your estimation, is it possible to care for a roomful of students?

I think it is hard at times. I try not to overlook anybody but there are some I get to know better than others just because of personality. I try to really look out for the student that is quiet and withdrawn and sits back, but it is hard to always be on your toes with that when you have got so much to do--that much preparation every single day, nobody to help you run off stuff, no aides. And when we do have a full planning period you spend it getting all of that stuff ready. It's a real rat race but I try not to overlook anybody.

How does caring make you feel?

The best is knowing that you are getting through to those kids that really have a need, knowing that you have broken through a barrier and that they are now doing things that even they thought they couldn't do. That does not happen a lot in my situation, but when it does it is of the utmost satisfaction to me to think that I have at least been able to do something for this child who has had this troublespot for so long. Just being around the kids, just observing them, and talking with them. I often get a lot of pleasure when I know that I am ready and prepared and ahead of the game. It's a feeling of security and

well-being and knowing that everything is going well. That goes for having a relationship with your students to being a professional person.

Do you find it difficult to care for those students who do not conform to your notion of a "good" student?

I never give up on a student like that, but I have not always been professional. There are some kids that are just not going to do it, no matter what you do, no matter what methods you use like conferences with parents. They can't or are not going to do it. I think we all face that as teachers, but you can't give up. You can't say, "Well, I will just ignore Billy because he is hopeless." I do know some teachers that say that they'll ignore him if he behaves. But I can't do that. I have to keep trying to make them realize that it is important. I have a number of those right now. The only thing that really does help is sitting down beside them. These students all need a one-on-one, they really do. I know if we had more help we could take these kids out and work with them and they'd be able to do. Some of them just don't have organizational skills to even remember the homework assignment.

Now a gifted child who could be doing better work but isn't, this is closely the same thing. You try to challenge them. When they start doing sloppy work, work that they shouldn't be doing, I talk with them, remind them. Most of them pretty much live up, because they are the ones who can see that it is important now for the future. I have one right now that could do better. I have talked with his mother about it and we all know that he could do better. But, if they are not going to do it for you then you can't push and push and push. You would just turn them off completely. You try to find areas in which they are interested and you try to find different types of activities to challenge them, still, those kids have to do the basic work. I could force them but it would depend on the child. If I thought that that child was one that could benefit from it, yes, I would force them. It all depends on personality. But if it is one that wouldn't, then you sort of have to let them go on with what they want to do and hope and keep encouraging them and try to make them realize.

How involved do you become in the lives of your students?

I leave the door open on that. It is a very touchy situation. There are so many variables concerned like their home life, their family, their parents. Some parents would resent your coming in and interfering. Others would be grateful for that. If a child comes to me with a personal problem, I think that is certainly indicative of their needing to hear what I might say about it. I would certainly go into a child's personal life if I felt that it was okay with everybody and they really needed somebody outside the family. I have done that. But as a rule, unless I receive a sign, I am real careful about doing it. Where I teach there is a lot of poverty. You have to be careful about giving them things that you know they need because some parents are so resentful of this. But I think that, yes, a teacher can be very helpful if the circumstances are right. Very helpful.

Thematic Analysis

As the teachers responded to the preceding questions, their answers seemed to contain six recurrent themes or shared structures that overshadowed the questions themselves and which, when viewed as a whole, began to construct a picture of caring through their eyes. Although the complexity of each theme defies a brief description, six labels were sought to categorize each aspect. These are connection, boundaries, individuality, experience, agency, and sentimentalism. Each of these themes and their unique variations is treated separately in the section to follow. The last portion of this chapter contains a discussion of all six themes by using both personal and theoretical interpretations.

Connection

The first theme identified in the interviews is the connection, or relationship, that the teachers attempt to establish between themselves and their students. This connection takes the form of both physical acknowledgment and emotional touching.

In particular, the teachers of the younger children repeatedly emphasized the physicality of this aspect. One kindergarten teacher explains it in the following manner:

It is a constant physical touching and touching mentally. With small children, you are interacting whether you are saying something or not. You have to have physical presence with them, even with a bump, a touch, a hug.

She goes on to explain how a teacher's touch renders words unnecessary:

I think that there is a caring way that a teacher walks around and touches. You don't have to say, "Johnny, you are doing a good job." All you have to do is put your hand on the back of their shoulder or touch their hair or bend over them to tell them. Just pat them and children thrive on that.

A teacher of seventh and eighth graders explains how he establishes connection with one of his students:

I kid my kids all of the time. Little Charles Jones, he is not much taller than that doorknob over there, but I would see him coming down the hall and I would roll up my sleeves and pull up my trousers like I am going to fight him. He just thinks that is the biggest joke there is, but that might be something that would bond Charles to me, you know?

Another nonverbal means of connecting with the children is accomplished through the way one sets up the classroom as the following response illustrates:

The physical surroundings of your classroom also tells whether you care about your children or not. You must take the time to make it attractive and to make it a warm, feeling place where the children know that the moment they come in, the people in that room accept them for the way they are, whether they are clean or dirty or have had a bad night or a bad day or whatever.

One teacher explains how she monitors whether this connection exists between herself and the students in her school:

I can tell if you are a caring teacher the way the children mind you, the way they look at you, and once in a while the way they hug you or if they call your name as you walk down the hall. If the children in the hall totally ignore you, that is a sort of a danger signal to me that there is not much caring there. Yet even if they don't know my name but they smile at me or if they recognize me as a person, that lets you know that they and I have a relationship.

Connection, however, can supercede physical or nonverbal acknowledgment, as the following teachers' comments illustrate:

I tell my students all the time that I really like you, I really like what you are doing.

Well, the children come in in the morning and we interact all of the time: "I like what you are wearing, I like what you are doing today, how are you feeling, yes I know you are sick." It is a constant physical touching and touching mentally.

Many of the interviewed teachers expressed a belief that a connection with their students allows them to truly experience the pupils' joys and frustrations. The

following comment by a kindergarten teacher illustrates this point:

When you have been working and working with a child and that child all of a sudden gets what you have been working on--gets the concept that you are trying to teach--, you both feel good. You vicariously experience the feelings that the child has at being successful. If a child has good success, you have good success. You spend the whole year putting yourself into them, trying to teach them through your experiences, and so you share in their success. You are not just sharing, you are building a bond. I think bonding is caring.

For many of the teachers, connection and the sharing of experiences are prerequisites for effective teaching:

I think that somebody can be brilliant in their subject matter and could present it in a beautiful way, but unless you have human relationships with your kids it doesn't matter how good you are. They either like you or they don't like you and you can be excellent but if you are just excellent and that is all they know of you, you are going to lose a lot of them.

If you put caring aside you are not going to really teach because the teaching is kind of artificial. You are just teaching facts, you are not teaching feelings. What you are dealing with is something just on the surface. If you really care about the students you want them to learn, you dig in, you go beyond the text, the resources in the library. You dig down into your own experiences and into the experiences of others--the important things that you won't find in a text or in materials like that.

Although connection brings the teacher closer to the student, it can also be the vehicle for hurt and feelings of betrayal:

...having such high hopes and kids just turning around and disappointing you by what they are doing or what they do in the future after they leave you...caring too much can hurt. I keep up with most of my kids to a certain point after they leave and I

have been really disappointed in those kids that had a lot of potential and just dropped out, gotten in trouble, gone with the wrong crowd, gotten mixed-up with drugs. It hurts. It hurts me to think that they had that potential while you had them and after they left somewhere they lost it.

Undoubtedly, connection as an aspect of teacher caring was the most anticipated of all the themes. Human relationship is the cornerstone of education. The teachers' expressed desire to build a bridge between themselves and their students reflects that foundation.

Boundaries

Although each interviewed teacher spoke of the need for connection in the caring classroom, their comments were tempered by a belief that boundaries, or limits, must be clearly defined between themselves and their students. They universally felt that caring could get out of hand if roles were not designated and accepted by all those involved.

The following comments by primary teachers illustrate this conception of role being that of a mother or a caretaker:

I take over when Mama puts them on the bus. I become a surrogate parent. I take care of them when they get sick. I talk with them and worry about their problems and their concerns.

I am involved with everything. I take care of them. We eat together, we go to the bathroom together, we get sick together. We do all of these things together just very much like a parent does. A parent is actively involved in the raising of their children. I am actively involved in that part that

the parent is not involved in...That child is totally in my care until I put that child back on the bus in the afternoon.

A teacher of the intermediate grades describes the boundaries that one must establish:

You have got to be a friend but still be professional if you can, to find that fine line.

She elaborates on this point:

Now, in getting too close with a child, I think that you can never let them forget that you are in control, that you can be friendly but, I can't explain how, it is just something you acquire as you gain experience as a teacher. You must not let them cross that line when you buddy-buddy with them and then they forget that you are the person in authority in that classroom...I guess you could call it an unequal relationship because I let them know I am friendly with them and I let them know I care about them but I never let them run me, control me. And I don't try to control them. I have high expectations and I let them know what they are. As long as we don't cross over that line we can still be friends.

A reason cited for establishing these limits or boundaries on the relationships within the classroom is the possibility of a child using or manipulating the caring teacher. Many of the interviewed teachers expressed these fears:

You have to be careful. You don't want to get to the point that the child becomes over confident and feels like they can get away with anything, that they are something special, or that going to school is a big joke, or that they are the teacher's favorite. You certainly don't want to get to the point that perhaps a child feels there is something much more than just being a friend between student and teacher. You can get too close.

Sometimes that teacher may be very caring but that child may manipulate that teacher to the point that the teacher is not effective and that child falls. I

may be guilty of that sometimes. I think a child can manipulate you to let them slide by sometimes simply because you care for them so much and I am not sure that is what they need.

Yes, I think a child can use you if they think you care too much for them. I think you have to be careful how you demonstrate that care. You can't let your sympathy play on you so much that you don't maintain high expectations. I do think that you have to be careful that a child doesn't use you, that they don't become overwhelmed with their moods and that this is all they have on their minds.

Behavior is not the only thing that can be manipulated by the child. The following quotation of a fourth grade teacher expresses her desire for boundaries on what is verbalized as well:

I don't always want them to share confidences with me because sometimes they are sorry if they do and then something works out for them and they wish they hadn't told...If there are things that they want to share with me I'll work with them. I don't like for them to use me that way though. I want them to know that I stand for things and even though everything may not be smooth in their lives I hope they don't play on that.

This same teacher, however, explains that she does want children to feel free to talk with her and, if necessary, that she will act. Her response, though, continues to indicate her above-stated belief that a child will manipulate the teacher if given the opportunity.

I'd like for that child to know that if there are needs that I can help with and again, I don't believe in children using you, but I like for that child to know if he has needs that I can help with, then I will be there and if he needs material things then I feel that it is my job as a teacher to help supply those or get those things...I don't claim to be a counselor--I don't even want to be that or play that role--, but if there are things that they need to

bring out I'd like for them to feel free to talk to me about them. I discourage children from always wanting to go out of the classroom to talk to just anybody; they have responsibilities as long as they are in a classroom and they just simply have to learn to manage some of those things. After talking with a child a little you can find out how serious those concerns are and if it is just the idea of just talking with somebody to get out of their work. When I see a child who really, in my opinion, has problems then I am willing to search for help and get help, but I don't claim to be the answer.

While most of the teachers expressed the opinion that role boundaries are important within a caring relationship, a few teachers related their experiences of overstepping these limits. This excerpt from the interview with a first grade teacher conveys her feelings of confusion, pride, and hesitancy at having exceeded the boundaries of the classroom:

I have had one child that I let caring go overboard with. Do you remember the little girl that had leukemia? I got very emotionally attached to that child, going to the hospital to sit with her most every day and I just got very attached to her. It affected my teaching, not in a negative way. I think it was always positive, but I guess I kind of went overboard with her. It made me a better teacher. It hurt me when she died, but that was the first time I've ever put myself into something that much outside the classroom.

Another teacher speaks more emphatically, although qualifying her response, about exceeding the boundaries of the classroom and entering the lives of the students she teaches:

If a child comes to me with a personal problem, I think that is certainly indicative of their needing to hear what I might say about it. I would certainly go into a child's personal life if I felt that it was

okay with everybody and they really needed somebody outside the family. I have done that. But as a rule, unless I receive a sign, I am real careful about doing it. Where I teach there is a lot of poverty. You have to be careful about giving them things that you know they need because some parents are so resentful of this. But I think that, yes, a teacher can be very helpful if the circumstances are right. Very helpful.

Boundaries, then, are deemed necessary in the caring relationships described by these teachers, determining the roles that they must assume. Most of the interviewees believe that without limits, children would use, manipulate, and play on the sympathy of the unsuspecting teacher. Although many feel that their role as an educator ends within the boundaries of the four classroom walls, a few teachers express their desire to overstep this limit if it is deemed necessary and enter into the lives of their students. These beliefs, however, are tenuous and hesitantly stated. The interviewed teachers appear to be more clear as to their responsibilities within the confines of the school building.

Individuality

The third theme detected in the interviews is best summarized by the word individuality. It deals with the teacher's interest in the well-being of individual students in the class. Although teachers confront entire classes, many of their concerns center around particular children and much of their talk is of how to encourage

individual growth and development, especially in the area of self-concept, as the following statements illustrate:

[My primary goal or responsibility is] to continue to help that child develop good self confidence. That is probably the most important thing that I could do in relationship with the child. Making him feel important and making him feel that whenever they try something that is new or different that I will accept them. We are all different. I think that a caring educator is accepting, accepting of all children no matter what their background. Accepting of all of the different intellectual levels and emotional and physical needs.

They need to feel successful about what they are doing, whether it be academic or social. They need to have good feelings about themselves and to feel like they are getting somewhere, to see some purpose in going to school.

Coupled with this desire to promote self esteem in each and every student is the teacher's adamant belief that there is good to be found in every child, no matter what their actions may indicate:

I think a teacher that cares has to really like students she works with, has to see good in every child no matter what they do. I still can see good in some of the students that are giving me a hard time.

Two other teachers express a similar sentiment:

There is something positive about every kid. If you try hard enough you are going to find something that you do like about them.

There is always a few that get on your nerves or a few that you don't like as much as others, but they are all special in one way or another. If one child has a fault in one particular area or if he has some discipline problems, there is usually something very positive about him in some other way. There is something good in anybody if you look for it.

Many of the teachers, however, were quick to point out that, while the individual pupil is inherently good and worthy, their inappropriate behavior should not be overlooked. The following advice comes from a first grade teacher:

Be specific in the things that you like about them and tell them those things. But then again, I have told them things specifically that I don't like too: "I don't like the way that you do this or do that, but it is not that I don't like you. I don't like the way that you do this."

A kindergarten teacher concurs:

It isn't that I don't care for them. It is the behavior that I just don't care for. I think that is the whole thing. So I try to convey the idea that I still like you but I also try to work with the discipline. I will never say to them, "I don't like you. I just don't like the way you are acting right now. I like you as a person but I don't like the fact that you have been hitting Johnny over there."

Individual attention is the oft-quoted means for recognizing each student as unique. It might be in the form of talk or assistance with schoolwork. An interviewee further explains this concept when asked to define a caring teacher:

A teacher talking with each individual child. If you are going to stand up there and just lecture and not interact, you will do nothing to reach the children. I think that is one thing that is important: being able to get down on their level and to stimulate and to challenge those children.

This need to talk with each student individually is recognized by the following intermediate teacher as a difficult goal to achieve:

I try not to overlook anybody but there are some I get to know better than others just because of personality. I try to really look out for the student that is quiet and withdrawn and sits back, but it is hard to always be on your toes with that.

Another interviewee, in discussing the same dilemma, acknowledges that it is impossible for her to leave her concerns at school when the final bell rings:

A lot of times I've gone home in the afternoon and it will flash back to me, "You know, I really had no contact with such-and-such a child." I wonder if that child had thought that I really cared about him that day when I didn't have a personal contact.

It is not only the one-on-one talks that the teachers cite as necessary, but the individualized instruction as well:

Each student is different and I may become frustrated with one child but that doesn't mean that I don't care for him. If the student is not responding the way that I think he should, I will try another avenue or another interest or try to reach him in another way so that even though he might be unsuccessful in some things, he can be successful and put his best foot forward in another way.

A fellow middle grades teacher agrees:

You can't give up. You can't say, "Well, I will just ignore Billy because he is hopeless." I do know some teachers that say that they'll ignore him if he behaves. But I can't do that. I have to keep trying to make them realize that it is important. I have a number of those right now. The only thing that really does help is sitting down beside them. These students all need a one-on-one, they really do. I know if we had more help we could take these kids out and work with them and they'd be able to do.

Many of the teachers seek individual solutions for individual problems. A male intermediate teacher expresses it in the following manner:

I try not to take school home with me but I invariably do. And I have taken a lot of kids home with me in my mind, like what am I going to do with that kid tomorrow, or, I've hurt that kid's feelings and how can I make it up to him? What can I do to reach that child?

One solution to the above-stated questions is found in some teachers' responses to grading and enforcing school rules. For some, a subjective stance is appropriate:

Now, I am not going to blatantly break the rules, but if I feel the child really tries and does their best, I am going to overlook the rule. You may feel like that is a more important rule than I do, but I will go the extra mile for that child...I will work every way I can to make sure that that child can move on to another grade unless I just feel like it is positively in the child's best interest to stay behind. If I know there is no conceivable way for the child to pass, I let them slide.

For one first grade teacher, grading is a highly individualized activity:

Sometimes I have had children that come from deprived homes that are economically deprived and I know what they have to go through at home. Therefore, maybe I don't expect quite as much academically as I do from a child that has so much more of the physical needs. I don't feel guilty. If there is a difference of a few points between giving them an "S" or a "V" I probably come a lot closer to giving it to that child. But that is okay because there is a degree of subjectivity in all of us.

One interesting variation on this theme of individuality was a teacher's plea that she herself be treated as an individual rather than a member of a faceless faculty:

I would like to know that my efforts are not in vain, that somebody somewhere thinks that I am doing my

job, but you are never told that. You never get individual praise. You are never told that you are a good teacher. I've even had principals that have told me not to expect that. And they want us to be positive with kids. Any administrator ought to realize that they will get much more out of their faculty if they will show a little humanity toward them, let them know that they are appreciated as an individual, not as a member of a whole group.

A puzzling conclusion to this discussion on individuality is the fact that nearly all of the teachers, even after admitting that their students require individual acknowledgment, talk, and attention, agree that it is possible to appropriately care for a roomful of children. In fact, one interviewee, a primary teacher, stated that the numbers do not make any difference in her ability to care for her pupils as well as she desires, stating that whether one has 50 or 21 is of little significance in the caring process.

Experience

The term experience refers to the teachers' expressed belief that caring occurs within the fixed parameters of the classroom and that activities that pull the teacher outside of the classroom pull him or her away from the caring relationship. Inservice, effectiveness training, faculty meetings, and school duties are viewed as contributing little to the teacher's ability to care for the students. If anything, these activities detract from

it. These frustrations are succinctly expressed by one kindergarten educator:

I don't know how many times I want to say, "Will you just leave me alone and let me teach?" Forget about having to go to this meeting and that workshop and all of this other stuff. Basically, if someone comes up with something good and something new I want to be the first to be there, but I haven't seen a whole lot of that lately. We are so tied up with rules and regulations and being effective. Being "effective" does not allow me to have the time to prepare the way I want to for my class.

This sentiment is echoed by an intermediate teacher:

What I always wanted to do was just to close my door and teach. I had this idea: If they will leave me alone I will leave them alone. Let me stay in my room and do my job, but there are so many things now we have to do. They are useful things in their own way but they distract you and withdraw you. Sometimes I have to become involved with discipline problems in the school, including bus behavior. And now this ETPP thing. That is discouraging. That really makes you feel like a fool.

ETTP mentioned in the preceding statements refers to a teacher effectiveness training program that this particular school district had recently undergone. In order to qualify for merit pay, teachers were obliged to undergo thirty hours of training consisting of lesson planning techniques, presentation of material, motivation of the student, and evaluation.

One teacher, commenting on the pressures that she was experiencing from ETPP and the career ladder, stated:

I feel like, a lot of times, if people would just leave me alone and let me stay in my classroom and let me do my thing then I will be fine and I will be happy.

and from relationship with the students. It is the contention that there is little outside of the classroom that encourages or teaches caring. For these educators, experience counts. This point is clearly made by a first grade teacher:

Caring comes with experience. Coming right out of college, I don't think you can be taught those things. I think you have to learn for yourself just what to teach. When I first started teaching, I liked children and I liked being around children so therefore I wanted to teach. Caring came with experience. I think that through the years you develop that caring kind of feeling.

Feelings of frustration and distrust of those things that smack of the "impractical" are summed up in the following manner:

Paperwork, duties, being so behind all of the time that I have to use every spare minute I have to try to keep ahead of the game. I don't have the time that I used to have to just sit and chat with them. We are just overloaded. There is paperwork in that box to do that are of things unrelated to my job. Surveys, fill this form out, fill that form out, adding things to this evaluation, ETPP things that everybody is so tired of. It is run, run, run all of the time. There is no time to plan at school. You've got committee meetings in the afternoons. Two days you might have to plan. Then there's faculty meetings, or go to the principal and talk about this and that. You can not keep on top of it.

A distrust of that which threatens to draw the teacher out of the confines of the classroom and a belief that experiential, not administrative nor intellectual, aspects of school life hold the key to more caring relationships with students epitomize experience, the fourth theme.

Agency

Many of the interviewed teachers' statements demonstrated a belief in the agentic nature of caring. By agency is meant the means or mode by which something is done or caused. A number of the teachers indicated how caring is used in their classrooms as an instrument or a tool for yielding satisfactory results in their students. Changes usually occur. This concept is not necessarily as harsh or manipulative as it may at first appear. For example, motivation has long been accepted as an important prerequisite for successful learning. If the motivating activities are more effective due to a close and personal teacher/student relationship, caring may be said to have been used in an agentic manner; that is, it "got" the pupil to do what the educator thought best.

The teachers in the interviews conceive of agency in a number of ways, the first of which has a social orientation and is future-directed. Many of the teachers spoke of their role as a caring educator as being a trainer of tomorrow's adult citizens:

It is my job to take youngsters and, number one, to prepare them for life. I do this in a number of ways. I do this through teaching them subject matter which involves textbooks and other materials like that that would be related to classwork and things of that nature. But I also feel that I need to work with them in terms of value clarification, assuming responsibility, assuming other virtues in life that I think a teacher can in part teach. By doing this I feel like I can prepare them for their role in society as an adult.

A fourth grade teacher echoes this teacher's sentiments:

A teacher has the greatest opportunity in molding the lives of any child in all this world because they are really with children more than their parents a lot of times. Our children often have no home training, no religious training, and if they can get some good citizenship training and some good moral values established through lessons in school then I have done a good job. I like to think that I have helped a child learn to live as a good citizen in the world, that they have gotten something from having been in my classroom for a year that would help them be basically more productive in the world in which they live.

Caring for students by helping them develop into good citizens is not necessarily restricted to the future alone. Citizenship skills are helpful in the everyday routine of the classroom:

I'd like to think that I help children become good citizens. Then, if they get a little better self-concept of themselves and develop good citizenship, it is easier for me to educate them with the book learning.

The use of the terms "molding" and "shaping" demonstrates the teachers' beliefs that a caring educator can actually change the students that they teach.

Many of the interviewees spoke about the usefulness of interpersonal relationships in the classroom. Reminiscent of the adage that a "spoonful of sugar helps the medicine go down," the following statement illustrates an adherence to this philosophy:

I tell my children all of the time that I love them and that I care about them and that I want them to do this because children, especially little ones, like

to do things to please you and if it pleases me they will do it for me.

A sixth grade teacher explains how he was able to get a young boy to add fractions, even though the boy showed no interest in the subject:

But I made it a point to get to know Jerry somehow, somehow. I made a point to be friends with him and it got him to add fractions. He didn't know what a fraction was, but he could add them. He had no inclination as to what a fraction represented but I reached Jerry in some way and Jerry performed as a student in the best way that I thought he could, given his situation and his environment.

This same teacher explains how he reaches potential troublemakers in his classroom:

If I have a troublemaker, the first thing that I would do is find out what that troublemaker is interested in. I would go straight to him and try to talk to him and to share experiences, ask him questions so that he'd know that I am interested in whatever he is interested in.

Expressing interest, in this teacher's opinion, may help in deterring a future problem. This aspect of utility, then, is a second dimension of the agentic caring relationship.

A third conception of the agentic side of caring expressed by these teachers can best be summed up by the word "barter." It seems that much of the caring that these teachers are willing to express for their students is contingent upon the students doing something in return. That is, the teachers felt it necessary for their caring

to be conditional based upon the pupils' performance and attitude.

This educational barter is illustrated in the following statement:

I don't mean you have to stand up there and say that, "We are doing this for you." You do have to try to make them realize that you care enough. We do it through the things that they normally want in the seventh and eighth grades. They want sock hops and we say we can because you have earned this privilege. That is kind of the way we let them know that we care and we tell our students that they can do anything they want socially. They want their field trips, they want their sock hops, they want their formal dances. And they can have it as long as they show us that they care enough to earn them.

A teacher of the intermediate grades explains the bartering system he establishes with his students and the consequences of deviating from the rules:

Sometimes, though, you have a child that you try every way in the world to reach and the child simply does not respond adequately...I always tell them, "If you go an inch for me, I will go a mile for you. I don't care if you make just average or even a zero as long as you have tried. There is no way you can fail." So, if I've tried my best and done my best and the student has not responded to this variety of approaches that I have made, I don't worry about it. I say that it is your fault or that it is your mom's or dad's fault, not mine...I think it is their responsibility or something wrong at home. The parents really haven't done their job as they should.

Not fulfilling their part of the curriculum bargain results in the loss of privileges, as the following statement by a primary teacher points out:

But if you have one that is lazy and doesn't want to do, well, there is really no choice: "We will do this work today and we will get this done. If you finish it you will have privileges such as choosing

things that you want to do. It is your choice whether or not you have this free time or not. If you choose not to do your work then you are choosing not to have free time." This is a prerequisite and what we have to do to spur on this child.

One teacher spoke of this aspect of agency in the sense of student indebtedness:

I care about them by seeing to it that they put their best foot forward and do the best job that they can because they owe it to their parents and they owe it to society and most important, they owe it to themselves.

The above conception of caring as a kind of business arrangement is the third dimension in the agentic profile of the teacher/student relationship.

The final dimension deals with what can best be termed "toughcare" and its role in effective teaching. In the teacher's quest to influence and shape his or her students, there is sometimes the need to take serious measures against the pupil, to be a "tough" and strict disciplinarian. Many of the teachers mentioned this aspect by stating that "I am doing it for the student's own good," and "if I didn't really care I would just overlook it."

A male intermediate teacher explains his method of bringing students to the principal's office due to their misbehavior in the classroom:

Now, I would still bring children to the office but I would tell the principal that this person is a very good friend of mine and I am really disappointed in how this friend has done and how I just couldn't imagine this friend really doing this to me...I

always make it a point to specify that I wanted to be their friend and I wanted them to be my friend and that nothing would change but I wanted the behavior stopped or adjusted in some way.

Occasionally, this same teacher will put a student in isolation due to some classroom infraction. His following words indicate his desire to continue to care for her alongside of his insistence that she pay the price for her behavior:

I had a little girl today that I had to put in isolation and it was a relief to get her out of my room because I could relax for a while. I made sure to go back down to her to see that she was getting the work. I took things to her and I said, "Are you cold? Can I get you your coat?" So I took her her coat and took her lunch and brought it back and I made sure that my presence was there and that she knew that I was concerned about her. Nonetheless, she had to take her dose of medicine.

One final statement that aptly illustrates many teachers' struggle over whether they or the student should be the primary agent in the pupil's learning experience is offered below:

If they are not going to do it for you then you can't push and push and push. You would just turn them off completely. You try to find areas in which they are interested and you try to find different types of activities to challenge them. Still, those kids have to do the basic work. I could force them but it would depend on the child. If I thought that that child was one that could benefit from it, yes, I would force them. It all depends on personality. But if it is one that wouldn't, then you sort of have to let them go on with what they want to do and hope and keep encouraging them and try to make them realize.

The preceding quotations, when viewed as a whole, represent the teachers' belief in an agentic side of

caring. For some, it is used to shape the country's future citizens; for others, it is a bartering system for fulfilling each party's wants and desires; for still others, it is what justifies their taking action against a student. Caring's usefulness for getting things done--its agentic nature-- represents the fifth theme.

Sentimentalism

The sixth and final dimension of the interviewed teachers' conception of caring in education is sentimentalism. Sentimentalism is a multifaceted concept. Based in feeling and emotion rather than reason, it tends toward the ineffable, relying on intuition as a way of knowing. Devoid of action, sentimentalism remains at the level of wishing, a term used by Rollo May which was described more fully in Chapter II. Its handmaidens are pity and sympathy. The feelings that it arouses are often more important than the circumstances themselves.

Many of the teachers' statements indicate that they recognize the shortcomings of a sentimental attitude in education, yet they often seem unable to replace these feelings with anything more substantial.

An example of one sentimental view of caring and its often noncognitive characteristics are found in the following statement:

I think voice has got a lot to do with it. I think their tone of voice. It seems like when you are

walking by or whatever and you hear a semicalm voice... I don't think that it shows a caring nature when someone is screaming or hollering at children. And I think the touching--to reach out and touch them.

For another teacher, caring permeates the air in a classroom, but once again, it is fleeting and hard to objectify:

I think I can feel care when I walk in a room. I see happiness on the children's faces.

A few teachers feel that words are rendered unnecessary in an interpersonal relationship. For them, caring is demonstrated in other ways:

To me, caring is not all words. It is the way that you look at a child or the way that you touch a child or the way that you understand a child.

I say it doesn't take words a lot of the time. There are so many different ways of demonstrating care to a child just passing by like reaching out to pet him or leaving a little note stuck in his pocket or something to let him know that he is special.

Much of what the teachers say they know about their students is based on intuitive knowledge:

I have 25 in my classroom and I do feel that I manage to reach one each day and I feel that I have a rapport with them, that they feel that they can come up and talk with me about anything. I just have this feeling about it.

But I really think you have to know what is going on inside of your kids and that comes from just intuition. You work with kids and you just know what is going on.

Many of the interviewed teachers concur that caring must be accompanied by doing. Their view of what that doing entails, however, is a sentimentalized reaction to

the student's dilemma: a hug, a pat on the back, a note in the pocket. Their caring acts seem to stop along with the classroom walls. This limited and underdeveloped conception of caring acts is depicted in the words of a kindergarten teacher seeking to define what she means by being actively involved with her pupils:

Well, the children come in in the morning and we interact all of the time: "I like what you are wearing, I like what you are doing today, how are you feeling, yes I know you are sick."

She goes on to state other examples of caring acts:

All you have to do is put your hand on the back of their shoulder or touch their hair or bend over them. Just pat them and children thrive on that.

A teacher in the older grades echoes this belief when explaining how she recognizes a caring teacher in her school building:

They seem to have a genuine love about the poor kids. They do little things so most of the kids know that they really care, you know, a pat on the back or a hug.

An intermediate teacher also acknowledges the need for action. Once again, however, his definition of caring acts appears somewhat narrow and restricted:

Well, you certainly have to express your care through actions. You have to say, "I care for you," but you have to demonstrate it too. You show it in a variety of ways and it is recognized by students...I kid my kids all of the time.

This same teacher explains how he demonstrates caring for his students through the curriculum content:

You could care, for example, in social studies by telling little stories and things that you feel they would be interested in, or reading a book or something like that.

One aspect of sentimentalism is the focus on feelings--one's internal reality--rather than external reality. How caring, or loving, or charitable works make one feel often take precedence over the other person and his or her feelings. Teachers feel good when their students tell them that they love them, and cite these feelings as proof of having cared, as the next quotation illustrates:

The kids are always hugging me. They are always loving me. They are always telling me, "I wish you were my mommy." Just the way they do things back to you is gratification enough. After they have gone on and they come back to you in the hall and say, "I remember when you did this for me and I remember when you did that," it makes you feel good. They remember the good things about you.

Another teacher marveled at his students' returning to school to chat with him after they have graduated. For him, it is a mysterious but very satisfying aspect of the teacher/student relationship:

I feel so good on the inside to go back to a school supper and here come all of my kids, or to go back to school during a workday and here they come. It makes me feel so good to remember how mean I was to that guy, how I really put him down to make him do good, but yet he liked me enough to come back and see me. We had a spaghetti supper last year and all of these kids came back and it made me feel so good that I just wanted to say, "Hey everybody, look at all of these kids that came back to school!"

A few teachers recognize the nonconstructive nature of pity and sympathy in the classroom. Interestingly, when they speak of "caring too much," it is usually linked with being ineffective in transmitting the curriculum content, as some of the following statements indicate:

I have taught with people who care so much that their effectiveness is limited. You know, you can just love your students but that does not make you an effective teacher.

You can't let your sympathy play on you so much that you don't maintain high expectations...There have to be expectations because they are there for a purpose. Because of time, caring musn't overshadow everything else.

I think you can be extremely caring and they learn nothing from you. I've known people like this. They are loved, but the kids come back in later years and say that they never learned anything. They loved the teacher as a person. I know of a personal situation like that. They adored her and she is a wonderful person but the kids never learned a thing. That is how kids tell me.

A final excerpt illustrating the teacher's recognition that caring is not merely pity is posited by a kindergarten teacher reminiscing about her early years as a camp counselor for handicapped children:

You can get too involved sometimes with a child. I think that happens sometimes in working with children that you become so pitying or whatever you want to call it. Sometimes caring becomes, "I feel sorry for that person and I could cry for that child." You want to get into their mind, into what is going on, and you forget to teach. You become a social worker. I have worked with some crippled children and one thing that I always remember is that you have got to look beyond their handicap and see that person as a whole person. You cannot pity those children who have handicaps. Your pity does nothing; it is destructive to the children. They need to learn that

society will respect them if they are going to be a productive human being and work beyond their handicap. I worked with one girl who could not work with handicapped children. She became so involved, so sorry for them, that she cried every time she looked at them. That couldn't do anybody any good. Certainly didn't do those children any good. You have to look beyond.

The remainder of the teachers' sentimental views of caring had previously emerged during the description of the other five themes in this section of the chapter. Their belief that experience, not college training, inservice, or workshops, counts in making one a more effective and caring teacher illustrates a reliance on intuition and emotion rather than ideas and intellect. Their romantic view of children as good and worthy and their reluctance to step outside of the boundaries of the classroom into the lives of their students also point to a view of education that borders on the sentimental. While some teachers express an understanding of caring that transcends mere pity or sympathy, most of the interviewees appear locked into a vision of classroom interpersonal relationships comprised of pats, hugs, and winks. These "evidences" of teacher care and concern depict an approach based primarily on emotion and feeling. It is a sentimental view of caring.

Personal and Theoretical Interpretations

Having identified the broad themes which emerged from the talks with teachers, it remains to consider the

general relevance of the interview material for an understanding of caring in the classroom. To accomplish this, the conceptual framework developed in Chapter II was invoked. The questions upon which it was constructed served as a basis and a foundation for the discussion to follow. These questions are:

In the caring classroom

1. what conceptions of the learner are held?
2. what conceptions of the teacher are held?
3. what conceptions of the teacher-student relationship are held?

As each question is examined in light of the interviewed teachers' responses, a vision of caring through their eyes develops. This concluding section of Chapter IV discusses the constructed picture.

What conceptions of the learner are held?

In her book, Caring, Nel Noddings writes of the two participants present in any caring relation--the one-caring and the cared-for. In the educational setting of the classroom, the cared-for is the learner, the one toward whom caring is directed. The teacher interviews described in this chapter's previous pages, when examined critically against the conceptual framework of caring developed in Chapter II, offer a view of the cared-for

that is in some respects predictable and yet quite surprising in other ways.

All of the teachers espoused their belief in the uniqueness of each child. Rather than speaking of group experiences--for example, of "the class" doing this or that--, the teachers more often cited instances of individual encounters. They related with relish their attempts to solve the puzzle, to understand the complexity, of the individual personality, such as the challenges of a troublemaker, a gifted child, or any of the other variations present in the classroom. For example, Jake stressed that "each student is different and I may become frustrated with one child...but I will try another avenue or another interest or try to reach him in another way." Likewise, Lisa stated that "you can't give up. You can't say, 'Well, I will just ignore Billy because he is hopeless.'" Jake also reported that at night he worries that "I've hurt that kid's feelings and how can I make it up to him?" The teachers spoke of the frustration that certain students gave them and the satisfaction they experienced in being accepted and liked by these same children. For the interviewees, the classroom was a composite of idiosyncratic personalities rather than a generalized mass.

Frequently, this conception of the learner approached the romantic and even the sentimental. The teachers

unanimously felt that there was good to be found in each and every pupil, no matter how disruptive their behavior nor how inappropriate their attitude toward formal schooling. They stressed the importance of looking deep into the make-up of each student and discovering that special radiance that makes each child redeemable and worthy of redemption. Pamela, for example, stressed that "they are all special in one way or another. If one child has a fault or if he has some discipline problems, there is usually something very positive about him in some other way. There is something good in anybody if you look for it."

This notion of individual esteem and regard often seemed at odds, however, with a second conception of the learner embraced by the teachers: that of the student as incomplete and in need of being "filled out" by the process of schooling. Teachers often spoke in terms of their responsibility for training, molding, and shaping their young charges to prepare them to meet the challenges of the future. Mary believes that "a teacher has the greatest opportunity in molding the lives of any child in all this world." Similarly, Jake proclaims that "it is my job to take youngsters and, number one, to prepare them for life." These views of children as vessels to be filled appear to run contrary to Buber's, Mayeroff's, and Rogers' pleas that the cared-for be seen and accepted in

his or her wholeness and not as disembodied parts. Even as the teachers spoke of the student as an individual with a unique personality and needs, they avoided granting the learner the range of autonomy so necessary for self-generated, self-sustaining growth and development. Instead, the cared-for became, on these occasions, a more passive recipient of their caring deeds, acted upon rather than cooperatively acting with. This prevailing view of the student as incomplete, passive, and malleable is a conception of student-as-object, as an It rather than a Thou in respect to the teacher's I.

The third major conception of the learner held by many of the teachers is that students within the educational setting are by and large untrustworthy and will, for example, try to "take advantage of" the too caring educator if given the opportunity.

This notion of the learner-as-manipulator and opportunist at first glance appears contrary to the earlier expressed view of the basic goodness that exists in every pupil. This seeming contradiction is better understood when it is considered alongside the more universally held belief that people in general are good but weak, in need of close monitoring and protection from themselves and their baser instincts. In the instance of the learner, each may possess unique and positive attributes but are subject to temptations of laziness and

manipulativeness. This belief is reflected in Jake's statement that "you have to be careful. You don't want to get to the point that the child becomes over confident and feels like they can get away with anything, that they are something special, or that going to school is a big joke."

These, then, seem to be the predominant conceptions of the cared-for held by the one-caring: an incomplete and passive recipient of the school's caring acts who is in need of being completed and shaped, yet a basically good and lovable individual requiring limits and controls for his or her own protection.

What conceptions of the teacher are held?

The interviewed teachers held a multi-faceted view of the caring educator. They saw the one-caring's primary responsibility as being that of a promoter of each child's self-concept, self-confidence, and self-esteem. Their care is expressed through gentle pats, hugs, and smiles, through talking individually with each pupil daily, taking notice of their unique interests, and emphasizing their strengths. The teachers often likened their role to that of a "surrogate parent" or caretaker who vicariously experiences the personal triumphs and failures of their young charges. Sharon, for example, says that "if a child has good success, you have good success. You spend the whole year putting yourself into them, trying to teach

them through your experiences, and so you share in their success." As mother, the teacher is primarily concerned for her cared-for's happiness and personal satisfaction. For her, his or her well-being is paramount.

At the same time, this tender perspective is tempered by the more "tough" conception of caring teacher-as-authority figure. As director of curriculum activities and executor of classroom justice, the caring teacher, according to this view, also realizes that overfriendliness can result in the loss of the students' respect and obedience. A fine line indeed, the teacher must, like a benevolent authoritarian, be a provider of freedom within limits.

Unlike Mayeroff's contention that the cared-for be affirmed as-is, the teachers saw the caring educator as a kind of barterer who affirms the learner if and when that child fulfills his or her part of the educational agreement. The teachers felt that one of their chief responsibilities, for example, was to motivate the disinterested student, the underachiever, the potential troublemaker. Sometimes this was accomplished through subtle and not so subtle forms of intimidation, force, or coercion; othertimes it was performed through discovering and playing to their interests and desires as one teacher confirmed in saying that "if I have a troublemaker, the first thing that I would do is find out what that

troublemaker is interested in." The teacher-as-motivator--by positive or by negative means--was a prime conception that most held of the caring educator.

The teachers spoke often of the need to be "effective" educators but rarely defined just what that entails. Use of the term effective, however, often implies results, or product over process. Emphasis on ends rather than means and on schooling rather than education may be further indications of this view of the educational process and the teacher's role in it.

Finally, wary of current so-called "teacher development" activities, the interviewees viewed the caring educator as both self-sufficient and self-reliant, a professional in a profession where experience is what counts. The caring teacher relies to a great extent on intuition and feeling and is frequently nonrational in his or her decision-making and evaluation of student performance believing, as Lisa did, that "you have to know what is going on inside of your kids and that comes from just intuition."

The predominant conceptions of the one-caring, then, are the following: a builder of self-concept, a mother and/or caretaker, a friend within clearly marked boundaries but an authority figure when necessary, a motivator, an effective educator, and a self-sufficient, albeit intuitive, professional.

What conceptions are held of the teacher-student relationship?

For the interviewees, the caring relationship requires both physical acknowledgment and contact, in addition to emotional support from the one-caring, the teacher. Through a pat, a touch, a hug, or a smile, a connection is made as the teacher conveys to the learner an appreciation and an acceptance of his or her presence.

The relationship is, however, role-dominated: the learner is the recipient and the teacher the dispenser of knowledge. While in the classroom the learner's job is to fulfill various expectations such as arriving on time, completing all homework assignments, and "trying to do the best job possible". The teacher also has specific responsibilities. One of these is to be a competent educator, authoritarian when necessary but always friendly as well. Of the two roles, the teacher's is the dominant one. He or she calculates and adjusts how close the student can approach in terms of personal relationship. The relationship is clearly demarcated by limits or boundaries and there is a "fine line" over which no student can trespass.

Thus, in the researcher's view, the caring relationship is not always a cooperative one. Many times, in fact, it seems to border on the adversarial. The teachers appear to adhere to a belief in the inability of

the student to develop at his or her own pace and tempo and thus may employ motivation by coercion and sometimes even intimidation to elicit the desired results. This is exemplified in Pamela's statement that "if you have one that is lazy and doesn't do well, there is really no choice: 'We will do this work today and we will get this done.'"

Lastly is a view of the teacher-student relationship which tends toward the sentimental or romantic, characterized by pats, hugs, smiles, and winks. Such ways of demonstrating care for students, as in Sharon's suggestion to "just pat them and children thrive on that," suggests a rather simplistic and somewhat underdeveloped notion of what is meant by that term. Furthermore, this vision of the teacher-student relationship appears limited to identifying student deficiencies rather than capabilities. This emphasis on remediation, on how to "fix them up," instead of on what they are really experiencing and capable of results in a relationship that is both patriarchal and demoralizing for the learner.

Interpretive Conclusions

The picture of caring in education that emerged from the teachers' interviews is an often disturbing one to the researcher in view of current theory. Initially, their educational approach appeared to be child-centered, as

when they emphasized the central role of caring educators in the instructional process, holding that without care learning became the memorization of rote facts, not the expression of personal meanings and feelings, and that all learners were individuals with unique and varied characteristics. Yet even as they explicitly espoused these idiosyncracies, they nonetheless felt the need to mold, train, and shape these future citizens of America and to impart to them the values which the teachers felt were so sorely lacking. Such molding, contrary to a conception of caring as respectful appreciation, implies mass production, often of a uniform likeness.

While it was obvious that the interviewed teachers held some notion of caring as an ideal for the classroom, their understanding of just what that entailed often appeared lacking. Emphasizing "caring about" (attitude) over "caring for" (action) resulted in what appears to be superficial displays of emotion--pats, hugs, and smiles--rather than the objective citing and solving of problems.

Much can also be learned from listening to what the interviewed teachers did not say. Their failure to mention how caring can be demonstrated through the curriculum is one example of this. While a question concerning the curriculum was not specifically addressed, it was the hope of the researcher that the teachers would

have mentioned it. However, this did not occur. Noddings (1984) states that caring must be used as a "lens through which all practices and possible practices are examined." (p.172-173) Thus, caring suggests a method and means of teaching. For the interviewed teachers, however, caring seemed to happen in spite of rather than because of the curriculum. In other words, caring was thought to have occurred outside of and separate from the curriculum. The curriculum itself, for these teachers, was a given--unalterable and unchangeable, absolute and fixed. The interviewees failed to use caring as a perspective or lens from which to critique schooling practices and content. Not recognizing that a caring educator would act upon as well as within the curriculum, altering it to fit the individual needs and abilities of the students, discarding it if it was inappropriate, embellishing it, shaping it, molding it to the interests of pupils, the teachers employed caring very narrowly, preferring to change the learner and not the instructional content. Glaser (1972) refers to this kind of educational environment as "selective." That is, regardless of differences in aptitude and learning style, students are plugged into an established, fixed curriculum package. In contrast, the "adaptive" mode is one in which "alternate means of learning...are matched (with) each individual('s) ...background, talents, and interests." (p.6) Ashley

Montagu pleads that human relations become the necessary fourth R in the school's basic curriculum. In terms of the broader implications of adapting the curriculum to the needs of the students, these interviewed teachers appear not to agree. For them, care seemed to be demonstrated not through the curriculum but through how the teacher acts with the children who are being helped to adapt to a fixed curriculum.

CHAPTER V

SUMMARY AND CONCLUSION

The purpose of this study was to analyze the caring relationship of teacher and pupils within the context of the elementary classroom. This complex phenomenon was investigated by engaging five elementary teachers in semi-structured, in-depth interviews. The material collected from these interviews was then thematically analyzed, that is, shared aspects or commonalities of the phenomenon expressed by the teachers were identified and substantiated. The analysis was interpreted personally and theoretically, using as a guide the conceptual framework developed in Chapter II. A model of caring in education is thus presented in this chapter which has been derived from a synthesis of the most critical aspects of the caring phenomenon as expressed by the theoreticians and the practitioners.

To aid in this endeavor, the conceptual framework of caring as posited by the key writers in the field is first reviewed. Their positions can be summarized as follows:

1. Caring is marked by positive regard and mutual respect. It is not based on pity, sentiment, condescension, nor pure feeling.

2. The teacher-student relationship is an active one; caring deeds and actions are a result of this concern.
3. Although not a reciprocal relationship between equals, caring has the capacity for mutualness.
4. The caring teacher is other-directed and is concerned in the affirmation of the learner who is accepted as-is.
5. The caring teacher trusts in the capacity of the individual to develop his or her potentiality. Thus, the teacher is nonmanipulative.
6. The learner is viewed as an individual, a holistic and autonomous being incapable of being broken down into such singular categories as intellect, emotion, or will.

Through in-depth interviewing, the positions of the five practitioners toward caring in the classroom were also identified. These are summarized below:

1. Caring borders on the sentimental, characterized by the teacher's hugs, smiles, and pats. It is most often nonintellectual, learned through experience and intuition.
2. The teacher is a promoter of each child's self-concept and self-esteem.
3. The caring relationship is, by necessity, role-dominated. Boundaries demarcate the place

and responsibilities of the learner and the teacher. The teacher must be both friend and authority figure.

4. The relationship attempts to "fix up" student deficiencies. Thus, the learner is seen as incomplete and in need of being "filled out" by the process of schooling. The learner is not accepted "as is."
5. The learner is regarded as a basically good and lovable being requiring limits and controls for his or her own protection.
6. The learner is seen as an individual; the classroom is comprised of ideosyncratic personalities.

Toward a Model of Caring in Education:

A Personal Construct

Based upon a review of the positions of the theoreticians toward caring and upon the critical analysis of the reflections of the practitioners, a personal construct was developed which synthesized the critical elements of these two separate realities. This personal construct, while not a fully developed model, is nevertheless an attempt to begin to name those crucial aspects of caring in education so that, once identified, they might contribute toward a heightened awareness in practice.

The researcher has chosen weaving as the metaphor through which to better understand the phenomenon of educational caring. Each aspect or element of the concept is a thread in the woven fabric of caring. As each strand is interwoven, a fabric of strength and durability results. To lose one of these threads is to threaten caring altogether for the structural cohesiveness and energy of the whole is dependent on its parts. (See Figure 1)

The key elements, or strands, of this personal construct are as follows:

1. Trust. This is a belief, or faith, in human ability, autonomy, and the development of individual potentialities. One trusts the other to grow in his or her own way and time.
2. Respect. Within this aspect, the student is not "made over" but is appreciated and accepted as-is.
3. Knowledge-Based. Caring operates based upon both explicit and implicit knowledge of the learner, the subject matter, and oneself. It is rational and emotive, encompassing the intellect and the feelings.
4. Objective. Caring is not sentimental nor narcissistic. That is, experiences, people, and

Personal Construct of Caring

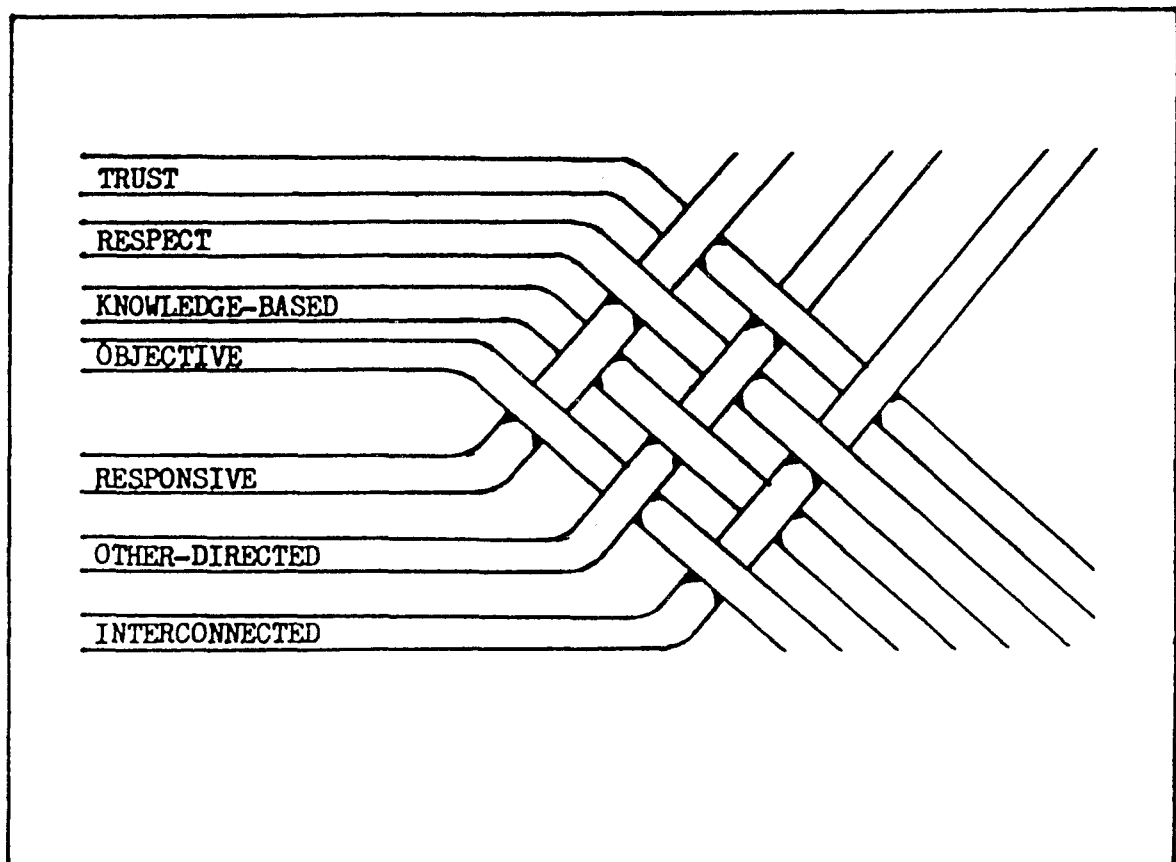


Figure 1. All elements of caring are interconnected like the threads of a woven fabric.

things are seen as they are and not always in how they relate to oneself.

5. Responsive. Caring requires doing something about the situation, not merely emoting about it. It is a supportive and positive action or commitment to act.
6. Other-Directed. Within the educational caring relationship, there is a focus on the learner, not on the teacher or the one-caring. One identifies with another's pain or joy but also with the individual's need to grow.
7. Interconnected. Caring is "the awareness that we all stand on the base of a common humanity from which we all stem." (May, 1969, p.289) The school boundaries are thus extended into its community.

Implications of the Proposed Construct

The identified elements of the proposed construct of caring in education hold consequences and implications for the school, the teacher, teacher education, and society in general. These are discussed in the following section.

The School

The embracement of such a model holds numerous implications for the school.

To be truly respectful of students, that is, to understand and to know them, implies a need for smaller, more intimate groupings of pupils. The current class size of 20 to 25 per classroom would need to be reduced to half the size. A low teacher-student ratio would allow for more one-on-one time, time to talk, to confer, and to listen.

A shift in the school's emphasis on rules to an emphasis on rights is implied through the model's element of trust. When students are encouraged to become increasingly responsible and self-reliant, coercion and intimidation will be eliminated as the more positive aspects of rights and responsibilities are put into play.

Likewise, an acceptance of caring as both objective and responsive implies a re-evaluation of the school's system of evaluation. When achievement tests are used to determine retention, promotion, and group placement they violate the very dignity of the person. (Macdonald, undated) Competency tests, for example, would need to become concerned with individual competencies based upon individual development instead of their current focus upon grade level expectations. Tracking and sorting students are often responses to the needs of the administration, not the child. Macdonald believes that moral and ethical evaluation is "working with the person, helping and facilitating the learning and development of the

individual by using evaluation for the purposes of the individual learner". (p.5)

Finally, the interconnectedness of caring implies a move toward decentralization. Schools must be returned to the local community in which they operate and for whom they operate. As interdependence deepens and matures, the agenda of the school and that of the parents and the community will become one and the same.

The Teacher

The proposed model of caring also holds many implications for the teacher. Some of these are detailed below.

A belief in caring as based in knowledge, both explicit and implicit, requires that a teacher strive to gain knowledge and understanding of her or his students, not only of their intellectual abilities but of their goals, interests, aptitudes, likes, and dislikes as well. This suggests the importance of teachers inquiring of their pupils, listening to them, encouraging them to make decisions, to choose, and to critique. When this aspect is coupled with that of interconnectedness, one can quickly recognize the importance of the teacher's entrance into the child's life and community. Home visits, for example, are but one way to begin to fulfill these elements' requirements.

As teachers gain knowledge of their students, they must also be pursuing knowledge of themselves. Jung (1959) speaks of the need to "know thyself;" James (1958) refers to the acceptance of the "inner realm;" Macdonald (1974) terms this self-knowledge "centering." As teachers come to know, understand, and appreciate themselves as persons, acknowledging their limits as well as their abilities, they are enabled to check their observations and conclusions about students against their subjective reality. Thus, true objectivity, rather than a narcissistic distortion, results.

Teacher Education

While two implications for teacher education are elaborated upon in more detail under "Recommendations," a few additional ones are briefly outlined below.

The job of teacher education programs becomes apparent when one considers the need for teachers, as had been stated previously, to become more knowledgeable of the child's abilities, goals, interests, and motives. The education of teachers as diagnosticians with the capabilities of employing different types of measures, both formal and informal, to better understand the student and the curriculum becomes paramount.

Likewise, an emphasis on caring as other-directed calls for a renewal of child study, much like the work of G. Stanley Hall during the early years of the century.

Knowing the learner implies knowing and understanding child development. Teacher education can aid in this endeavor.

Lastly, teachers caring for students and striving for such aspects as interconnectedness and responsiveness can be enriched by teacher education programs that assemble networks or support systems, thus encouraging a sense of interconnectedness among their own graduates. Providing a resource of peers and professors once the students are teaching in the field will discourage feelings of alienation and disassociation that often plague beginning educators.

Society

A child who faces a world of indifference feels isolated and alienated. (Gaylin, 1976) It is no less painful if that world is the size of a school building or the dimensions of one classroom. When a student feels that his "world" does not represent an extension of himself, when he is found "not acceptable" or "lacking" in this symbolic family setting, or when he is made to feel like the "other," then despair, frustration, anger, and even rage can ensue.

Gaylin (1976) states that to be found unacceptable "either requires the rejection of one's self--an intolerable situation--or a total disassociation with the judging individual." (p.163) When persons are required to

live in a social community, such disassociation is dangerous. "To give up on one's self is to give up on one's own personal value, and ultimately to give up a sense of values." (Gaylin, 1976, p.164)

May (1969) has said, "Care is a state in which something does matter; care is the opposite of apathy...If we do not care for ourselves, we are hurt, burned, injured. This is the source of identification: we can feel in our bodies the pain of the child or the hurt of the adult. Life comes from physical survival; but the good life comes from what we care about." (p.289)

By caring for students, teachers enable and empower them to care for themselves and subsequently for others. Through caring for the pupils of today in the fullest sense of the proposed model, teachers touch the communities of tomorrow.

Recommendations

The information, insights, and understandings garnered from this study suggest new directions for future educational inquiries and endeavors. These recommendations fall into two categories: further research efforts, and suggestions for preservice and inservice teacher education. Recommendations for possible future research include the following:

1. Replicate the study at other levels of schooling, such as at the secondary and higher education levels. The present study utilized teachers of the elementary grades where a close personal relationship with the student is often expected and accepted. Does this relationship and the teacher's perception of it change dramatically as one moves into the upper grades? Is caring perceived by those teachers as less significant or does it take on a different quality altogether?
2. Examine caring from the viewpoint of the learner rather than the teacher. How disparate or similar are these two conceptions?
3. Compare the practitioners' conceptual framework of caring generated from the present study with those frameworks derived from similar interviews in private alternative school settings which have different articulated ideologies.
4. Since teachers in the present study felt that experience, not college training, enabled them to care more successfully for their students, interview first year teachers and compare their responses to those from this study. To what degree are the two groups alike or different?

5. Conduct additional analyses of the teachers' perceptions of caring through the curriculum. Do they view the curriculum as fixed or maleable, adoptive or adaptive, static or responsive?

Two recommendations are proposed for preservice and inservice education programs based upon the insights derived from this study.

The first is that teachers must be encouraged to examine the hidden assumptions under which they often teach and respond to students. Polanyi (1968) recognized that most people operate within the commonsense, taken-for-granted world, a world where traditions and traditional ways of thinking are often left unchallenged. This world of horizontal thinking, of movement "along the surface of things...(but) never penetrating any of them" (Carroll, 1985, p.383) results in automatic responses to people and situations. Encouraging preservice and inservice teachers to reflect upon and critique their own perceptions, experiences, and meanings will result in what Greene (1971) describes as the "wide-awakeness" of heightened consciousness. In turn, heightened inner awareness allows one to act outwardly upon that reflection. An informal discussion group, rap session, or the keeping of a diary or log can be the vehicles to encourage this journey into the innerself. Bleich (1978), for example, when pursuing what he terms the subjective

dialectic, requires his students to respond in writing to his directed inquiries of their experiences. Whatever the technique, the journey into one's innerself--into discovering the meanings ascribed to various experiences and recognizing biases and tacit understandings--and the reemergence into the life-world with the knowledge gained will enable and empower teachers to analyze and question their everyday assumptions and thus to lead more meaningful lives with their students.

The second recommendation is that teachers--both preservice and inservice--be encouraged to view themselves as active curriculum modifiers rather than mere dispensers of information. As was previously mentioned, this researcher, in talking with the interviewed practitioners, felt that they tacitly accepted the curriculum as a given and thus often failed to adapt it to meet the needs of the student. Indeed, their students adapted their needs to fulfill the needs of the curriculum. An adaptive curriculum rather than an adopted one will result in true child-centered, developmentally based education.

A Personal Summary

Carl Rogers (1961) wrote that "there is only one sound reason for pursuing scientific activities, and that is to satisfy a need for meaning which is in me." (p.25) In listening to and reflecting upon the words of Buber, Noddings, Rogers, and many others as well as those of my

five colleagues, the interviewed teachers of this study, I inevitably returned to myself and my personal vision of what it means to care. In the teachers' words I have heard my own hesitations and confusions, the desire for connection, the frustration with administrative redtape, and the joy of building a bridge to a child who had once erected barriers. Through the study I have come to appreciate the magnitude of the task of caring, its risks, and its potentialities. I have recognized that while caring for ourselves is life-sustaining, caring for others is life-giving. In the curriculum guides of Tomorrow, it is this fourth basic that we cannot afford to overlook or diminish.

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APPENDIX
CONSENT FORM

I agree to be interviewed by Mary Ann Gray and understand that the conversation will be tape recorded and later transcribed. I agree to her using the content of the interview for purposes of her dissertation but understand that my name will be changed to ensure complete confidentiality. I have the right at any time to terminate the interview and/or to prohibit its use in her thesis for whatever reason I deem appropriate.

(signature of participant)

(date)