

Teaching Themes of Care

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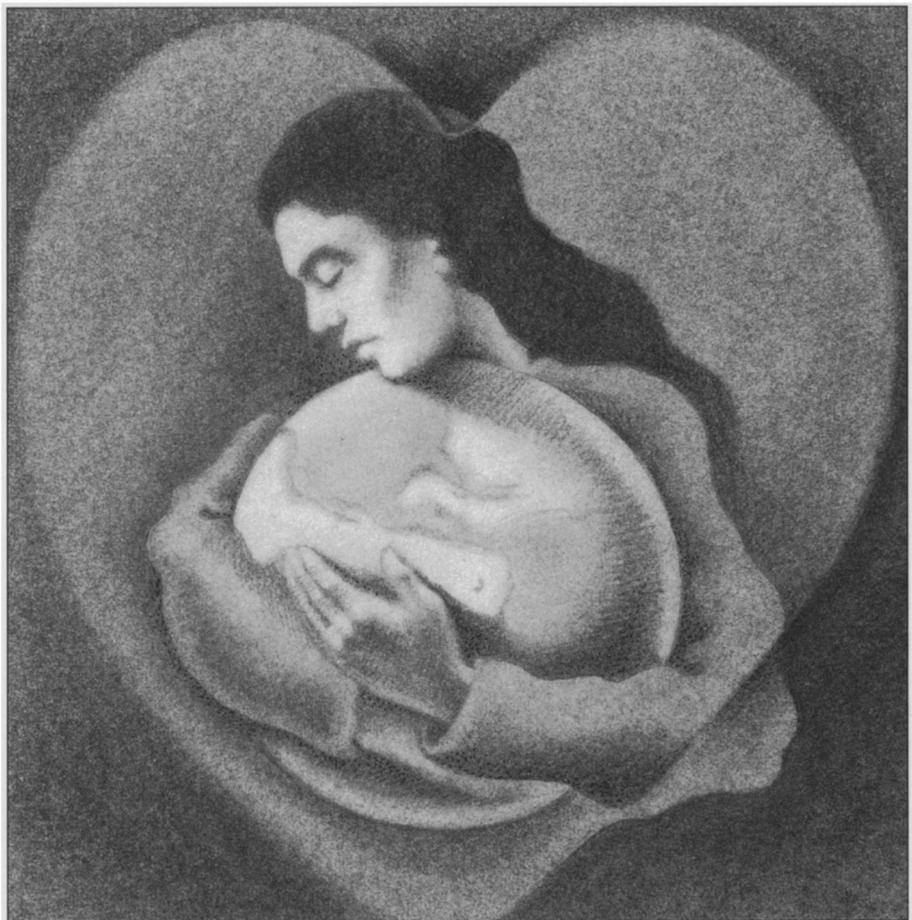
We should want more from our educational efforts than adequate academic achievement, Ms. Noddings contends — and we will not achieve even that meager success unless our children believe that they themselves are cared for and learn to care for others.

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By Nel Noddings

SOME EDUCATORS today — and I include myself among them — would like to see a complete reorganization of the school curriculum. We would like to give a central place to the questions and issues that lie at the core of human existence. One possibility would be to organize the curriculum around themes of care — caring for self, for intimate others, for strangers and global others, for the natural world and its nonhuman creatures, for the human-made world, and for ideas.¹

A realistic assessment of schooling in the present political climate makes it clear that such a plan is not likely to be implemented. However, we can use the rich vocabulary of care in educational planning and introduce themes of care into regular

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subject-matter classes. In this article, I will first give a brief rationale for teaching themes of care; second, I will suggest ways of choosing and organizing such themes; and, finally, I'll say a bit about the structures required to support such teaching.

Why Teach Caring?

In an age when violence among schoolchildren is at an unprecedented level, when children are bearing children with little knowledge of how to care for them,

when the society and even the schools often concentrate on materialistic messages, it may be unnecessary to argue that we should care more genuinely for our children and teach them to care. However, many otherwise reasonable people seem to believe that our educational problems consist largely of low scores on achievement tests. My contention is, first, that we should want more from our educational efforts than adequate academic achievement and, second, that we will not achieve even that meager success unless our children

believe that they themselves are cared for and learn to care for others.

There is much to be gained, both academically and humanly, by including themes of care in our curriculum. First, such inclusion may well expand our students' cultural literacy. For example, as we discuss in math classes the attempts of great mathematicians to prove the existence of God or to reconcile a God who is all good with the reality of evil in the world, students will hear names, ideas, and words that are not part of the standard curriculum. Although such incidental learning cannot replace the systematic and sequential learning required by those who plan careers in mathematically oriented fields, it can be powerful in expanding students' cultural horizons and in inspiring further study.

Second, themes of care help us to connect the standard subjects. The use of literature in mathematics classes, of history in science classes, and of art and music in all classes can give students a feeling of the wholeness in their education. After all, why should they seriously study five different subjects if their teachers, who are educated people, only seem to know and appreciate one?

Third, themes of care connect our students and our subjects to great existential questions. What is the meaning of life? Are there gods? How should I live?

Fourth, sharing such themes can connect us person-to-person. When teachers discuss themes of care, they may become real persons to their students and so enable them to construct new knowledge. Martin Buber put it this way:

Trust, trust in the world, because this human being exists — that is the most inward achievement of the relation in education. Because this human being exists, meaninglessness, however hard pressed you are by it, cannot be the real truth. Because this human being exists, in the darkness the light lies hidden, in fear salvation, and in the callousness of one's fellow-man the great love.²

Finally, I should emphasize that caring is not just a warm, fuzzy feeling that makes people kind and likable. Caring implies a continuous search for competence. When we care, we want to do our very best for the objects of our care. To have as our educational goal the production of

caring, competent, loving, and lovable people is not anti-intellectual. Rather, it demonstrates respect for the full range of human talents. Not all human beings are good at or interested in mathematics, science, or British literature. But all humans can be helped to lead lives of deep concern for others, for the natural world and its creatures, and for the preservation of the human-made world. They can be led to develop the skills and knowledge necessary to make positive contributions, regardless of the occupation they may choose.

Choosing and Organizing Themes of Care

Care is conveyed in many ways. At the institutional level, schools can be organized to provide continuity and support for relationships of care and trust.³ At the individual level, parents and teachers show their caring through characteristic forms of attention: by cooperating in children's activities, by sharing their own dreams and doubts, and by providing carefully for the steady growth of the children in their charge. Personal manifestations of care are probably more important in children's lives than any particular curriculum or pattern of pedagogy.

However, curriculum can be selected with caring in mind. That is, educators can manifest their care in the choice of curriculum, and appropriately chosen curriculum can contribute to the growth of children as carers. Within each large domain of care, many topics are suitable for thematic units: in the domain of "caring for self," for example, we might consider life stages, spiritual growth, and what it means to develop an admirable character; in exploring the topic of caring for intimate others, we might include units on love, friendship, and parenting; under the theme of caring for strangers and global others, we might study war, poverty, and tolerance; in addressing the idea of caring for the human-made world, we might encourage competence with the machines that surround us and a real appreciation for the marvels of technology. Many other examples exist. Furthermore, there are at least two different ways to approach the development of such themes: units can be constructed by interdisciplinary teams, or themes can be identified by individual teachers and addressed periodically

throughout a year's or semester's work.

The interdisciplinary approach is familiar in core programs, and such programs are becoming more and more popular at the middle school level. One key to a successful interdisciplinary unit is the degree of genuinely enthusiastic support it receives from the teachers involved. Too often, arbitrary or artificial groupings are formed, and teachers are forced to make contributions that they themselves do not value highly. For example, math and science teachers are sometimes automatically lumped together, and rich humanistic possibilities may be lost. If I, as a math teacher, want to include historical, biographical, and literary topics in my math lessons, I might prefer to work with English and social studies teachers. Thus it is important to involve teachers in the initial selection of broad areas for themes, as well as in their implementation.

Such interdisciplinary arrangements also work well at the college level. I recently received a copy of the syllabus for a college course titled "The Search for Meaning," which was co-taught by an economist, a university chaplain, and a psychiatrist.⁴ The course is interdisciplinary, intellectually rich, and aimed squarely at the central questions of life.

At the high school level, where students desperately need to engage in the study and practice of caring, it is harder to form interdisciplinary teams. A conflict arises as teachers acknowledge the intensity of the subject-matter preparation their students need for further education. Good teachers often wish there were time in the day to co-teach unconventional topics of great importance, and they even admit that their students are not getting what they need for full personal development. But they feel constrained by the requirements of a highly competitive world and the structures of schooling established by that world.

Is there a way out of this conflict? Imaginative, like-minded teachers might agree to emphasize a particular theme in their separate classes. Such themes as war, poverty, crime, racism, or sexism can be addressed in almost every subject area. The teachers should agree on some core ideas related to caring that will be discussed in all classes, but beyond the central commitment to address themes of care, the topics can be handled in whatever way seems suitable in a given subject.

Consider, for example, what a mathematics class might contribute to a unit on crime. Statistical information might be gathered on the location and number of crimes, on rates for various kinds of crime, on the ages of offenders, and on the cost to society; graphs and charts could be constructed. Data on changes in crime rates could be assembled. Intriguing questions could be asked: Were property crime rates lower when penalties were more severe — when, for example, even children were hanged as thieves? What does an average criminal case cost by way of lawyers' fees, police investigation, and court processing? Does it cost more to house a youth in a detention center or in an elite private school?

None of this would have to occupy a full period every day. The regular sequential work of the math class could go on at a slightly reduced rate (e.g., fewer textbook exercises as homework), and the work on crime could proceed in the form of interdisciplinary projects over a considerable period of time. Most important would be the continual reminder in all classes that the topic is part of a larger theme of caring for strangers and fellow citizens. It takes only a few minutes to talk about what it means to live in safety, to trust one's neighbors, to feel secure in greeting strangers. Students should be told that metal detectors and security guards were not part of their parents' school lives, and they should be encouraged to hope for a safer and more open future. Notice the words I've used in this paragraph: caring, trust, safety, strangers, hope. Each could be used as an organizing theme for another unit of study.

English and social studies teachers would obviously have much to contribute to a unit on crime. For example, students might read *Oliver Twist*, and they might also study and discuss the social conditions that seemed to promote crime in 19th-century England. Do similar conditions exist in our country today? The selection of materials could include both classic works and modern stories and films. Students might even be introduced to some of the mystery stories that adults read so avidly on airplanes and beaches, and teachers should be engaged in lively discussion about the comparative value of the various stories.

Science teachers might find that a unit on crime would enrich their teaching of

evolution. They could bring up the topic of social Darwinism, which played such a strong role in social policy during the late 19th and early 20th centuries. To what degree are criminal tendencies inherited? Should children be tested for the genetic defects that are suspected of predisposing some people to crime? Are females less

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competent than males in moral reasoning? (Why did some scientists and philosophers think this was true?) Why do males commit so many more violent acts than females?

Teachers of the arts can also be involved. A unit on crime might provide a wonderful opportunity to critique "gangsta rap" and other currently popular forms of music. Students might profitably learn how the control of art contributed to national criminality during the Nazi era. These are ideas that pop into my mind. Far more various and far richer ideas will come from teachers who specialize in these subjects.

There are risks, of course, in undertaking any unit of study that focuses on matters of controversy or deep existential concern, and teachers should anticipate these risks. What if students want to compare the incomes of teachers and cocaine dealers? What if they point to contemporary personalities from politics, entertainment, business, or sports who seem to escape the law and profit from what seems to be criminal behavior? My own inclination would be to allow free discussion

of these cases and to be prepared to counteract them with powerful stories of honesty, compassion, moderation, and charity.

An even more difficult problem may arise. Suppose a student discloses his or her own criminal activities? Fear of this sort of occurrence may send teachers scurrying for safer topics. But, in fact, any instructional method that uses narrative forms or encourages personal expression runs this risk. For example, students of English as a second language who write proudly about their own hard lives and new hopes may disclose that their parents are illegal immigrants. A girl may write passages that lead her teacher to suspect sexual abuse. A boy may brag about objects he has "ripped off." Clearly, as we use these powerful methods that encourage students to initiate discussion and share their experiences, we must reflect on the ethical issues involved, consider appropriate responses to such issues, and prepare teachers to handle them responsibly.

Caring teachers must help students make wise decisions about what information they will share about themselves. On the one hand, teachers want their students to express themselves, and they want their students to trust in and consult them. On the other hand, teachers have an obligation to protect immature students from making disclosures that they might later regret. There is a deep ethical problem here. Too often educators assume that only religious fundamentalists and right-wing extremists object to the discussion of emotionally and morally charged issues. In reality, there is a real danger of intrusiveness and lack of respect in methods that fail to recognize the vulnerability of students. Therefore, as teachers plan units and lessons on moral issues, they should anticipate the tough problems that may arise. I am arguing here that it is morally irresponsible to simply ignore existential questions and themes of care; we must attend to them. But it is equally irresponsible to approach these deep concerns without caution and careful preparation.

So far I have discussed two ways of organizing interdisciplinary units on themes of care. In one, teachers actually teach together in teams; in the other, teachers agree on a theme and a central focus on care, but they do what they can, when they can, in their own classrooms. A variation on this second way — which is also open

to teachers who have to work alone — is to choose several themes and weave them into regular course material over an entire semester or year. The particular themes will depend on the interests and preparation of each teacher.

For example, if I were teaching high school mathematics today, I would use religious/existential questions as a pervasive theme because the biographies of mathematicians are filled with accounts of their speculations on matters of God, other dimensions, and the infinite — and because these topics fascinate me. There are so many wonderful stories to be told: Descartes' proof of the existence of God, Pascal's famous wager, Plato's world of forms, Newton's attempt to verify Biblical chronology, Leibnitz' detailed theodicy, current attempts to describe a divine domain in terms of metasegments, and mystical speculations on the infinite.⁵ Some of these stories can be told as rich "asides" in five minutes or less. Others might occupy the better part of several class periods.

Other mathematics teachers might use an interest in architecture and design, art, music, or machinery as continuing themes in the domain of "caring for the human-made world." Still others might introduce the mathematics of living things. The possibilities are endless. In choosing and pursuing these themes, teachers should be aware that they are both helping their students learn to care and demonstrating their own caring by sharing interests that go well beyond the demands of textbook pedagogy.

Still another way to introduce themes of care into regular classrooms is to be prepared to respond spontaneously to events that occur in the school or in the neighborhood. Older teachers have one advantage in this area: they probably have a greater store of experience and stories on which to draw. However, younger teachers have the advantage of being closer to their students' lives and experiences; they are more likely to be familiar with the music, films, and sports figures that interest their students.

All teachers should be prepared to respond to the needs of students who are suffering from the death of friends, conflicts between groups of students, pressure to use drugs or to engage in sex, and other troubles so rampant in the lives of today's children. Too often schools rely

on experts — "grief counselors" and the like — when what children really need is the continuing compassion and presence of adults who represent constancy and care in their lives. Artificially separating the emotional, academic, and moral care of children into tasks for specially designated experts contributes to the fragmentation of life in schools.

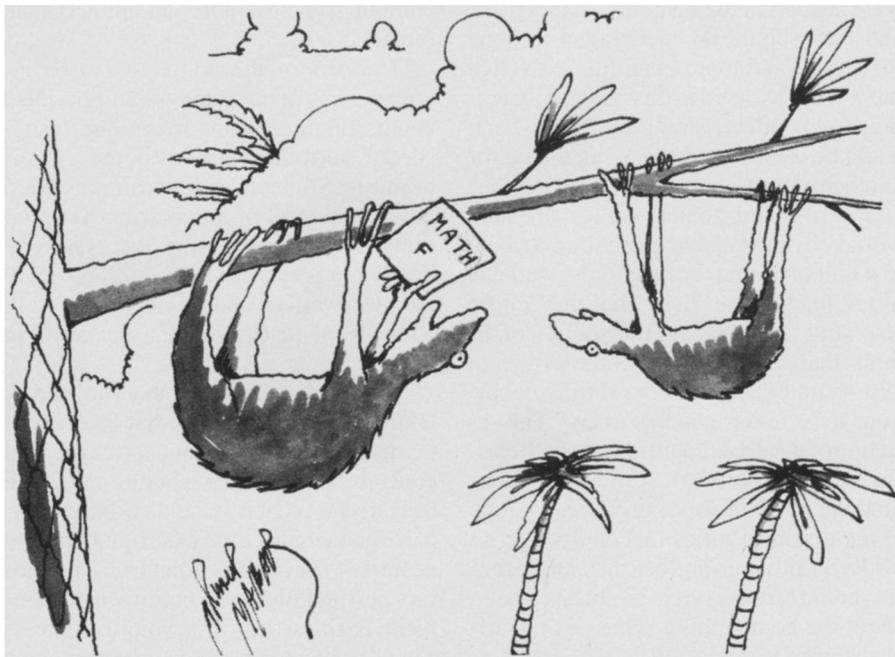
Of course, I do not mean to imply that experts are unnecessary, nor do I mean to suggest that some matters should not be reserved for parents or psychologists. But our society has gone too far in compartmentalizing the care of its children. When we ask whose job it is to teach children how to care, an appropriate initial response is "Everyone's." Having accepted universal responsibility, we can then ask about the special contributions and limitations of various individuals and groups.

Supporting Structures

What kind of schools and teacher preparation are required, if themes of care are to be taught effectively? First, and most important, care must be taken seriously as a major purpose of schools; that is, educators must recognize that caring for students is fundamental in teaching and that developing people with a strong capacity for care is a major objective of responsible education. Schools properly pursue

many other objectives — developing artistic talent, promoting multicultural understanding, diversifying curriculum to meet the academic and vocational needs of all students, forging connections with community agencies and parents, and so on. Schools cannot be single-purpose institutions. Indeed, many of us would argue that it is logically and practically impossible to achieve that single academic purpose if other purposes are not recognized and accepted. This contention is confirmed in the success stories of several inner-city schools.⁶

Once it is recognized that school is a place in which students are cared for and learn to care, that recognition should be powerful in guiding policy. In the late 1950s, schools in the U.S., under the guidance of James Conant and others, placed the curriculum at the top of the educational priority list. Because the nation's leaders wanted schools to provide high-powered courses in mathematics and science, it was recommended that small high schools be replaced by efficient larger structures complete with sophisticated laboratories and specialist teachers. Economies of scale were anticipated, but the main argument for consolidation and regionalization centered on the curriculum. All over the country, small schools were closed, and students were herded into larger facilities with "more offerings." We did not



"You're a three-toed sloth, Aaron. Math isn't going to be your best subject."

think carefully about schools as communities and about what might be lost as we pursued a curriculum-driven ideal.

Today many educators are calling for smaller schools and more family-like groupings. These are good proposals, but teachers, parents, and students should be engaged in continuing discussion about what they are trying to achieve through the new arrangements. For example, if test scores do not immediately rise, participants should be courageous in explaining that test scores were not the main object of the changes. Most of us who argue for caring in schools are intuitively quite sure that children in such settings will in fact become more competent learners. But, if they cannot prove their academic competence in a prescribed period of time, should we give up on caring and on teaching them to care? That would be foolish. There is more to life and learning than the academic proficiency demonstrated by test scores.

In addition to steadfastness of purpose, schools must consider continuity of people and place. If we are concerned with caring and community, then we must make it possible for students and teachers to stay together for several years so that mutual trust can develop and students can feel a sense of belonging in their "school-home."⁷

More than one scheme of organization can satisfy the need for continuity. Elementary school children can stay with the same teacher for several years, or they can work with a stable team of specialist teachers for several years. In the latter arrangement, there may be program advantages; that is, children taught by subject-matter experts who get to know them well over an extended period of time may learn more about the particular subjects. At the high school level, the same specialist teachers might work with students throughout their years in high school. Or, as Theodore Sizer has suggested, one teacher might teach two subjects to a group of 30 students rather than one subject to 60 students, thereby reducing the number of different adults with whom students interact each day.⁸ In all the suggested arrangements, placements should be made by mutual consent whenever possible. Teachers and students who hate or distrust one another should not be forced to stay together.

A policy of keeping students and

teachers together for several years supports caring in two essential ways: it provides time for the development of caring relations, and it makes teaching themes of care more feasible. When trust has been established, teacher and students can discuss matters that would be hard for a group of strangers to approach, and classmates learn to support one another in sensitive situations.

The structural changes suggested here are not expensive. If a high school teacher must teach five classes a day, it costs no more for three of these classes to be composed of continuing students than for all five classes to comprise new students — i.e., strangers. The recommended changes come directly out of a clear-headed assessment of our major aims and purposes. We failed to suggest them earlier because we had other, too limited, goals in mind.

I have made one set of structural changes sound easy, and I do believe that they are easily made. But the curricular and pedagogical changes that are required may be more difficult. High school textbooks rarely contain the kinds of supplementary material I have described, and teachers are not formally prepared to incorporate such material. Too often, even the people we regard as strongly prepared in a liberal arts major are unprepared to discuss the history of their subject, its relation to other subjects, the biographies of its great figures, its connections to the great existential questions, and the ethical responsibilities of those who work in that discipline. To teach themes of care in an academically effective way, teachers will have to engage in projects of self-education.

At present, neither liberal arts departments nor schools of education pay much attention to connecting academic subjects with themes of care. For example, biology students may learn something of the anatomy and physiology of mammals but nothing at all about the care of living animals; they may never be asked to consider the moral issues involved in the annual euthanasia of millions of pets. Mathematics students may learn to solve quadratic equations but never study what it means to live in a mathematicized world. In enlightened history classes, students may learn something about the problems of racism and colonialism but never hear anything about the evolution of childhood,

the contributions of women in both domestic and public caregiving, or the connection between the feminization of caregiving and public policy. A liberal education that neglects matters that are central to a fully human life hardly warrants the name,⁹ and a professional education that confines itself to technique does nothing to close the gaps in liberal education.

The greatest structural obstacle, however, may simply be legitimizing the inclusion of themes of care in the curriculum. Teachers in the early grades have long included such themes as a regular part of their work, and middle school educators are becoming more sensitive to developmental needs involving care. But secondary schools — where violence, apathy, and alienation are most evident — do little to develop the capacity to care. Today, even elementary teachers complain that the pressure to produce high test scores inhibits the work they regard as central to their mission: the development of caring and competent people. Therefore, it would seem that the most fundamental change required is one of attitude. Teachers can be very special people in the lives of children, and it should be legitimate for them to spend time developing relations of trust, talking with students about problems that are central to their lives, and guiding them toward greater sensitivity and competence across all the domains of care.

1. For the theoretical argument, see Nel Noddings, *The Challenge to Care in Schools* (New York: Teachers College Press, 1992); for a practical example and rich documentation, see Sharon Quint, *Schooling Homeless Children* (New York: Teachers College Press, 1994).

2. Martin Buber, *Between Man and Man* (New York: Macmillan, 1965), p. 98.

3. Noddings, chap. 12.

4. See Thomas H. Naylor, William H. Willimon, and Magdalena R. Naylor, *The Search for Meaning* (Nashville, Tenn.: Abingdon Press, 1994).

5. For many more examples, see Nel Noddings, *Educating for Intelligent Belief and Unbelief* (New York: Teachers College Press, 1993).

6. See Deborah Meier, "How Our Schools Could Be," *Phi Delta Kappan*, January 1995, pp. 369-73; and Quint, op. cit.

7. See Jane Roland Martin, *The Schoolhome: Rethinking Schools for Changing Families* (Cambridge, Mass.: Harvard University Press, 1992).

8. Theodore Sizer, *Horace's Compromise: The Dilemma of the American High School* (Boston: Houghton Mifflin, 1984).

9. See Bruce Wilshire, *The Moral Collapse of the University* (Albany: State University of New York Press, 1990). **K**