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Making a Case for the Personal in Education: Rogers and

Noddings (Theory and Practice)

Delores Callender-Daniels

A Thesis

in

The Department

of

Educational Studies

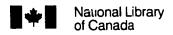Presented in Partial Fulfillment of the Requirements

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ABSTRACT

Making a Case for the Personal in Education: Rogers and Noddings
(Theory and Practice)

Delores Callender-Daniels

This thesis makes a case for the personal in education based on a body of literature that attests to its importance. The personal is a concept which emphasizes that the affective characteristics of students should have a place in teacher education. Commencing with a discussion of the relevance of the personal, the study focuses on the views of Carl Rogers and Nel Noddings. Rogers' person-centered approach and Noddings' ethic of caring were selected to clarify the meaning of the personal. Their views brought precision, enrichment, and understanding to the topic.

A practical chapter served both to elaborate further the meaning of the personal in practice and to provide some evidence of the effectiveness of this approach. The results give good guidance as to the meaning and importance of the personal. Some evidence indicates that when the personal is emphasized, students become better learners and individuals. Teachers likewise benefit in that their perception of students and self is greatly enhanced.

Acknowledgement

Table of Contents

Introduction

Education in general sometimes emphasize content at the expense of the affective components of educating. Mehnert (1979) suggests that teacher education programs, replete with an emphasis on teacher knowledge, neglect the teacher's awareness of students' emotional reactions, as well as the teacher's empathy to respond to these emotions. In a similar vein, Silberman (1970) suggests that the most pressing educational problem that schools face is not how to increase efficiency but how to create a humane society. Rogers (1980) believes that schools educate children by splitting the mind from the body. He states,

> I deplore the manner in which, from early years, the child's education splits him or her: the mind can come to school, and the body is permitted, peripherally, to tag along, but the feelings and emotions can live freely and expressively only outside of school. (p. 263)

Rogers (1980) concludes that school should be a place where feelings and ideas are merged - the incorporation of the cognitive and affective.

Noddings (1984) criticizes the school for the impersonal manner in which students are taught. She believes that schools should be organized for caring by making caring the primary aim of education. Valett (1974) suggests,

> that the development of man's emotive abilities, the shaping of his affective desires, the fuller expression of his aesthetic qualities, and the enhancement of his powers of self-direction and control should receive instructional priority. It must be recognized that the primary purpose of

1

education is to develop men who will be able to live
joyous, humane and meaningful lives. (p. 4)

I believe that modern day schools are not teaching pupils to
fulfill their human and emotive needs. If total human
development is the aim of education, schools must address a whole
range of issues and elements that are currently left out of the
curriculum. These elements and issues are referred by Valett
(1974) as "emotive abilities", by Rogers (1969) as "humaneness",
and by Noddings (1984) as "caring". In this study, I will be
referring to these ranges of emotive and affective
characteristics as the personal dimension in education because
they all involve emotions, and emotions are personal.

It is my intention to make a case for the personal dimension
in education given its absence in teacher education. I will
argue for the importance of this dimension by reviewing what
different authors mean by the personal, as well as the importance
these authors bring to this subject. While a number of writers
agree that the personal is important, only a few of them, like
Rogers and Noddings have been able to articulate it so clearly.
The substance of this thesis will be an exploration of Rogers'
and Noddings' ideas on the personal as well as a chapter that
will review ways in which these types of ideas have been put into
practice in a classroom situation.

Chapter one will be an introductory chapter that will make a
general case for the personal based on a body of literature.
This chapter acknowledges that while an argument has been raised

for the personal, it leaves unanswered the very important question of what is meant by the personal.

Chapter two will address this void by providing a good descriptive account of Carl Rogers' views of the personal in Education. Carl Rogers has written extensively on this theme; however, I will be focusing on his book Freedom to learn for the 80's. In addition, I will discuss the criticisms emerging from Carl Rogers' viewpoints.

Chapter three will explore Nel Noddings' account of the personal, in which she sees the one-caring as the teacher who facilitates healthy classroom environments. Although Noddings has focused on caring as an ethical ideal that all humans should strive for, I will limit this chapter to her discussion of moral education and organizing schools for caring. As well, I will examine criticisms that have been levelled against her.

Chapter four will be a review of some descriptive reports of practical efforts to integrate the personal into the classroom. This chapter will discuss findings that support the idea of the personal in Education. I believe that this chapter will illustrate that the personal is not simply a theoretical prescription. In this chapter I will draw on experiential studies by writers such Aspy and Roebuck (1974-1980), Tausch & Tausch (1976-1980), Rogers (1983), Chaskin & Rauner (1995), Bosworth (1995), and Noblit, Rogers, & McCadden (1995).

Chapter five, the concluding chapter, will be a recapitulation of the thesis, as well as some final remarks.

Importance of the Personal

This section will offer an overview of the importance of the personal as advocated by various proponents. According to the World Yearbook of Education (1980), "teacher education has suffered from unjustified complacency; it has displayed excessive conservatism in its content and organization, has profited little from research and conducted less, and has relied upon traditional and unsystematic training methods" (p. 12). Consistent with this theme, Roark (1974) suggests that, traditional education goals are based on a number of faulty assumptions, namely,

* there is a fixed body of knowledge which must be transmitted directly to students;
* we know specifically what students should learn better than they do;
* subject matter is worth knowing for its sake (p. 5).

Today, more than twenty years later, we are still faced with similar criticisms about teacher education. Kottler & Kottler (1993) believe that,

Modern day teachers, by necessity, do so much more than present content and information to children. Actual time spent in the classroom represents less than half of the daily responsibilities. This reality is especially ironic considering the amount of time teacher education programs spend on helping educators become experts in their content areas and proficient in the materials, methods, and management of pedagological presentations (p. 9).

Arthur Combs' book, entitled The Schools We Need, suggests that the traditional belief that teaching is a how-to-skill has pervaded all aspects of our society. The author states,

> The public and its legislators think of teaching as
> a matter of being informed in subject matter and
> knowing how to deliver it. Administration's focus
> upon the industrial model is also predicated upon
> such a concept of teaching and the manipulation of
> focus approach to dealing with problems corroborates
> such a mechanistic view of the profession. . . .
> Administators search for better ways to manage
> students while teachers keep searching for simpler,
> surer methods to get students to learn the
> prescribed curriculum (p.125).

Combs (1991) believes that because of such a limited view of

education, the public schools are falling further and further

behind the demands of a changing society. He concludes that

instead of utilizing technological gadgets to solve problems of

education, administrators should realize that such problems are

to a significant extent "people" problems.

The World Yearbook of Education (1980) reminds us that,

> whatever the criticisms that may fairly be made ·f
> the content, method, career patterns and
> organization of teacher education, it must be said
> that many intending and practicing teachers have
> never really taken to heart the idea that people
> need to learn how to be teachers. The concept of
> the "born" teacher has been used to justify lack of
> training. Langeveld (1963) effectively demolished
> this notion. . . he notes that the "born"teacher
> must receive first of all a good training in the
> skills of his occupation. . . and also that the
> "born" teacher may be "born" for teaching in one
> situation and not do nearly so well in another. (p.
> 4-5)

The above view, espoused by Langeveld (1963), reinforces the

belief that teachers must learn to deal with the personal

dimension in education.

While the debate as to the effectiveness of teacher education rages in every corner of the globe, we know that our school children continue to suffer in silence. Kottler & Kottler (1993) suggest that while teachers have been taught to recognize a number of difficulties such as academic underachievement, cognitive deficits, and behavioural problems, still "these areas of difficulty represent, proportionately, only a small segment of what children struggle with in their daily lives" (p.25). Modern day schools are witnessing rapid increases in problem areas such as school drop outs, drugs, poverty, broken homes, child abuse, behavioural problems, etc. Kottler & Kottler (1993) suggest that when teachers stand in front of the classrooms, it is inevitable that they notice the children who seem tired, sad and emotionally troubled. Furthermore, Kottler & Kottler (1993) contend that in addition to their teaching roles, teachers are expected to perform a variety of functions for which they have received "previous little training". These are:

(1) responding to children's emotional needs
(2) resolving interpersonal conflicts
(3) conducting parent conferences
(4) identifying children suffering from abuse, neglect, drug abuse, and a variety of emotional problems, and make appropriate referrals when necessary
(5) assessing children's developmental transitions and guide their continued physical, emotional, social and spiritual growth, in addition to their cognitive development (p. 9).

They conclude that many school districts see the need to augment traditional teacher preparation programs with additional training

6

in areas that are often neglected in universities. Kottler &
Kottler (1993) state that among the highest priorities is "to
ensure that newly hired personnel are equipped with professional
and personal 'survival' skills that are likely to increase the
new teacher's probability of success" (p. 11). They believe that
counselling and consulting skills rate high on this list since
teachers are trying hard to earn the trust and respect of their
children.

The aforementioned point of view is consistent with my
belief that teachers need specific training in interpersonal
areas such as empathy, helping and counselling skills,
interpersonal sensitivity, attentive listening and the fostering
of affective relationships in their classrooms. McLean (1991)
suggests that "when one appreciates the deep-rooted personal
dimension of teaching, the importance of teachers' personal
skills in interpreting situations with children, . . one must
surely ask what this means for teacher development" (p. 223).

According to McLean (1991) in his book "The Human
Encounter", "traditionally, early childhood education has placed
greater emphasis on the quality of relationships that exist
between teacher and child"(p. 7). McLean (1991) quotes from
authors such as Montessori (1870-1952) who stated,

> when the teacher shall have touched, in this way,
> soul to soul, each one of her pupils, awakening and
> inspiring the life within them as if she were an
> invisible spirit. . . each one will feel her in a
> living and vital way (p. 7).

7

Traditional childhood education likewise emphasized the teacher's respect for young children. Friedrick Froebel (1782-1852) wrote, "we now trust too little to the energetic and writhing power in the child and boy_____we respect it too little as a spiritually quickening power" (p. 8).

Despite traditional interest in the personal in education, little research has systematically examined the need to reintroduce it. This can be considered an abysmal failure on the part of educators, policy makers and administrators, given that recent childhood texts reveal that teachers should possess specific characteristics. McLean (1991) lists these characteristics as being: "warm and affectionate, patient, friendly, flexible, self-confident, compassionate and empathic, sensitive and responsive, nurturant, optimistic about children's potential, . . ." (p. 8).

McLean (1991) believes that interactions between the teacher and the student are complex webs that bind the person we call "teacher" with those we call "learners". He adds, "we are social beings and it is through contact with others that we come closer to being what we might be; to a deeper understanding of ourselves and our relationships with others" (p. 2).

The personal in teacher education is a humanistic principle that appeared on the scene in the eighteenth century. Modern psychologists involved in this movement have been called by various names such as personalists, humanists, phenomenologists, perceptual psychologists, transactionalists, existentialists, etc.. According to Combs (1974), humanists, in their attempt to

8

improve education and the human condition, applied therapeutic practices to facilitate and assist learning, rather than control and direct it (behaviorist). From this perspective, teaching, which is a helping and therapeutic profession, must be concerned with the growth, development, and welfare of people. Valett (1974) expands on this view by suggesting that "educators must assess the learner's need for physical security, love, creative expression, cognitive mastery, social competency and self worth" (p. 16). He concludes that the aim of education is to develop the whole person.

Arthur Combs, a distinguished writer/educator and psychologist, who has been teaching and researching since 1935, is a humanist and a well known advocate for the personal in teacher education. He states that,

> humanistic psychology, as I see it, represents a resurgence of concern for the inner life of persons. If the determinants of good teaching lie in perceptual belief systems of teachers, as a considerable body of research now suggests, then teacher education must adapt to this new understanding by moving towards personal-humanistic approaches (1978, p. 561).

He concludes that we have suffered too long under the influence of behaviorist psychologies. He states that what occurs in the classroom is not a matter of knowledge or method but can only be understood in terms of teachers helping others explore the personal, that is, helping students find appropriate personal solutions.

Humanist writers such as Buber (1967) and Rogers (1969) emphasized the personal from the perspective of the person who is the teacher and who is a crucial part of the educative process. Buber (1967) emphasized that "it is not instruction that educates, but the instructor"(p.3).

The decade of the sixties dealt with the personal in education from the perspective of the humaneness of the person who is the teacher and the qualities that such a humane person would bring to the classroom. Rogers (1969) emphasized this when he stressed that persons in the helping professions, particularly teachers, should possess "unconditional positive regard" for their clients.

Following the sixties, research attention shifted from teacher personality to teacher behavior and its relationship to students. Reviewers such as Dunkin and Biddle (1974) and Doyle (1974) had much to say on this theme. For example, Doyle (1974) wrote, "the teacher effectiveness question. . . is now being asked more often in terms of who is learning, who is teaching and what is being taught"(p. 4).

Humanist writer Robert Blume (1971) contends that the teacher for the seventies and beyond must develop a high level of sensitivity and feeling to the needs of students. He states

> we must help our young to develop compassion, concern for others, faith in themselves, the ability to think critically, the ability to love, to cooperate with others. . . . This is humanistic education. [He concludes] if we want elementary and secondary teachers to be warm, friendly people who relate positively and openly with their students,

then we must treat them that way in our College programs (p. 140).

Kottler & Kottler (1993) argue that the teacher wears multiple hats and must be equipped with personal skills to combat the challenges of present day classrooms. Looking back on their childhood experiences, the authors recall that it was the caring and warm teachers that made a difference in their lives. According to Kottler & Kottler (1993),

> when you reminisce about your own educational experiences and reflect on those teachers who were most inspirational, who made the greatest difference in your life, we suspect that you recall things more intangible than their well-honed teaching skills. It was not just the knowledge they held that made them such wonderful teachers, it was the PERSONAL and passionate way in which they communicated their caring for you. Assuming the phenomenom is fairly universal, then teachers really must have specialized training in all their various roles. (p. 16)

Recent research on this subject has been in the form of appeals for educational reform based primarily on the fact that research supports the view that good teaching is not simply a matter of subject matter, but rather a function of the teacher's personal system of beliefs (Combs, 1991).

Another movement that addressed the emotional development of children is the moral development school of thought. Within this movement Nel Noddings (1984) stands out as the moralist writer who is concerned with the "ideal" of caring. In her book, entitled Caring: A Feminine Approach to Ethics and Moral Education, she has written a chapter on moral education in which

she describes the teacher as the one-caring. Noddings (1984) believes that education's primary concern should not be with subject matter, but rather with caring. She believes that "many of our schools are in what might be called a crisis of caring. Both students and teachers are brutally attacked verbally and physically. . . many urban teachers are suffering symptoms of battle fatigue and burn out" (p. 181). Noddings (1984) contends that critics of her "ideal" of caring misunderstand her notion of caring. She suggests that:

> The sort of relatedness and caring I have been discussing is often dismissed as impossible because of constraints. . . . I do not need to establish a deep, lasting, time-consuming personal relationship with every student. What I must do is to be totally and nonselectively present to the student - to each student - as he addresses me (p. 180).

The idea that the personal is vital in education is supported by a number of practical research findings. A study done by Seif (1979) suggests that teachers who developed a sense of personal adequacy among their students provided them with a feeling of self-worth and self-confidence. Seif's (1979) study substantiates Comb's (1978) thesis that perceptions, attitudes and growth are a most important part of teaching, in that teachers continually learn from their experiences and search for ways to become better teachers, in spite of difficulties. Additionally, a study done by Aspy & Roebuck (1977) showed that students of empathetic, caring teachers achieved greater academic gains than students of non-empathetic teachers.

Herbert Kohl, author of 36 children, in documenting his real life experiences of being a teacher, illustrated how his caring and empathetic relationship with Ghetto kids led to reciprocal mutual respect and caring. Kohl (1967) states,

> I try to make myself available to my pupils. I believe neither that they will succeed nor that they will fail. I know they will fight, falter and rise again and again, and if I have the strength I will be there to rejoice with them, and to add my little weight to easing the burden of being alive in the United States today (p. 227).

Kohl (1967) made this statement 29 years ago. One can well imagine the practicality of such a statement today given the compounding crises and issues in education.

Levy (1970), in the postscript of his book Ghetto School described the humanistic teacher as the only teacher who he felt transcended all the school's destructive processes. Levy (1970) believes that the humanistic teacher who displays consistent characteristics of caring and genuine concern for his/her students "is an extraordinary individual who transcends institutional realities" (p. 178). He described one such teacher during his project.

The Canadian Teachers' Federation undertook a life study (1992) of teaching as a profession in Canada. This study found that teachers spend an inordinate amount of time addressing discipline problems and that they do not feel adequately prepared to deal with children's social and emotional problems. The authors of this study (King and Peart, 1992) conclude "that teachers believe students bring far more emotional and

13

behavioural problems to school than students in previous years. Today's students in their view are more aggressive, insistent on their rights and disrespectful" (p. 183).

The personal in education is not without criticism. One critic of this viewpoint is Watts (1979) who advocates that teachers should limit their concern to the students' cognitive characteristics and leave their feelings outside the classroom. Aspy (1980) counteracts this argument by suggesting that "this is not only impossible but undesirable. Feelings are as important as cognition and are always concurrent with them" (p. 510). Furthermore, research conducted by Aspy (1977) indicates that student learning is facilitated by a teacher who responds to students' feelings. These studies measured cognitive outcomes as well as self-respect and interpersonal learning. The data support the conclusion that skills for teachers, which currently concentrate upon the cognitive domain, should be extended to the interpersonal dimension.

Relevance of Noddings/Rogers

If the personal is to have a place in teacher education we need to have a clear understanding of what it is. The writer believes that although there are a number of approaches to the personal, Rogers and Noddings have done an excellent job of operationalising it. Both authors clarify the personal in their theories of education. Rogers and Noddings, in combination with

other writers, have given useful knowledge of the concept of the personal.

Noddings refers to the personal dimension that is absent in teaching as the ethics of "caring". She follows through on this theme by carefully defining what she means by caring and how it relates to emotional aspects within the classroom. In a similiar vein, Rogers' focus on person-centered education clearly depicts the importance of the affective components in education. He has written extensively on humanizing classrooms and his work displays his concern for the development of the whole individual.

Both Noddings and Rogers are specific in that they have particularistic concerns about the personal dimension in education. I found that most of the other writers had generalist concerns about education and so their loyalties were divided.

Another positive feature common to both authors is the fact that they have identified what they consider to be the school's responsibility with respect to the personal. By discussing what they perceive to be the school's responsibility one is able to firmly grasp what that their ideas are founded upon.

Finally, I must admit to a certain degree of liking and appreciation for these authors, not only because they attend to my subject, but moreso because of the clarity and insightfulness of their research.

Recapitulation

We can summarize the aforementioned viewpoints as indicative of the need for the personal dimension in education. The personal has been described as helping and caring skills, as realness and empathy, and as humaneness. This thesis proposes to explore the idea of the personal from the caring/humanistic perspective. After an extensive review of literature the authors that complement my idea of the personal are humanist writer Carl Rogers and moralist writer Nel Noddings. I will be undertaking individual chapters on both authors to describe their views on the personal in addition to a chapter that will review the success of this approach when it is applied.

Introduction

Carl Rogers is best remembered for his contribution to psychotherapy, student-centered teaching and learning, and to encounter groups. As a psychologist, he advanced society's understanding of human affairs. This was evident in his revolutionary ideas which had an impact on other disciplines such as medicine, social welfare and education. Rogers revolutionized psychotherapy when he sought to give his clients the freedom to direct their own lives. He contends that individuals have the capacity and resources for self-direction. He states,

> Individuals have within themselves vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behavior; these resources can be tapped if a definable climate of facilitative psychological attitudes can be provided (Rogers, 1980, p. 115).

According to Forenson (1973), Rogers' display of trust and dignified respect for the individual has created a new form of relationship in which the ethics, values and dignity of the individual are upheld and respected. Forenson (1973) states,

> through all of this he has given us a new form of relationship, a new definition of relationship, an ethical basis for human interaction. One which permits us to evaluate not only the outcome of relationships, but the process of relationships. He has dignified and honored the person. His method protects the person best. (audio cassette, 38884)

17

Rogers has written extensively on a variety of psychological issues such as personality, encounter groups, alternative forms of marriage and person-centered learning (originally called student-centered teaching and learning). Rogers' best selling classic, Freedom to Learn for the 80's, will be the focus of this chapter because it deals with the personal aspects of education. These aspects are consistent with the personal of education, which is the focus of this study. This study is enriched by the clarity and depth that the author brings to the personal. In this book, Rogers contends that when teachers are caring and understanding, students learn more. The author has provided evidence to support the above claim. The main themes of Freedom to Learn for the 80's are as follows :

* education should be fostered in genuinely humane climate
* education needs teachers who are real persons and who treat their students as real persons
* real, understanding and caring students learn more of the basics and exhibit more creativity and problem-solving qualities
* it pays to be human in the classroom
* schools should educate the whole person
* teachers should exercise responsible freedom with students

The above themes address the need for interpersonal relationships within schools, but in particular the need for the establishment of a genuine humane climate that is conducive to intellectual and emotional discovery. While the book Freedom to Learn for the 80's sufficiently stands on its own, I will nonetheless

incorporate ideas from Rogers' earlier and later works to enrich the book's findings. By incorporating ideas from earlier and later works, the reader can trace Rogers' path and examine what his beliefs and convictions are founded upon.

In tracing Rogers' path, this chapter will briefly review humanistic psychology as the movement which spearheaded Rogers' person-centered approach to learning.

At the completion of this chapter the reader should have discerned the following:

* who is/was Carl Rogers
* Rogers' criticism of conventional education
* Rogers' notion of freedom, democracy and significant learning
* the humanist movement and Carl Rogers
* Rogers' person-centered approach
* obstacles to person-centered education
* characteristics of the person-centered approach
* how to develop person-centered teachers
* criticisms of Rogers' theory

Rogers' Criticisms of Conventional Education

According to Rogers (1983),

Our educational system is suffering from many elements of a crippling sort: the decreased financial resources, that so often dehumanizes the classroom, a dangerous right-wing attack that aims to prevent freedom of thought and choice, and boredom, frustration, rage and despair on the part of many students (p. 17).

The sentiments expressed above are consistent with the author's (1973) viewpoint in which he likens conventional education to the

"Jug and Mug theory". In this philosophy, Rogers suggests that the instructor is the jug and the student is the mug. The mug is the passive receptacle that the instructor (the jug) pours knowledge into. This analogy is a reminder of the hierarchical nature of schooling in which power flows from the top down. Rogers (1973) suggests that the instructor endeavors to pour knowledge into the theoretically receptive student who is kept in a constant state of fear. He believes that tools such as grading, exams, and poor recommendations are all measures for keeping the student in either an intermittent or constant state of fear.

Rogers (1993) contends that fundamental to the problems inherent in the authoritative structure of schooling is a rejection of the ideal of democracy. He believes that this blatant disregard for democracy is a poor reflection of education. The author queries how education, which is perhaps the most authoritarian institution in society, teaches citizens to live in a democracy. Rogers thinks that this contradiction occurs because there is a fundamental lack of belief in the democratic way of life. This is reflected in the way businesses, industries and institutions are set up in the society. Rogers (1993) suggests that society has turned students off from creative learning because of the undemocratic nature of schooling. This view supports the author's earlier contention

that the politics of conventional education makes significant learning impossible.

Another criticism that Rogers waged against conventional education is the issue of student dissatisfaction. Rogers believes that for a number of years our students have echoed their boredom, dissatisfaction and frustration with the nature of schooling. The author cites evidence from an educational journal entitled "Kids talk about school" in which students of all racial backgrounds complained that "school is a bore". Rogers suggests that the situation in schools is dramatically worsening, yet bureaucrats and society fail to acknowledge this problem.

Rogers states that even in medical schools where students are perceived as more eager to learn, there is a problem of these students questioning the lecture system. The author concedes, however, that medical students have been quicker to respond to the need for new innovations in education. Still, however, the overall situation is somewhat grim.

Rogers believes that a major cause of boredom and unhappiness in schools stems from the stress associated with grading and evaluations. The student views the process of external evaluation as an unrealistic one, in that it does not take into consideration the fact that each student is unique.

Rogers (1983) likened schools to "warehouses for the bored, the unhappy, the angry". He believes that this is a tragedy for

most of our youngsters who feel compelled to digest information, even when it is not personally meaningful to them.

He sums up his frustration about education in the following way,

> I think I have said quite enough to indicate that our educational system is suffering from many elements of a crippling sort: the decreased financial resources, the dwindling enrollment, the tangled web of law and bureaucratic attack that aims to prevent freedom of thought and choice, and boredom, frustration, rage and despair on the part of many students (p. 17).

Rogers' Notion of Freedom, Democracy and Significant Learning

There are several themes that are at the core of Carl Rogers' views about human nature and humans' ability to learn. Rogers (1983) believes that <u>freedom</u> and <u>democracy</u> are necessary prerequisites in order for learning to become meaningful for the individual. Furthermore, Rogers challenges the kind of learning that schools provide, by insisting that it is not the kind of <u>learning</u> that is essential for the development of the whole individual. He believes that schools should engage in significant learning which acknowledges the whole person. I will now discuss Rogers' concept of freedom, democracy and significant learning.

Rogers describes freedom as an inner thing that exists within an individual. He suggests that even when individuals

believe that all is lost, still there is an inner capacity to deeply and courageously go on living. Rogers (1983) states,

> I am speaking of the kind of freedom that Victor Frankl vividly describes in his experiences of the concentration camp, when everything - possessions, status, identity - was taken from the prisoners (p. 276).

The author states that freedom enables an individual to live by his or her own choice and to venture into the world with courage. Rogers submits that when the individual risks freedom, he or she is taking responsibility for the self he chooses to be.

Rogers explicates that under most circumstances the average member of society does not display the type of freedom of which they are uniquely capable. The author suggests that society has molded the individual into accepting that he/she is an object. The molded individual abides by the societal label of being unfree. Rogers demonstrated this viewpoint by taking an example from a study that displayed that when individuals were exposed to extreme circumstances, nearly all of them yielded to the coercive situation. Rogers suggests that despite this rather gloomy depiction of man, under a humane system of existence, individuals can in fact display subjective freedom. With respect to schools, Rogers believes that in classrooms in which teachers have provided freedom with responsibility, students will display commitment, purpose and freedom to learn. Rogers (1983) sums up his perspective on freedom in the following way,

over and against this view of man as unfree, as an
object, is the evidence from therapy, from
subjective living, and from objective research as
well, that personal freedom and responsibility have
a crucial significance, that one cannot live a
complete life without such personal freedom and
responsibility. . . . Unless, as individuals and as
society, we can make constructive use of this
capacity for freedom and commitment, humans are, it
seems to me, set on a collision course with fate (p.
280).

A second concept that Rogers constantly alludes to, and is
important to an understanding of his philosophy of what education
ought to be, is the idea of democracy. Rogers criticizes the
schools for advocating democracy, but failing to supply it, given
their attitudes towards students. Rogers, having utilized the
term democracy so freely in his earlier writings, was forced to
confront the question of democracy. People wanted to know what
this democracy was founded upon. Rogers describes democracy as
the sharing of power, whereby individuals have some say in any
decision that affect their welfare. Perhaps the authors' words
best depict his notion of democracy. Rogers (1993) suggests,

that democracy is where the essential power would
lie in the whole group. Where there will be good
communication, so that individuals know what effects
their behaviors had (Rogers in dialogue, video
cassette recording).

Rogers elaborates on democracy from the perspective of schools.
The author suggests that in the classroom, democracy entails a
sharing of power, not giving all the power away. He believes

that this opens up channels of communication between teacher and students.

A third concept is the notion of <u>significant learning</u>. Rogers states that significant learning interests him because it involves the whole person. Recall that the author criticizes conventional education for educating from the neck up. Rogers perceives significant learning as addressing this void in that the whole person, as well as the person's feelings, are deeply involved in the learning process. Rogers (1993) suggests,

> significant learning is the kind of learning that is self-initiated, a kind of discovery - a reaching out to grasp something new. Significant learning makes a pervasive difference in the knowledge, attitudes and behavior of the individual. Finally, it is something that the learner wants to learn, it has some meaning for him and for his life (Carl Rogers in dialogue, video cassette).

Rogers' description of significant learning makes a connection between learning and the personal dimension of education. The author describes significant learning as having a "quality of personal involvement - the whole person in both feeling and cognitive aspects being in the learning event" (Rogers, 1993, p. 20). This personal involvement is in essence a display of sensitive understanding towards the interests, desires and needs of the student. Rogers submits that when this type of involvement takes place, the teacher - student relationship can be considered as human or real.

Rogers' concepts of freedom, democracy and significant learning collectively display his value for the individual. The author believes that institutions such as schools can portray their belief, value and respect for individuals by treating them in a humanistic way. The following section will describe the movement that is at the base of Rogers' humanistic principles.

The Humanist Movement and Carl Rogers

The humanist movement is regarded as the third force in psychology. The first two forces are the psychoanalytic movement pioneered by Sigmund Freud, and behaviorism, as championed, for example, by B. F. Skinner.

Humanists share the view that individuals should create their own life choices (self-determination). Humanists are guided by a principle that emphasizes freedom and dignity for all individuals. Humanists include such thinkers as Abraham Maslow, Rollo May, Victor Frankl and Carl Rogers.

Carl Rogers, influenced by the work of Rank, Taft and Allen, started to build a body of theory based on his therapeutic work with clients. He was adamant that human beings were not selfish or unsocialized as Freud had postulated. Likewise, Rogers believed that human behaviors should not be subjected to control as Skinner's behaviorist psychology advocated. Evans (1975), in

26

describing Rogers' association with the humanist movement, suggests,

> Actualizing human potentialities for creativity and growth, regarding the person in the here and now emphasizing the centrality of the self, and placing significance on experience as well as behavior were the fundamental building blocks of humanistic psychology and Rogers supplied them. . . .(p. xxxvi).

The humanistic movement can be visualized from the perspective of being Carl Rogers' launching pad in the areas of human behavior and psychotherapy, but most importantly, in the area of education.

Rogers (1983) reports that by practicing his humane skills on clients in counseling, he found "a back-door" entrance to being humane in the class. As Rogers (1983) claims,

> I had found that by talking to clients, giving advice, explaining the facts, telling them what their behavior meant, did not help. But little by little, I learned that if I trusted them more as essentially competent human beings, if I was truly myself with them. . . then a constructive process was initiated. . . . This learning, important to me, made me question my role as a teacher (p. 25-26).

Rogers admits that the above realization made him question his role as teacher, which subsequently led him to change his approach to his classes. When Rogers instilled human qualities into his teaching, he found that students were more eager to learn, and his classrooms became alive. Rogers (1983) states,

> I found that my classrooms became more exciting places of learning as I ceased to be a teacher. It wasn't easy. It happened rather gradually, but as I began to trust students, I found they did incredible

> things in their communication with each other, in
> their learning of content materials in the course,
> in blossoming out as growing human beings (p. 26).

We see here the formulation of Rogers' person-centered approach which was not a magical invention, but rather one that came about as a consequence of Rogers' self-examination, his trust in human beings and his interactional skills. Rogers developed a climate of free and creative learning that is consistent with his view that education should be personally meaningful.

Thus far I have offered a brief introduction to the person of Carl Rogers. In my description of his contribution to society, I have zeroed in on his book entitled Freedom to Learn for the 80's, since this is the main focus of my review. Thereafter, I described Rogers' criticisms of conventional education in order to chart the course for his alternative humanistic view. Rogers' concepts of freedom, democracy and significant learning were described because they bear particular relevance to his philosophy of education. As well, these concepts bespeak of Rogers as an advocate of humane and caring education. I introduced Rogers' humane principles by acknowledging their foundation, that is humanistic psychology. The writer believes that this background information is useful to an understanding of Rogers' person-centered approach, in that it points out the experiences that motivated this theory.

Rogers' Person-Centered Approach

Rogers (1983), in discussing his person-centered approach to education and teaching, starts out with his fantasies of the accomplishments he would like to see. Rogers states that what he fantasizes about may not be realistic. However he believes that it would be ideal for education. Rogers' fantasy is to start the person-centered approach from as early as primary schools. Rogers believes that if this fantasy can become real, junior and high school teachers would not find it difficult to implement the person-centered approach. Rogers claims that because primary school children are already molded in the conventional hierarchical approach, they present difficulties to the junior and high school teachers who want to try out the personal approach. But what is the person-centered approach according to Rogers?

Rogers believes that the person-centered approach expresses the primary theme of his professional life. The author acknowledges that the person-centered approach was originally labeled non-directive counseling, client-centered therapy and even student-centered teaching. According to Rogers (1980),

> Because the fields of application have grown in number and variety, the label "person-centered approach" seems the most descriptive. The central hypothesis of this approach can be briefly stated. . . . Individuals have within themselves vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behavior; these resources can be tapped if

29

a definable climate of facilitative psychological attitudes can be provided (p. 11ɔ).

Rogers (1993) cautions that the person-centered approach is based on people taking risky steps that will lead them into new paths of learning. Rogers states that the main criteria for his approach is the creation of a psychological climate that is conducive to learning. This climate, coupled with people resources and materials resources (books and articles), will foster the kind of learning that incorporates the whole individual. This kind of learning Rogers describes as creative learning. Rogers states that we have turned students off from creative learning because of the very nature of the school. He contends that it is a myth within conventional education that learning cannot be fun. According to Rogers (1993), learning is fun.

In outlining the person-centered approach to learning, Rogers explains that the person-centered approach cannot exist without one precondition. According to Rogers (1983),

> the precondition is: a leader or a person who is perceived as an authority figure in the situation is sufficiently secure within herself and in her relationship to others that she experiences an essential trust in the capacity of others to think for themselves, to learn for themselves (p. 188).

If this precondition is met then a number of other aspects of his program become possible.

According to him , these aspects are:

* the facilitative teacher shares with the
  others - students and possibly also parents
  or community members - the responsibility for
  learning.
* the facilitator provides learning resources,
  from within herself and her own experience,
  from books or materials or community
  experiences.
* the student develops her own program of
  learning, alone or in cooperation with
  others.
* a facilitative learning climate is provided
* the focus is primarily on fostering the
  continuing process of learning
* the discipline necessary to reach the
  student's goals is self-discipline
* the evaluation of the extent and significance
  of the students' learning is made primarily
  by the learner
* in this growth-promoting climate, the learner
  tends to be deeper, proceeds at a more rapid
  rate, and is more persuasive in the life and
  behavior of the students than is learning
  acquired in the traditional classroom (p.
  189).

From the above aspects which Rogers describes as central to his person-centered approach, the essential power and control resides with the learner. The learner takes responsibility for his actions and regulates his mode of feeling, thought, behavior and values through self-discipline.

Rogers describes the person-centered approach as a second kind of learning (that is, beyond any subject matter learning) that takes place in a cordial, personal and informal atmosphere. In this atmosphere, students become more expressive of their feelings and thoughts; they discover that learning is fun; they

31

like and respect their teachers; and, they have a part in choosing their goals.

Characteristics of the Person-Centered Approach

The person-centered approach is characterized by an atmosphere of interpersonal qualities. These qualities apply to all parties in the learning and growing relationship. Rogers (1980) believes that the application of interpersonal qualities apply in any situation in which the development of the person is a goal. These interpersonal qualities are the conditions that must be present in a growth promoting climate such as the classroom. They are realness (genuineness), caring, and empathic understanding.

Realness is an essential quality of the person-centered facilitator. The idea of realness bespeaks of a person who is not hiding behind a mask, but rather is presenting him/her real self in the relationship. Rogers believes that the facilitator is more effective when he/she does not put up a front to the learner. Rogers (1983) states that the facilitator, by removing the mask, is able to take himself/herself out of the role behavior and respond to the student on a subjective, personal and respectful level. The facilitator should be present to the students when she comes into direct, personal encounter with the learners. Rogers (1980) states,

32

> when the facilitator is a real person, being what he
> or she is, entering into a relationship with the
> learners without presenting front or a facade, the
> facilitator is much more likely to be effective.
> This means that the feelings that the facilitator is
> experiencing are available to his or her awareness,
> that he or she is able to live these feelings, to be
> them, and be able to communicate them if appropriate
> (p. 271).

Rogers concludes that a facilitator's transparent realness makes him or her an exciting person to her students and not a "faceless embodiment of a curricular requirement, nor a sterile tube through which knowledge is passed from one generation to the next" (Rogers, 1983, p. 122).

A second attitude that is a prerequisite for a growth creating climate is caring. The heart of this quality is "unconditional positive regard". Rogers visualizes caring from the perspective of prizing, accepting, and trusting the learner. According to Rogers (1983)

> I think of it as prizing the learner, prizing her
> feelings, her opinions, her person. It is a caring
> for the learner, but a nonpossessive caring. It is
> an acceptance of this other individual as separate
> person, having worth in her own right. It is a
> basic trust - a belief that this other person is
> somehow fundamentally trustworthy (p. 124).

Rogers believes that a facilitator who displays qualities of caring, prizing, and trust can approach any problem within her classroom because she is aware that humans are imperfect. Rogers believes that these facilitators face the challenges of their

33

classrooms by perceiving them as "byroads of knowledge". Rogers (1983) sums up the effective facilitator in the following way,

> she can accept personal feelings that both disturb and promote learning - rivalry with a sibling, hatred of authority, concern about personal adequacy. What we are describing is a prizing of the learner as an imperfect human being with many feelings, many potentialities (p. 124).

The above excerpt aptly illustrates that the personal dimension of education is not sabotaged by the facilitator who values a caring, relationship with students.

A third element conducive to a person-centered climate is empathic understanding. Empathic understanding is a type of sensitive, active listening that is rare in individual's lives. According to Rogers (1980)

> we think we listen, but very rarely do we listen with real understanding, true empathy, yet listening of this very special kind, is one of the most potent forces for change that I know (p. 116).

Empathic understanding establishes a climate for self-initiated experiential learning. When the teacher has the ability to put herself in students' shoes, and perceive the world from the students' perspective, the students feel understood. Rogers claims that empathic understanding is a relief to students because they do not want to be analyzed or judged. Within this climate that fosters empathic understanding, significant learning will take place.

In summary, Rogers (1983) believes that it pays to be personal and human in the classroom. Attitudes of realness, caring and empathic understanding facilitate healthier classroom relationships and enhance significant learning in students. As he states,

> When attitudes of realness, respect for the individual, understanding of the student's private world are present, exciting things happen. The pay-off is not only in such things as grades and reading achievement, but also in more elusive qualities as greater confidence, and more liking for others. In short, such a classroom leads to a positive, unified learning by the whole person (Rogers, 1983, p. 278).

Obstacles to Person-Centered Education

Person-centered education is a threat to the rigid, bureaucratic and conservative nature of schools. Rogers (1983) states that bureaucratic regulations "intrude on every classroom and every school activity. The teacher-student relationship is easily lost in a confusing web of rules, limits, and required objectives" (p. 12). Given this situation, humanistic education presents a threat to the ideology and the structure of schools because it seeks to liberate schools from the tyrannical hold of bureaucrats.

Rogers says that a major obstacle to humanistic education comes from conservative groups who oppose change. This group of individuals is intimidated by the rapid and frightening events that are taking place in education and in society in general.

This group believes that the logical answer to the challenge of education is a return to basics, as in the "good old days". Rogers likens these groups to right wing individuals who are backed by millions of dollars. This money is invested in a propaganda that denounces humanistic education as secular humanism. According to Rogers (1983),

> Much of it (propaganda) endeavors to equate humanistic education with "secular humanism" (a philosophical religious movement), which is a gross misrepresentation. The effect is made to discredit everything humanistic in education. Humanism is regarded as being responsible for the country's evil - low achievement, drug abuse, crime and sexual promiscuity (p. 12).

Rogers (1983) believes that the danger of such anti-humanistic groups is that they believe that they hold legitimate truth, even when that view of what is right is not consistent with the views of the majority of citizens. Rogers believes that when these groups label themselves anti-humanists, they are not respecting individuals' freedom of thought that is basic to a supposedly democratic constitution.

Another obstacle to humanistic education stems from the fact that humanistic education is distinct from traditional education. Rogers (1983) describes both traditional and humanistic education "as the two poles of a continuum" (p. 185). This assessment on Rogers' part is correct in view of the differing characteristics

of traditional and humanistic education.   According to Rogers (1983), in traditional education,

> * the teacher is the possessor of knowledge, the student the expected recipient
>
> * the teacher is the possessor of power, the student is the one who obeys
>
> * rule by authority is the accepted policy in the classroom
>
> * trust is at a minimum
>
> * students are best governed by being kept in an intermittent or constant state of fear
>
> * democracy and its values are ignored and scorned in practice
>
> * there is no place for the whole person in the educational system, only for her intellect
>
> * the lecturer, the textbook, or some other means of verbal intellectual instruction are the major methods of getting knowledge into the recipient. The examination measures the extent to which the student has received it (p. 186).

In contrast, humanistic education concentrates on sharing responsibility, fostering a growth promoting climate, encouraging self-discipline and self-responsibility, the development of a facilitative climate and fostering the continuing process of learning.

Given the above disparities, it is evident that humanistic education would face difficult challenges.   Rogers (1983) contends that those in power are afraid of a democratic way of

functioning that entails sharing of power. He believes many of the problems presently facing education will only be remedied under a humanistic system. Rogers (1983) states that although the evidence is out there to support the above contention, the government continues to advocate a straight hierarchical, autocratic system.

Summary of Person-Centered Approach

Carl Rogers' person-centered approach to education involves a relational principle that stipulates that teachers could assist students in becoming all that they are capable of being. The author believes that this approach should be adopted from the primary levels of education in order to make the teacher's role easier.

Rogers acknowledges that the person-centered approach, while involving risks, has immense benefits. These benefits include students taking some responsibility for their learning, the fostering of democratic attitudes within classrooms, and the facilitation of a climate that is conducive to significant learning. In stressing the importance of the aforementioned aspects, Rogers cautions that these aspects cannot be achieved without the precondition of the teacher being a secure individual, who trusts the capacity of her students.

The characteristics of the person-centered climate are realness, caring and empathic understanding. The facilitator who displays these interpersonal and attitudinal qualities is seen by Rogers as supporting ideals of democracy and freedom.

Rogers cautions that many obstacles will threaten to prevent the facilitator from promoting a climate that is conducive to significant learning. Right-wing opposition is one such obstacle. This oppositional force perceives humanistic education as a threat to their hierarchical society. Hence, this group invests large sums of money to ensure that their undemocratic system of education is maintained. Rogers sums up this form of opposition as society's fundamental disbelief in the democratic way of life.

Rogers' Person-Centered recommendations for students

Rogers believes that if teachers are desirous of giving students the freedom to learn, and provide a humane climate that is conducive to significant learning, this can be achieved in a person-centered environment. One caution is that such an optimistic teacher must first perceive herself not as a teacher, but as a facilitator of learning. He has a negative reaction to the word teacher because it implies a superiority over lesser mortals, such as the students. According to Rogers (1983),

> as soon as we focus on teaching, the question
> arises, what shall we teach? What, from our
> superior vantage point, does the other person need
> to know? I wonder if in the modern world, we are
> justified in the presumption that we are wise about
> the future and the young and foolish. Are we really
> sure as to what they should learn? This notion of
> coverage is based on the assumption that what is
> taught is what is learned; what is presented is what
> is assimilated. I know of no assumption so
> obviously untrue (p. 119-120).

One sees what Rogers' bias about the word teacher is founded

upon. Given this, he recommends that person-centered teachers

initiate their self-development primarily by looking at

themselves as facilitators. When the teacher perceives himself

or herself as facilitator, he or she sees education as

facilitating change and learning in students. This takes the

form of transforming students via freeing up their curiosity, and

permitting them to proceed in the direction they choose. Rogers

(1983) suggests that when the teacher/facilitator is able to

transform a group of students, the students' senses of inquiry

are unleashed, and openness to questioning and discovery are

permitted.

The teacher, operating through the lens of a facilitator,

must be cognizant that the facilitation of significant learning

relies upon a body of attitudinal qualities. These qualities

were earlier discussed as characteristics of the person-centered

approach. They are realness, caring, and empathic understanding.

The facilitator must be imbued with these qualities because these

are tools that Rogers prescribes as useful to the development of humanistic classrooms.

Armed with the tools to give students the freedom to learn, the person-centered facilitator must develop modes of building freedom that are suited to his or her own style. Rogers cautions that these modes must grow out of free and direct interaction with students.

Rogers offers some insights regarding how facilitators can implement personal attitudes in the classroom in order that students can perceive and understand the democracy, freedom and significant learning that is finally offered to them. These are a number of open-teaching methods that the facilitator should engage in the classroom. These are:

* building upon problems perceived as real
* providing resources
* use of contracts
* division of group
* organization of facilitator - learning groups
* the conduct of inquiry
* the encounter group
* self-evaluation

I will now briefly describe the above listed open-teaching methods as they relate to the classroom.

Building Upon Problems Perceived as Real

Rogers contends that students exist in the real world; therefore, education should prepare them to deal with realistic problems and issues. Students should confront real life situations that are meaningful and relevant to their lives. If we would like our students to learn freedom and responsibility, we must allow them to confront and face life's problems. Facilitators must therefore desist from the practice of trying to insulate students from the problems of life.

Rogers proposes that facilitators, instead of protecting students from what is inevitable, should draw out from them those problems or issues that are relevant to their lives. This should take the form of confrontation. For example, the student who fights emotional issues of a family breakup should be informed about rates of divorce, and the social factors that impact on family relationships.

Rogers cautions that when facilitators refuse to face up to the challenges that students present, the outcome can be disastrous for students. He suggests that young minds are intrinsically motivated to discover, learn and solve problems. He said it is up to the facilitator to keep these young minds motivated by tapping that motivation. According to Rogers (1983),

> it is our task as facilitators of learning to tap
> that motivation, to discover what challenges are

real for young people, and to improve the
opportunity for them to meet those challenges.

Providing Resources

With respect to providing resources, Rogers believes that
facilitators should engage their time meaningfully in the types
of resources that provide experiential learning that is relevant
to the students' needs.

Rogers believes that the teacher can provide learning
resources from within himself, from his own experiences, from
books, materials or community experiences. The author perceives
this method as opening doors for dialogue. This type of
imaginative provision of resources provides the kind of learning
environment that best meets the personal needs of the student.

Use of Contracts

Rogers (1983) sees a contract as, "an open-ended device that
helps to give both security and responsibility within an
atmosphere of freedom" (p. 149). In addition contracts assuage
the doubts and insecurities that may surface within the
facilitator and student. For example, both the facilitator and
student may be doubtful about the students' potential. The
contract opportunity is a good measure for promoting belief in
the student.

Rogers believes that contracts also promote independence in students, in that students are able to set their goals and plans. Contracts may take the form of students taking an effective role in ascertaining the grade they require. In this way the students acknowledge that they play significant roles in the evaluation of themselves. Such students are motivated to produce the quality of work that befits the grade they aspire for. Rogers believes that two other salient features of contracts are the sharing potential between facilitator and teacher and their ability to aid learning.

Division of Group

This idea suggests that it is unreasonable to impose freedom on anyone who does not deserve it. Rogers acknowledges that when teachers try to make their classrooms conducive climates for learning and healthy relationships, some students may prefer the conventional alternative. Rogers believes that,

> when students are offered the freedom to learn on their own responsibility, there should also be a provision for those who do not want this freedom and prefer to be instructed and guided (p. 154).

The Conduct of Inquiry

In brief, the conduct of inquiry is a specialized type of participative and experiential learning for the explicit purpose of helping students to become inquirers.

44

Rogers (1983) describes this method as a stage that is set by the teacher for opening up students' minds to a new kind of learning instilled through the inquiry of posing problems, creating a responsive environment and offering students assistance in this operation. Rogers (1983) suggests that students

> become scientists themselves, on a simple level, seeking answers to real questions, discovering for themselves, the pitfalls and joys of the scientist's search (p. 156).

In order for person-centered teachers to engage in stimulating this form of inquiry in their students, the teacher should likewise have benefited from such an experience. Rogers suggests that teacher training courses should provide teachers with the same fashion of training that they seek to instill in their students.

The Encounter Groups

Encounter groups are very important for the development of a climate that fosters significant learning. Although encounter groups have been utilized in education, a relatively small number of teachers have been exposed to them. Encounter groups are commonly referred to as T-groups and laboratory groups. The sensitivity training course and the intensive workshops in human relations fall under the category of encounter groups.

Rogers believes that it is very difficult to describe the nature of the group experience because all groups vary. What is common to the groups is that they all begin with little imposed structure and the group members must decide the group's purpose. The leader's function is limited to the clarification of group struggles, and the facilitation of expression. Rogers (1983) says,

> In such a group, after an initial "milling around", personal expressiveness tends to increase. An increasingly free, direct and spontaneous communication occurs between members of the group. Facades become less necessary. Defenses are lowered, and basic "encounters" occur as individuals reveal hitherto hidden feelings and aspects of themselves and receive spontaneous feedback - both negative and positive - from group members (p. 158).

Rogers summarizes encounter group experiences as being fruitful because they facilitate more direct communication; as well, they increase self-understanding and acceptance of others. In addition, encounter groups result in more realness and independence in individual group members.

Self-Evaluation

Rogers believes that person-centered teachers should incorporate program methods whereby students can evaluate themselves. The author believes that self-evaluation is a tool that aids students in becoming responsible learners. When students have to decide the goals and criteria that are important

to them, and how these goals can be realized, they are taking responsibility for their decisions.

Rogers does not suggest any particular pattern that teachers should follow for their appraisal of personal efforts and learning. What the teacher should be most concerned with is the responsibility that individual students take in their pursuit of specific learning goals.

In summary, Rogers recommends that person-centered facilitators should employ methods such as encounter groups and self-evaluation to build freedom in their classrooms. Rogers perceives freedom as opening up democratic avenues for responsibility and significant learning. The author contends that a person-centered approach to teaching and learning "changes the function of a teacher from one of telling to one of providing choice and facilitating inquiry activity" (Rogers, 1983, p. 160).

Criticisms of Rogers' Approach to Education

Carl Rogers' work has created a great deal of ambivalence in society. It might be fair to suggest that those who subscribe to behaviorist thinking abhor his views, while those who are more humanistically inclined welcome his innovative ideas.

Rogers' person-centered approach to education promoted considerable discourse. Rogers' chief critic is B. F. Skinner, who subscribes to the deterministic view that human beings can be

molded by forces beyond their control. Rogers' way of thinking sharply contrasts, in that he perceives the individual as having the power to create his own fate. Rogers believes that individuals are free to become whatever they are capable of being. This is reflected in his concepts of freedom and democracy.

As a sharp critic of the Rogerian person-centered approach to education, Skinner responded to Rogers' first edition of Freedom to Learn in his book entitled Beyond Freedom and Dignity. Both authors had previously debated their ideologies at the controversial 1956 Rogers-Skinner debate.

With respect to education, Skinner contends that the environment is the sole determiner of the student's behavior. In other words, everything students do is due to their forceful conditioning. Rogers counteracts this by suggesting that human choice is a reality. Students are in some measure architects of their lives.

Rogers' person-centered approach has also been criticized for promoting self-centered feelings in students. Rogers' ideas about teachers helping students to become the best they can be (by promoting such characteristics as self-initiative, self-responsibility and confidence) is perceived as opening up avenues for self-centeredness. O'Hara (1993) raised this point, when she suggested that Rogers' critics believe he is guilty of promoting

self-centered students. Rogers, and others on the dialogue panel, disclaimed this criticism, by stating that intellectual and experiential training, which emphasize empathic understanding, caring, realness, democracy and responsibility are beneficial to students in a variety of ways. This type of learning teaches students to care for themselves and for others. As well, it helps students to actualize their fullest potentials, and to become better social beings. O'Hara (1993) states that the type of person-centered training that Rogers recommends, emphasizes listening to what is deeply human in oneself and in others.

Another criticism that was waged against Rogers' approach stems from his notion of freedom and democracy in the classroom. O'Hara (1993) suggests that Rogers' critics liken his freedom and democracy to anarchy in the classroom. Rogers responds to this exaggeration of his views by suggesting that his notion of freedom and democracy constitutes a system of checks and balances. Rogers reiterates that freedom does not imply that the student is free to do as he or she pleases, but is rather exercising some degree of autonomy. It is freedom within limits. With respect to democracy, Rogers queries how the belief that individuals should have some say in their lives can be labeled as anarchy. Rogers restates his view that in schools individuals do not have fundamental choice. The author believes that the

labeling of humane innovations as anarchical is a testament to the disbelief in a democratic way of life.

Rogers' work is trivialized and criticized on the implication that Rogers believes that children should be consulted about everything in their lives. O'Hara (1993) suggests that critics have taken this to playful limits by injecting it in some children's television programs. Rogers rejects such implications by stating that there are limits to decision making. He gave an example of a three year old child's not being capable of making decisions regarding life's choices. Rogers believes that the child should make decisions within safe limits. The child is given opportunity for choice, and to become an independent person. Rogers suggests that independence does not undermine sharing relationships. Sharing of power does not imply giving all the power away. Rather, it opens up channels for communication.

Allen (1984), in reviewing Rogers' Freedom to Learn for the 80's, accuses the author of dealing only with extremes in education. Allen (1984) states,

> Rogers cannot refrain from setting up strawpersons
> for "humanistic education" to demolish. There is
> but one way. He claims that teaching "the basics"
> today is to "tell children what is right and what is
> wrong. . . to teach them to obey and follow".
> Certainly there are other notions of the "basics" in
> education! Rogers deals only with extremes and
> any kind of education would look good in contrast to
> the extreme which he sets up (p. 160).

I find the above criticism somewhat trivial. I will venture so far as to say that a quarter page review cannot adequately do justice to Rogers' views. Allen (1984) accuses the author of presenting extreme examples of conventional education. I believe that Rogers sought to identify those issues in education that are stifling students' goals. The fact that Allen (1984) believes that they are extreme examples does not in any way lessen their impact or importance.

Rogers (1983) states that right-wing groups regard humanistic education as responsible for societal ills such as drug abuse, low achievement, and sexual promiscuity. In response, the author states,

> It is very strange indeed in a nation that has always valued the individual to find education attacked for emphasizing the worth and dignity of each individual child. But in their hysteria these groups have completely misunderstood the situation. . . . I fear that they are the ones destroying our national values (Rogers, 1983, p. 13).

The author describes right-wing groups as destroying national values when they label those who disagree with the education system as evil. The author believes that right-wing movements become dangerous when they adopt the view that all others who oppose their universal truths are wrong. Rogers sees this as being in opposition to the freedom of thought that is basic to the Constitution.

A common criticism that has been leveled against Rogers concerns his naive view of human nature. Rogers believes that mankind is inherently good. Rye (1992) states that critics, in pointing out this flaw, have pondered about the "goodness" of man. If man is inherently good, why has he made such a mess of things? This criticism undermines the trust that Rogers expects the teacher to display towards students. Why should the teacher trust the student to do good deeds once that student is given the new found freedom that Rogers asserts? Rogers' critics liken this to placing ammunition in students' hands. Should Rogers expose teachers to such risks? Rogers counteracts these statements by suggesting that critics who perceive his work as naive based on its optimistic view of mankind are admitting that they are in fact, pessimists. According to Rye (1992),

> In Rogers' approach, basic human nature can and should be trusted. It is only when individuals become alienated from their basic nature that they become personally or socially harmful. His position clearly suggests that persons should have the freedom to choose and should make decisions on the basis of their own inner experiences (p. 131).

When Rogers' person-centered approach was applied in a variety of settings, the results were consistent with his optimistic view of man. The ideal situation would be for teachers to perceive their students positively, rather than regard them in a negative way. Viewing the student negatively

opens up the classroom to the possibility of self-fulfilling prophesies.   .   .

Summary

Rogers' person-centered theory of education stems from his dissatisfaction with the politics of conventional education. Rogers sees conventional education as promoting an aversive form of teaching that stifles learning. Rogers portrays the instructor as the expert on knowledge and the student as the subservient recipient of this knowledge. He likens schools to the "Jug and Mug theory" in which the instructor pours knowledge into the passive receptacle. Given this situation, Rogers believes that students are kept in a constant state of fear and anxiety. Rogers believes that conventional education, with its passive and anxious students, does not cater to the feelings of these students. Worse still, students have no opportunity to initiate their own learning.

To ameliorate this situation, the author proposes a person-centered approach to promote the ideal of freedom and democracy in schools. The author believes that if these ideals are fostered by caring, empathic and real teachers, significant learning can take place.

Rogers states that significant learning should take place in a climate that is conducive to students' growth. Such a climate

53

should promote self-chosen learning, self-discipline, respect and reciprocal sharing of feelings and responsibilities. The author states that the precondition for significant learning is when the teacher/facilitator has faith in him/herself, and believes in the capacity of his/her students. Thereafter, the teacher shares with the student the responsibility for the learning process.

Rogers suggests that many obstacles will threaten to undermine those individuals who function in the interest of humanistic education. Rogers believes that this is so mainly because hierarchical subscribers are afraid of the democratic way of life, largely because it entails a sharing of power. Rogers reminds us that sharing of power does not imply giving it all away; rather it leads to better channels of communication.

The author provides some measures for teachers who are interested in the intellectual and experiential development of their students. Such methods include the encounter group and self-evaluation measures.

Underlying the themes of the author's work is his deep concern for the implementation of the personal in education. Rogers is not only concerned with student's intellectual outcome, but he believes that their emotional development should be respected and dealt with in schools. Recall that the author is interested in promoting whole person learning as opposed to the "neck-up" learning that he openly criticizes.

The author's words best sum up his person-centered approach
to education. Rogers (1983) states,

> facilitators of learning create a humane climate in
> which, being themselves real persons, they also
> respect the <u>personhood</u> of the student. In this
> climate there is understanding, caring, stimulation.
> . . . It involves change in our thinking, in our
> relationships with our students (p. 307).

Noddings: Chapter 3

Introduction

Nel Noddings is a professor of child education at Stanford University. She is the author of <u>Caring: A Feminine Approach to Ethics and Moral Education</u> (1984), and <u>The Challenge to Care in Schools</u> (1992). She is a feminist, moralist writer who is dedicated to the idea that moral education should be taught in schools in order to produce persons who are ethical and caring. The view that children should be so inclined is grounded in the author's belief that education should primarily focus on the affective components of human existence. This view characterizes the personal dimensions of education which is the topic of this study.

The personal dimension of education is concerned with humane forms of teaching that focus on the emotive aspects of students. Noddings' theory is consistent with this view of the personal. She believes that when the emotive aspects of students are not allowed self-expression, the students' educational experiences are incomplete and unrewarding.

Although Noddings discusses moral education in general, she focuses on schools, perceiving them to be crucial places for the intervention of her ideas. This analysis will   describe Noddings' theory from the educational perspective. I will

utilize examples of teacher and the student in my discussion. Noddings has labeled the "one-caring" as the teacher or caregiver, and the "cared-for" as the student. I will refer to the teacher in the gender specific context of female because Noddings has addressed "caring" from a feminine perspective. The author has done this, not because only women are capable of this trait, but rather because "it seems to arise more naturally out of a woman's experience than a man's" (p. 218). While the foregoing analysis will for the most part concentrate on her 1984 book, I will be drawing on her later writings to enrich this analysis.

Noddings' (1984) theory grew out of her discontent with the nature of past and present schooling. She criticizes the school for a multiplicity of reasons, such as: its overemphasis on academic adequacy, undervaluing the skills and capacities of women, its hierarchical structure of management, the kind of relationships encouraged, the size of schools, the modes of evaluation, the goals of instruction, patterns of interaction, content selection, and the impersonal nature of schooling. Noddings admits that she could not seriously explore all the listed criticisms. However, she has addressed the topic of relationships which the author believes is central to a thorough consideration of her overall criticisms of schools. Noddings therefore approaches the personal dimension of education from a

relational perspective. Her 1984 book focuses on relationships in schools from the perspective of caring. This focus addresses the author's major contentions that schools are impersonal, and that their primary aim should be the fostering, enhancement and maintenance of caring relationships. With respect to the latter contention the author states:

> In pointing to the maintenance and enhancement of caring as the primary aim of education, I am drawing attention to priorities. I certainly do not intend to abandon intellectual and aesthetic aims, but I want to suggest that intellectual tasks and aesthetic appreciation should be deliberately set aside - not permanently but temporarily - if their pursuit endangers the ethical ideal (p. 174).

Given Noddings' (1984) views about education, she has suggested caring as a moral orientation to teaching, and as the aim of moral education. She believes that schools should promote the ethical ideal. She substitutes the word ethical for moral and describes ethical as a natural form of caring accessible to all human beings. Her ethical ideal of caring therefore constitutes human love, human caring and goodness.

Noddings believes that schools should not deny the ethical aspects of the individual because these aspects are genuine, having sprung from two innate sentiments. These sentiments are feelings of compassion towards one another, coupled with an insatiable desire to maintain and enhance what we consider to be our most tender moments. According to Noddings (1984):

> both sentiments may be denied, and so commitment is required to establish the ethical ideal. We must

> recognize our longing for relatedness and accept it,
> and we must commit ourselves to the openness that
> permits us to receive the other (p. 104).

In essence the author is suggesting that as humans we should not suffocate our natural potential to be caring. Schools, by primarily focusing on the cognitive aspects of the individual, have done exactly that. Noddings admits that although every human being does not appeal to his ethical ideal, as he may have out-grown his feelings, such an individual represents but a sparse minority. She states:

> clearly, there are those who are out of touch with
> their feelings; the "I must" has faded to a whisper
> and finally been silenced. There are those who
> locate the source of their ethicality in God, . . .
> and still others who find theirs in self-interest.
> I am clearly not denying the existence of these
> positions, . . . but I am suggesting that they do
> not ring true for many of us (Noddings, 1984,
> p.104).

The author concludes that certainly our genuine ideal for caring should be maintained. As we look to education for examples we see how the teacher as the one-caring should strive to maintain and foster the ethic of caring. It is a fact that children have limited or no say in what is instituted in their classrooms. Since students look to the teacher for ethical caring, the teacher is expected to address this void. This analysis will proceed to describe how Noddings addresses this void, initially through an explication of her relational ethics of caring, and then via a discussion of the two parties involved in this

relationship. Thereafter I will describe her mission or mandate for schools and the criticisms emerging from her recommendations.

The Relational Ethics of Caring

Noddings (1988) explains that caring is a relational ethic because "it remains tightly tied to experience because all its deliberations focus on the human beings involved in the situation under consideration and their relations to each other"(p. 218). Noddings considers a relation as any pairing or connection of individuals that is characterized by the awareness of affection by the individuals involved. The author points out that the relational ethic is rooted and dependent on natural caring which she describes in the following manner:

> Caring involves stepping out of one's own personal frame of reference into the other's. When we care, we consider the other's point of view, his objective needs and what he expects of us. Our attention, our mental engrossment is on the cared-for, not on ourselves. Our reasons for acting, then, have to do both with the other's wants and desires and with the objective elements of his problematic situation. . . . To care is to act not by fixed rule but by affection and regard (Noddings, 1984, p. 24).

Noddings (1984) believes that even if a person does not care about another because that person cares more about her own ethical self, the individual would grapple with the question: Must I care? When and for whom? The author points out that even though such questions are asked, she still rejects the notion of universal caring solely because many people exist beyond the

reaches of the ones caring. The author agrees that many people feel it is morally obligatory to care for everyone, but while we may endeavor to maintain such an internal state of readiness, this kind of caring for outsiders is qualitatively different from the one she prescribes. She states, "the intensity of caring varies - the way I care about my child is different than the way I care about a stranger" (p. 16). Noddings depicts a classroom situation to illustrate the latter point. She suggests that although a teacher may teach, she may not genuinely care about students who are not doing well in a subject. But if the student belongs to that teacher or is in a close relationship with that teacher, caring may take place. Noddings (1984) concedes that caring for which all humans are capable is sometimes deliberately restricted so that the quality of caring does not deteriorate.

Why Care?

Noddings (1984) believes that as a society we should all care because caring implies a continuous search for competence. She suggests that competence is "a global mastery of one's professional or personal environment" (p. 62). In 1995, she elaborated on this global vision in the following manner:

> All children must learn to care for other human beings, all must find an ultimate concern in some center of care: care for self, for intimate others, for associates and acquaintances, for distant others, for animals, for plants, and the physical environment, for objects and instruments, and for ideas within each of these centers; we can find

themes on which to build courses, topical seminars, projects, and dialogue (p. 366).

Noddings furthermore believes that we should care in order to ensure that our communities thrive to overcome many of the barriers to success. For example, she believes that violence among school children is at an all time high and schools need to concentrate more genuinely on caring. She contends that education for the sake of academic achievement alone is a fatal mistake since nothing much can be gained from this singular motive.

The One-Caring

Noddings (1984) believes that the caring relationship is always characterized by a move away from self and towards the other. The one-caring does not abandon her own ethical-ideal but displays a sort of empathy that "does not first penetrate the other but receives the other" (p. 31). Noddings (1984) believes that in receiving, the one-caring does not have to reinforce the cared-for, but does have to communicate and work with that individual. The author suggests that the kind of empathy she acknowledges does not incorporate a manipulative mode but impels attentive quietude. The author believes that when the one-caring receives the other, she acknowledges that the person is a subject and not an object. According to Noddings (1984),

> to be treated as "types" instead of individuals, to have strategies exercised on us, objectifies us. We

> become "cases" instead of persons. Those of us who
> are able to escape such situations do so with
> alacrity, but escape is not always possible and for
> some of us it is rarely possible. The fact is that
> many of us have been reduced to cases by the very
> machinery that has been instituted to care for us
> (p. 66).

The above viewpoint clearly illustrates the author's belief that in its failure to relate to them on a personal level schools treat children as objects.

Noddings (1984) draws on Buber's "I, thou" relationships to emphasize that the subjective manner of receiving the other draws on feelings, thus enabling motive energies to flow towards the other.

Noddings (1984) takes particular pains to display the emotion in caring from the perspective of a teacher. She dedicates a chapter to schools and what they should be. The author believes that the teacher as the one-caring should be "engrossed" in the student. She believes that all caring involves engrossment which need not be intensive or pervasive, but it must occur. Engrossment is the receiving of other into self to be able to see and feel with that individual. The author prefers the idea of engrossment instead of empathy because the one-caring does more than empathize, she sets aside her temptation to analyze and instead receives the other, thus forming a duality. Noddings believes that when this engrossment occurs the teacher is putting her energies at the service of the

student.   While Noddings cautions that the teacher's vulnerability is increased when she cares, she likewise illustrates how the teacher's strength and hope is increased. Noddings describes the teacher's vulnerability as weakening from the perspective of the student who does not respond to caring. If the student fails to reward the teacher with responsiveness, the caring relationship is incomplete. The teacher gets the strength to persevere from the response of the student. When the student fails to respond, predictably the teacher's strength deteriorates.   According to Noddings (1984), "she becomes the needy target of her own caring" (p. 182).   When the student responds positively, the teacher has the strength and hope to go on giving. Noddings (1984) describes it in the following manner,

> he may respond by free, vigorous, and happy immersion in his own projects (toward which the one-caring has directed her own energy also), and the one-caring, seeing this, knows that the relation has been completed in the cared-for (p. 181).

To summarize the caring relationship from the point of view of the one-caring, we see the notion of engrossment versus empathy. Noddings speaks of engrossment which does not involve projection but rather reception. The author believes that in caring she does not put herself in the person's shoes as in empathy, but rather receives the other into self and sees and feels with the other. This ability to receive the other is conducive to flowing feelings towards the other, and a subsequent

motivational shift occurs which allows the one-caring to be of service to the other. The author cautions that as humans we cannot remain perpetually in a receptive mode since a weakening effect will occur and the one-caring will lose herself in abstraction. She urges that the one-caring should tie her objectives to a relational stake which is at the heart of caring. If the one-caring fails to do this, she begins to care about a problem instead of a person.

The Cared-For

The aforementioned discussion of the one-caring stresses the attitude of receptivity that must be present in the one-caring. Noddings (1984) believes that there is also an attitude of receptivity required of the cared-for. She explicates this by alluding to an eight year old child who comes home from school in anger and throws his books on the floor. The mother responds not with reciprocal anger but as a receptive listener. By being receptive, this leads both mother and child to explore rational solutions, and to plan a course of action for the future. Noddings believes that as a consequence the child goes through a process of self-examination. Noddings believes that the above scenario has several implications for learning. She suggests that when the child responds to the mother, it enhances and makes meaningful the role of the mother. This is consistent with

Noddings' (1984) view that, "the one-caring has one great aim: to preserve and enhance caring in herself and in those with whom she comes in contact" (p. 172).

The nature of reciprocity in the cared-for may be such that the cared-for does not receive the one-caring as she receives him.   Since the cared-for plays a vital role in the caring relationship, how the cared-for responds manifests or diminishes the objectives of the one-caring.   Noddings illustrates this clearly by using the example of the teacher in front of a classroom awaiting a response from a student. The author states that when a student responds, the teacher receives not just the "response" but the student.   What the student contributes matters, since this contribution is viewed as involvement. This can facilitate a duality between teacher and student. According to Noddings (1984),

> the teacher receives it and listens to it and
> accepts the student's feeling toward the subject
> matter; she looks at it and listens to it through
> his eyes and ears. . . . As she exercises this
> inclusion, she accepts his motives, reaches toward
> what he intends, so long as these motives and
> intentions do not force an abandonment of her own
> ethics (p. 177).

Noddings' point is that inclusion is the duality between teacher and student. Thereafter the student is received by the teacher as an apprentice and together they cooperatively work towards the student's competence in caring. Noddings believes that until this inclusion occurs, the teacher cannot practice confirmation.

Confirmation takes form when the teacher reflects to the student and meets him as he is. The teacher continuously relects to the student "the best possible picture consonant with reality" (Noddings, 1984, p.179). In other words, the teacher reacts to the student based on the person that he/she is.

In summary, the one cared-for plays a vital role in the caring relationship. To facilitate the maintenance and enhancement of the ethical ideal, the cared-for contributes by responding. The caring is completed when the cared-for receives the caring, which gives the one-caring the strength and motivation to sustain this relationship. Noddings cautions that positive caring outcomes can be sabotaged by conflict. She cautions that once a duality is formed, teacher and student open up themselves to the experience of caring which inevitably risks conflict and guilt. I now turn to a brief discussion of conflict in caring.

Conflict in Caring

Noddings (1984) asserts that "conflict arises when our engrossment is divided, and several cared-fors demand incompatible decisions from us" (p. 18). Noddings believes that solutions to such conflicts cannot be codified or cannot be justified through a process of rational decision-making, but through the cared-for genuine response to what she perceives to

be the needs of the parties involved. This is the kind of response that is heartfelt and spontaneous.

Another area of conflict stems from the demands of caring, commonly called burdens. When the conditions of caring become intolerable, the cared-for turn the caring inwards and these cares become too burdensome to carry. Noddings suggests that when the one-caring moves beyond the natural circles of caring, burdens accumulate. Noddings believes that the real test in dismantling burdens and guilt lie in the courage to question what the caring is founded upon. She suggests that no rules or principles can guide us toward a resolution of the inevitability of conflict, only the pursuit of the ethical ideal which demands "empassioned and realistic commitment". The author concludes,

> the ethical self does not live partitioned off from the rest of the person. Thinking guided by caring does not seek to justify a way out. . . it seeks a way to remain one-caring (p. 100).

Noddings' Mission for Schools

Having characterized Noddings' relational theory of caring which she perceives as essential for the personal dimension in education, I will now describe her mission for schools. Her mission addresses what today's children require from education and the needs of society in general. I will however limit this discussion to her prescriptions regarding what she considers to be moral (ethical) education.

Noddings (1995), in her latest statement regarding a mission for schools in the twenty-first century, has emphasized that schools should be organized around themes of care rather than the traditional disciplines. The author believes that the country and indeed the schools do not need people with greater academic adequacy but rather people who have the capacity to do the work of attentive love. She states,

> our society does not need to make its children first in the world in mathematics and science. It needs to care for its children - to reduce violence, to respect honest work of every kind, to reward excellence at every level, to ensure a place for every child and emerging adult in the economic and social world, to produce people who care competently for their own families and contribute effectively to their communities. . . . I have argued that our main educational aim should be to encourage the growth of competent, caring, loving and lovable people (Noddings, 1995, p. 366).

Her 1995 sentiments were expressed eleven years earlier when she challenged the notion that the school trains for intelligence, and home and church train for emotional well-being. She rejects the preservation of this practice, and argues that readers should do likewise. She queries how we can acknowledge the supreme importance of both domains on the one hand, yet allow institutions to shape us into something less than human. According to her,

> It is not that these functions cannot be separated theoretically. It is, rather, that the human being who is an integral composite of qualities in several domains is thereby shaped into something less than fully human by the process (Noddings, 1984, p. 172).

Observing this ideology that has been perpetuated and accepted as truth, Noddings implores teachers and society to embrace the primary aim of education. She undertakes this task by outlining what she perceives school would be under an ethic of caring.

Under an ethic of care, schools would recognize the affective/personal components that are fundamental to children's existence. Noddings asserts that this is possible if schools are redesigned to support caring and affective relationships: Noddings (1984) says,

> what I am recommending is that schools be redesigned so that caring is initiated in the one-caring and completed in the cared-for. Sacrifices in economies of scale and even in programs might be called for. These would be minor if we would unlock our doors and disarm our security guards. Schools as institutions cannot care directly. . . but it can be deliberately designed to support caring and caring individuals (p. 182).

Noddings goes on to discuss ways in which her ethical ideal of caring could be nurtured. She offers four components of a model as a solution to the dilemma of impersonal schools and confirmation. These components are modeling, dialogue, practice. I will now review these components.

Modeling

The teacher as a model to her students should endeavor to be the epitomy of a caring individual because she has an influencing

70

effect on her students. Noddings believes that because the teacher is the person whom the students look to for guidance, any attempt to implement the ethics of caring must first begin with her. Teaching students to care will be dependent on the teacher's ability to practice what she intends to preach. As leader, her exemplary efforts at caring will be modeled by her students.

The teacher can be a model for her students by showing her affection through specific forms of attention, such as cooperating in children's activities, sharing in their dreams and doubts, and by showing that she is interested in the students' welfare. The students would realize that the teacher is concerned about each one of them and likewise they would reciprocate. Noddings (1995) suggests that the teacher can convey her caring in many ways. She states,

> within each domain of care, many topics are suitable
> for thematic units: in the domain of caring for
> others we might include units on love, friendship,
> and parenting (p. 676).

Noddings believes that although teachers may be constrained by the requirement of the competitive world, still they can emphasize caring in whatever themes they introduce.

Noddings (1995) argues that themes of care, while being modeled by students, will also benefit them in several ways. She lists these ways as: expanding students' cultural literacy, and connecting students to standard subjects, for example, the use of

literature in mathematics class. She also believes that themes of care can connect our students to great existential questions, such as what is the meaning of life, and finally these themes can connect them, student to student.

The teacher, through themes of care, would be teaching methods of caring which students will model to help them develop deep concern for others.

Noddings believes that a marvelous way for the teacher to be a model of caring is through her spontaneous response to the day to day activities in the classroom. Teachers, from time to time, will have to react to the emotional needs of students in crisis situations, such as in the death of family or friends, in classroom conflicts, and in cases of exposure to drugs or sexual experiences. Noddings (1995) suggests that instead of relying on students, the teacher, who oftentimes is on the scene, has the opportunity to show compassion and care. It is during these times of crisis that the student needs the most attention. Such a student will therefore look back on the teacher's display of compassion with a sense of gratitude. Because the student is continually exposed to the teacher's ethical caring, he is most likely to model this care.

Noddings (1988) has enriched her 1984 argument that the teacher should be a model, by reinforcing the model's characteristics in the following way:

72

teachers model caring when they steadfastly encourage responsible self-affirmation in their students. Such teachers are, of course, concerned with their students' academic achievement, but more importantly they are interested in the development of fully moral persons. . . . Such teachers treat students with respect and consideration and encourage them to treat each other in a similar fashion. They use teaching moments as caring occasions (p. 223).

The above discussion on modeling is a reinforcement of Noddings' (1984) argument that a teacher cannot "talk" an ethic of caring, she must live it . Through the establishment of a relationship with her student, the teacher envisages that her caring behavior will be positively modeled by her students.

Dialogue

Dialogue is Noddings' second means by which the teacher can nurture the ethical ideal of caring. The author describes dialogue as coming into contact with ideas and understanding, to meet another and to care. Dialogue implies talking, listening, sharing and responding to one another. It is a dialectic that Noddings believes will lead individuals beyond their particularistic beliefs and values towards others who do not share similar views. Noddings says,

what I am advocating is a form of dialectic between feeling and thinking that will lead in a continuing spiral to the basic feeling of genuine caring and generous thinking that develops in its service. Through such a dialectic, we are led beyond the intense and particular beliefs to which these feelings are attached, to a realization that the other - who feels intensely about that which I do

73

not believe - is still to be received (Noddings, 1984, p. 186).

Noddings sees dialogue occurring on two levels. The first level she describes is the level on which the mother's voice is heard. The mother's voice is representative of women within the society who Noddings perceives as having an unequal say in matters pertinent to their existence. She gives the example of women's voices being suppressed in schools. This suppression of women's voices, the author claims, is in keeping with the dominant masculine ideology that pervades societal institutions. She believes that it is time women become equal to their male counterparts. Noddings believes that given the fact that women are the majority in teaching roles, when they engage in dialogue with their students, teachers will nurture the ethical ideal of caring. Noddings, cognizant of the fact that traditionally women have been caregivers, believes that once women assume teaching roles, they will continue to practice caregiving.

Noddings believes that if masculine dialogue continues to pervade schools, the schools' values for abstraction and objectivity will remain the chief obstacle to the provision of caring. The author endorses Chodorow's point which is that masculine identification is a denial of affective relations. Noddings suggests that the universal acceptance of the masculine role, having been infiltrated into our schools, can be offset when women through dialogue struggle to resist having their

74

children turned into abstracted and detached indiv Juals. She says,

> we may have to struggle through a tremendous upheaval before mother and father are heard equally in the schools. The mother must actively resist having her children turned into a succession of roles. She must point out and question the foolishness that pervades current school practice and at least initially, the dialogue she invites may be met with hostility (Noddings, 1984, p. 183).

At the second level Noddings believes that dialogue in schools should be open to any conceivable intellectual topic of interest. She states,

> If dialogue is to occur in schools, it must be legitimate to discuss whatever is of intellectual interest to the students who are invited into the dialogue. God, sex, killing, loving, fear, hope and hate must all be open to discussion (Noddings, 1984, p. 183).

The author claims that such openness will be met with hostility, in that educators will insist that openness is impossible. The author combats this objection by suggesting that education should focus on the intellectual interest of students, be it offensive or not. She raises the question of how schools can purport to be educating, when they fail to teach those things that are at the heart of human existence. The author believes that to counteract hostile forces, teachers should forsake professionalism and make human caring their mandate.

Noddings, aware of the host of controversies emanating from her openness to dialogue, has chosen the example of religion to

depict the way she would respond to the following issue. Regarding the issue of whether education should be taught in schools, the author suggests that all religions should be discussed openly. She states,

> if a particular set of beliefs is so fragile that it cannot withstand intellectual examination, or so uncharitable that it cannot tolerate caring relations then indeed it should be lost (Noddings, 1984, p. 185).

Some may argue that the above sentiments are highly insensitive, but Noddings rationalizes this by suggesting that when all students are exposed to information about other religions, they have the opportunities "to feel what the other is feeling as a result of deeply held beliefs" (p. 185). Noddings (1984) believes,

> they should be touched by beauty, faith, and devotion manifested in the religious practices of others. Through such experiences - feeling with the other in spiritual responsiveness - they may be reconnected to each other in caring (p. 185).

The point is that when a student is exposed to another student's world, he/she experiences a measure of affective accompaniment with the other. Affective accompaniment is "the ability to feel what the other is feeling as a result of deeply held beliefs" (Noddings,1984,p.185).

Noddings admits that the level of trust and understanding that is required for open dialogue requires a reorganizing of schools to allow students to have extended contact with their

teachers. For real dialogue to occur the present hierarchical structure of schools will have to be weakened in the hopes of getting teachers and parents to collaborate with each other. The author's attempt at explaining how schools can be arranged to facilitate dialogue will be briefly discussed in the recommendations section of this study.

Practice

Practice is skill training for apprenticeship in caring. Noddings believes that the caring teacher should have practice in caring and promote practice opportunities for students. The facilitation of practice allows students to share their efforts with each other. The author believes that if schools were structured in ar experiential manner, students would benefit immensely from practice because they would participate in several activities. She gave examples to illustrate how practice would take effect in an experiential learning environment. For example, students could work in the schools' kitchen, office, in classrooms as aides to teachers, and in apprenticeship agencies. Noddings believes that if students were engaged in real work learning service activities, the skills they would develop would contribute to competence in caring, as well as vocational ends.

Noddings suggests that practice in caring should not exclude animals, plants, the physical environment and objects because

within each of these groupings, students can find a genuine center of care.

Noddings believes that practice would eliminate many of the fears that students have regarding traditional disciplines. For example, are traditional disciplines, such as mathematics and English, really essential for students to live intelligently, morally and happily? Noddings believes that educators have not tried to explore why some children perform better in service activities than, for example, in literature or history. Noddings (1995) states,

> we have not bothered to ask whether the traditional education so highly treasured was ever the best education for anyone. . . Why should children learn what we insist they should learn? (p. 366).

Noddings' (1995) argument for practice is largely based on the following:

* It is an argument, against an ideology of control that forces all students to study a particular, narrowly prescribed cu. riculum devoid of content they might truly care about.
* It is an argument in favor of greater respect for a wonderful range of human capacities now largely ignored in schools.
* It is an argument against the persistent undervaluing of skills, attitudes, and capacities traditionally associated with women (p. 366).

The author concludes that practice prepares students for the task of attentive love. Through practice students share their tasks, successes, failures; and, caring is made easier because the

students have gained an understanding of what the other is trying to do.

The method that Noddings suggested for implementing practice in schools will be likewise discussed in the recommendations section.

Confirmation

Noddings sees confirmation from the perspective of the teacher attributing the best possible motive to the student. When the teacher portrays to the student that his image of self is embraced by her, she is confirming that student. The author believes that caring moments provide the teacher with the best opportunity to confirm the student. Confirmation takes the form of the teacher's appreciation for what the student values. Noddings, (1984) in elaborating on her idea of confirmation, suggests the following:

> when we attribute the best possible motive constant with reality to the cared-for, we confirm him; that is, we reveal to him an attainable image of himself that is lovelier that that manifested in his present acts. In an important sense, we embrace him as one with us in devotion to caring. In education, what we reveal to a student about himself as ethical and intellectual being has the power to nurture the ethical ideal or to destroy it (p. 193).

Noddings admits that teachers who simply have high expectations for their students are not confirming their students. The author suggests that teachers need to "see clearly

what the student has done and receive the feelings with which it was done" (Noddings, 1984, p. 196). Noddings states,

> out of what may be a mixture of feelings and motives, I choose the best to attribute to him. Thus, we are realistic; we do not hide from what-is-there. But we also are idealistic, in the important sense that our attention and educational efforts are always focused on the ethical ideal, on its nurturance and enhancement (Noddings, 1984, p. 196).

Noddings (1992), in qualifying her 1984 views regarding confirmation, suggests confirmation is an empty exhortation if the teacher does not know a student. The author states, "If without knowing a student - what he loves, strives for, fears, hopes - I merely expect him to do uniformly well in everything I present to him, I treat him like an unreflective animal" (p. 224).

Noddings (1984) discusses the type of conflict the teacher faces in confirming a student. For example, in the area of evaluation, a student will present difficulty for the teacher. How can the teacher confirm a student on the one hand, and simultaneously evaluate the student. The author argues that while teachers may have no difficulty in evaluating students' work for the sake of students, the idea of evaluating them to inform outsiders is an intrusion. Noddings (1984) states,

> The teacher does not grade to inform the student. She has far better, more personal ways to do this. She grades to inform others about the student's progress. Others establish standards, explicitly or implicitly, and they charge her to report faithfully in observance of these students. Now the teacher is

> torn between obligation to the employing community
> and faithfulness to the student (p. 194).

We see here that Noddings has introduced an element of loyalty and regard which the author sees as elements of confirmation. The author believes that this type of conflict is a dilemma that goes to the heart of teaching. How can the teacher, who has become a duality with her student, who has confirmed the student, suddenly wrench herself from the relationship and make her student the object of scrutiny? Noddings responds to this query by suggesting that teachers likewise need confirmation to nurture their own ethical ideals. They need confirmation in the larger world of education. The author suggests that if teachers are confirmed in the larger world, the natural confirmation that they give to their students may then be received without conflict. In the recommendation section that follows, Noddings prescribes ways for the amelioration of this conflict.

In summary, this section discussed Noddings' mission for schools in which she offers four components of a model for moral education. These components are modeling, dialogue, practice, and confirmation. Noddings believes that when teachers employ this model, they would spend more time in relationships with their students. With respect to modeling, the author perceives this as essential for shaping students into caring and nurturant citizens.

Practice is viewed as beneficial from the perspective of providing students with practice in areas that focus on themes of caring. Practice has the additional advantage of providing a flexible education for all students. This flexibility can be conceived from the point of view that not all children are inclined towards particularistic subjects. As a consequence, practice in the form of a variety of apprenticeships will help students to find their genuine center of care.

Dialogue, according to Noddings, is an opening up of voices for sharing individualistic and unique experiences. The author believes that dialogue should be encouraged at two levels. First, at the level whereby women whose voices were suppressed for years, will finally gain recognition, particularly in institutions such as schools. On the second level, Noddings argues that once dialogue is encouraged, this dialogue should be open to a discussion of anything that is of intellectual interest to students. The author believes that the outcome of dialogue is a merger of feelings and thinking which will promote affective accompaniment as students share their world with one another.

The final component of Noddings' (1984) model is the idea of confirmation which she believes is the appreciation for the other person's wants and values. The author believes that confirmation is threatened by conflict; however, she counters

that when schools are reorganized, they become environments conducive to confirmation.

Recommendations

The discussion pertinent to Noddings' mission for schools highlights her interest in organizing schools for caring. To this end, the author has prescribed a moral theory of education in which she sees the school as functioning to instill in students an ethical ideal of caring. The last section of this paper presented four components as a model which Noddings believes addresses what is needed in schools. However, it is not so simplistic to employ the components of dialogue, modeling, practice, and confirmation without making an environment conducive for change. Noddings, in a skeletal manner, has offered some recommendations on how her model can be instituted. This section will describe her suggestions as they relate to schools and their organization for caring.

Throughout this study, I have implied that Noddings' main criticism of schools is their essentially masculine orientation which she believes has been a barrier to caring. The author contends that if the masculine ideology that pervades schools is toppled, that the "mother's voice" will surface and dialogue would invoke caring. This is consistent with her perspective

that if the feminine voice is allowed to surface and engage in true dialogue, schools would be caring places. Here we see Noddings introduction of one of her components for fostering the ethic of caring. As I introduce the author's recommendations regarding the environment for change, the other three components (confirmation, modeling, and practice) will surface.

Noddings (1984) believes that schools can be organized for caring once a "deprofessionalizing of education" occurs. With respect to this suggestion, she states,

> It certainly does not mean a reduction of emphasis on quality, nor a loss of pride and distinction. It means rather, an attempt to eliminate the special language that separates us from other educators in the community, a reduction in the narrow specialization that carries with it reduced contact with individual children, and an increase in the spirit of caring that many refer to as "the material attitude" (p. 194).

Noddings advocates that specialization should be reduced in areas where those specialized skills are not in the interest of the spirit of caring. She lists such skills as management and disciplinary skills. To elaborate on this point, it becomes useful to introduce the author's view that many of the skills that are presently valued in schools are nonetheless barriers to the ethic of caring. The author argues for the scrutiny of credentialing. Noddings believes that education is bogged down

by external demands that press for the inclusion of subject content that is unnecessary. Noddings (1984) states,

> Subject matter expertise, however is rarely what we are concerned with in credentialing. Rather we allow all sorts of organizations to press for the inclusion of their subjects in the preservice curriculum for teacher education. Many of the skills we associate with teaching are, if they are skills at all, skills whose need is induced by the peculiar structure of modern schooling. If we were to change that structure, many of the skills we now underscore would become unnecessary. Many so-called "management" or "disciplinary" skills would be unnecessary in schools organized for caring.

While Noddings advocates for a reduction in specialization, she acknowledges that a teacher must be knowledgeable in her subject field, in order to gain the full attention of her student. The author is therefore seeking an elimination of those skills (management or disciplinary) which are deemed barriers to the development of the caring ethic.

Noddings (1984) points out that change can be effected when teacher training introduces a real apprenticeship. The author believes that apprenticeship would permit new teachers as apprentices of master teachers. Master teachers would measure up to her ideal as the ones-caring because they would have already shown themselves as such. The master teacher would instill in the young teachers valuable skills in the practice of caring. Noddings (1984) alludes to this idea in the following way:

85

> If we follow the guidelines already laid down, we might recommend that a new teacher work with a master teacher for the first three years. . . . During this extended apprenticeship, the master teacher - who will already have shown himself as one-caring through a prior three-year period with a set of students - will provide the young teacher with powerful practice in caring (p. 198).

The above suggestion interestingly reintroduces Noddings' notion of practice. The author has discussed pract'' ·· an element that students should engage in. Here we see practice also as an engagement for teachers. This sells the idea that the new teacher will likewise be a model of what she will later institute. In the earlier discussion of modeling we saw the notion of teachers' being role models to their students. Given that new teachers would have gone through an apprenticeship with master teachers, we see as well that master teachers are likewise operating as models.

Noddings (1984) perceives another obstacle to the caring in the present evaluation. According to Noddings, the grading of students makes the child an object. She sees this area as particularly resistant to change, and proposes a practical solution in the event that the system remains intact. The author recommends that evaluation of students should be done by an external agency. This would partly eliminate the conflict (as described under the component confirmation) which threatens teacher-student duality. Noddings is not advocating that the teacher relinquish the power of total evaluation, but rather, a

movement towards cooperative constructed goals . This reinforces the author's idea of confirmation in that the teacher is not perceived as the whip master, but as one who seeks to confirm the student. According to Noddings (1984),

> The teacher who values her student as a subject will be concerned with his growing ability to evaluate his own work. She seeks to confirm him in his intellectual life as well as in his ethical life (p. 196).

So far I have described a number of recommendations that Noddings proposes for the ideal of caring in schools. These recommendations are vacuous and baseless without the knowledge of how such changes can realistically be introduced. Noddings believes that these changes can be instituted when the hierarchical structure of schools is dismantled. The author acknowledges that her proposal does not entail a complete reorganization plan of schools. The author prescribes a circular reorganization of relations in the school. Recall that the author is concerned with the relational ethics of caring, such that her idea of circles would define actual relations among teachers. No description, I believe, can poignantly illustrate what Noddings means by circles and chain better than her exact statement. Noddings (1984) says,

> instead of the usual hierarchical order, we would use the idea of circles and chains. Circles would define sets of actual relation, and chains, as before, would describe formal relation — those

places to be filled eventually by persons for whom
we are prepared to care, as we do now for those
within our circles (p.199).

Noddings admits that the above prescription will be plagued by
obstacles. She foresees the biggest barrier as the struggle to
preserve the masculine control over schools. This masculine
control sharply contrasts with the circular movements on power
relations. According to Noddings (1984), "those who have
succeeded in traditional masculine structure may not easily or
graciously give up their hard won power" (p.200).

Noddings does not imply that teachers can single-handedly
dismantle the hierarchy to allow for change. The author believes
that everyone in society must become actively involved on
educational issues. For this to occur, the author recommends
that schools be restructured so that adults in this community can
become more involved. In 1995, Noddings attempted to do justice
to this suggestion. In an article entitled "A Morally Defensible
Mission for Schools in the 21rst Century", she briefly outlined
her recommendations for structural and circular changes.
Noddings suggests that society can begin by acknowledging that it
is troubled by unprecedented social problems which call for a
reconsideration of schools. She suggests the following,

* being clear and unapologetic about educational goals;

* take care of affiliative needs;

* relaxing the impulse to control;

* getting rid of program hierarchies;

* giving at least parts of every day to practice themes of care;

* teaching students that caring in every domain implies competence (Noddings, 1995, p. 365).

In summary, Noddings foresees a dismantlement of the present schooling system that would allow for the ethic of caring. She envisages this as taking form through the dismantlement of the hierarchical structure of schools which is founded on a masculine ideology. Schools can be dismantled through the intervention of deprofessionalizing, through the effective management of the grading system (to keep intact student-teacher inclusion), through a circular organization (that would oppose the present hierarchy), through apprenticeship training (for all teachers to learn the skills of caring), and finally through an engagement of every member of society.

Criticisms of Noddings' Theory

This section will concern itself with criticisms pertinent to the area of education. The criticisms that I will be addressing are the ones that are deemed valuable to an understanding of the author's work.

Noddings (1984) admits that her relational ethic of caring is often dismissed as impossible. The author states,

> Richard Hult, in his discussion of "pedagogical caring", notes that such requirements seem to require in turn close personal relationships of the I-thou sort. He says; "while these may sometimes occur and may be desirable, most pedagogical contexts make such relationships implausible, if not undesirable". He concludes that caring as Mayeroff has described it, and as I have described it, "cannot be the kind of caring demanded of teachers" (Noddings, 1984, p. 179).

Noddings counteracts Hult's criticism by insisting that the kind of caring that she promotes is the kind that is ideal for teachers. The author believes that Hult misinterprets or misunderstands the kind of caring that she has described as engrossment, and displacement of motivation. Noddings was adamant that teachers can establish deep, lasting, time-consuming personal relationships with every student. Noddings (1984) states, "what I must do is to be totally and nonselectively present to every student - to each student as he addresses me. The time interval may be brief but the encounter is total" (p. 180).

Noddings elaborates on how teachers can develop deeper relationships if the need arises. She suggested smaller schools and classrooms. She further suggests that teachers and students can work together for three years instead of one, and that

teachers can teach more than one subject. The author believes that suggestions like these offset the argument that her ideal of caring is problematic and implausible. The author concludes,

> we are limited in our thinking by too great a deference to what is, and what is today is not very attractive. Our alternative is to change the structure of schools and teaching so that caring can flourish, and the hope that by doing this we may attain both a higher level of cognitive achievement and a more caring, ethical society (Noddings, 1984, p. 180).

In an examination of Noddings' theory regarding caring, Walton (1989) questioned whether it was necessary for Noddings to postulate a unique feminine voice in ethics, creating a dichotomy based on gender. Walton (1989) suggested that Noddings should have adopted some of the concepts of virtue ethics or might have relied more heavily on the rational ethics of John Dewey to support her caring.

Although I have not uncovered Noddings' response to the above criticism, I will borrow from her works to respond to Walton's query. Noddings (1984) states,

> This is an essay in the practical ethics from the feminine view. It is very different from the utilitarian practical ethics of say, Peter Singer. . . . Throughout our discussion of ethicality we shall remain in touch with the affect that gives rise to it. . . . Indeed, one who attempts to ignore or to climb above the human affect at the heart of ethicality may well be guilty of romantic rationalism (p. 3)

It appears to me that Noddings does not offer an ethical theory as a purposeful attempt to dichotomize gender, but rather as a genuine consideration of reality.

Walton (1989) raised a second query regarding Noddings' concept of a caring ethic. She queried whether Noddings' concept of a caring ethic was too narrow when limited to those who are encountered in person and can be cared for directly. Walton (1989) suggested that for caring to influence service in the public sphere, it must be more broadly concerned and must go beyond proximate others.

Reilly (1991) presented two criticisms that Card and Houston (1990) raised about Noddings' theory. Card and Houston (1990) contend that Noddings depends excessively on caring, to the exclusion of other principles such as justice. For example, Card (1990) believes that ethical responsibility is insufficient as it is, while Houston argues the one-caring can be exploited. Card's (1990) extended argument is based on the belief that Noddings regards relationships with remote others as ethically insignificant, thereby inviting attitudes of xenophobia and racism. As a consequence Card suggests that a sense of justice coupled with care must be employed for the preservation of human life.

Noddings (1990) addresses the above criticism in a positive way. While she values the views of her critics, she is nonetheless adamant about justice being included in her ethic of care. Justice would have to undergo scrupulous examination in order to be included in the author's ethic of care. The author believes that the idea of introducing justice is "but another abstract wrangling over procedural rules and definitions" (Noddings, 1990, p. 122).

With respect to the idea that the one-caring is subject to exploitation, the author states,

> I agree with Houston that the language of caring is dangerous. It has an ambiguous ring and a deeply flawed history. That does not mean that my analysis is wrong or that an ethic of caring is inherently inadequate. It means I and others working in the area - should pay far greater attention to historical context and social tradition (Noddings, 1990, p. 126).

Davion (1993) suggests that Noddings' notion of motivational displacement and engrossment towards the other involves a significant risk. Davion (1993) states:

> According to Noddings, when one becomes engrossed in another, one suspends evaluation of the other and is transformed by the other. In motivational displacement, one allows the other's goals to becomes one's own. I will show that both of these involve a significant moral risk. If someone is evil, and one allows oneself to be transformed by that person, one risks becoming evil oneself (p. 162).

Davion's point is that the one-caring risks supporting immoral

deeds of the cared-for. A moral goal could be maneuvered to

serve the ends of an immoral demand on the part of the cared-for.

To illustrate this point, an example of the Ku Klux Klan was

utilized. Davion (1993) suggests:

> If the cared-for gets strength from the caregiver
> and uses it to support the Ku Klux Klan, and if the
> caregiver knows this is what is happening and
> continues to provide support, the caregiver is
> supporting the Ku Klux Klan, even if the caregiver
> regrets this (p. 169).

Davion suggests that Noddings' ethic of care is insufficient as

it stands. To ameliorate the possibility of moral risks,

Noddings' ethic of care requires an evaluation of the caring

relationship. Davion (1993) believes that an incorporation of

moral integrity and autonomy into Noddings' ethic of care "would

provide an ethical ideal rich enough to distinguish between good

and bad instances of caring" (Davion, 1993, p. 180). She states,

> In order to enrich an account of the ethical ideal
> we need an account of moral integrity, a vision of a
> best self including more than an image of oneself as
> one caring. . . . This is the commitment to keep
> track of oneself, not to betray oneself. . . . It
> requires that in each situation one pay careful
> attention to what one is doing and who one is
> becoming in doing it (Davion, 1993, p. 175).

Davion endorses Diana T. Meyers' suggestion that an ethic of

care can incorporate a sense of autonomy. The kind of autonomy

she recommends would permit challenging a potential relationship

to ascertain its moral basis. Davion (1993) states:

One must ask what it would be like to support the others projects, whether one could live with oneself, morally, if those projects were one's own (p. 176).

This kind of constructive criticism waged by Davion (1993) is useful to an ongoing assessment of any theory. The essential message that emerges from Davion's criticism is that while we value Noddings' ethic of care, we believe it can be improved. In any theory there will always be some skepticism regarding its viability. Davion (1993) did not underscore the value of care relations, she sought mainly to mold this theory in her image.

With respect to education, teachers need not resist engrossment and motivational displacement for fear of the moral risks that Davion (1993) alludes to. Teachers need only to view their students with an open optimistic mind. To perceive students as working towards immoral goals is to lose faith in the challenges of education.

I dare say that the kinds of integrity and autonomy that Davion (1993) recommends are not "ethics" per se, rather they are resources that the teacher has ready access to. Teachers in all their years of living and learning have drawn on resources of integrity and autonomy to guide their behaviors. In teaching, they do the same.

Summary

This chapter described Noadings' theory of education from an educational perspective. The author believes that the primary aim of education should be the fostering of students who are ethical and caring. This belief stems from the author's contention that education should focus specifically on the affective components of students in order to develop citizens who are competent and caring.

Noddings' theory addressed caring from a feminine perspective because the author acknowledges that the role of care-giver is fundamentally and traditionally a feature of women. She believes that the qualities consistent with the feminine characteristic of caring are necessary in our schools to erode the masculine hierarchy that functions against an ethic of caring. While Noddings has labeled caring in a feminine frame, she is cognizant of the fact that men are likewise capable of executing care. It is the author's hope that a relational ethic of care would permit true teachers to infiltrate practices to dismantle the present coercive hierarchy of schools.

The above views are founded on the criticisms that Noddings emphasizes about education. Prime examples are the impersonal nature of school and the hierarchical structure of management.

In setting forth her relational ethic of caring the author introduced the notion of the cared-for (student), and the one-caring (teacher). She felt that within this relationship the teacher has the chance to practice caring ethics through such forms as receiving, engrossing and confirming the students.

Noddings reminds us that likewise the student plays the reciprocal role of responding to the teacher in order to advance the caring ethic. The student-teacher relationship is at its optimal level when inclusion is present. Where the teacher sees the student not as an object, but as a subject, paving the way for duality between them. This duality is threatened by the imposition of grading systems which can create an obstacle to the ideal of caring. It is during these moments that the teacher should gravitate towards the ideal of caring at the expense of institutional objectives.

The author offers a model for the practical application of her theory. She suggests that teachers should be models for their students, should invoke dialogue in their classrooms (any intellectual topic), offer students an opportunity to practice caring skills, and finally confirm (appreciate) their students' values and needs.

In addition, Noddings offers a skeletal recommendation that suggests, for example, the dismantling of the hierarchical

structure of education to be replaced by a circular organization, the reduction of the grading system to keep teachers and students unified, and apprenticeship training for teachers. Finally some criticisms pertinent to Noddings were reviewed to an appreciation of Noddings' ethic of care.

The conclusion chapter will reassert how Nodding's ideas about education are appropriate to this thesis.

Studies of Successful Applications of the Personal in the Classroom: Chapter 4

Introduction

The present chapter will review some studies regarding the integration of the personal in the classroom. The personal is characterized through the lens of Rogers' person-centered approach and Noddings' ideal of caring. Rogers' person-centered approach, and Noddings' ideal of caring fall under the umbrella of humanistic education as they both deal with emotive and caring concern for students. In reviewing the studies that describe personal applications in the classroom 1 will be utilizing the term humanistic education.

This review covers a variety of settings in which the application of humanistic and moral principles were applied. Settings range from the average primary school classroom to a university classroom. Despite this variance, the results were the same. The evidence suggests that when humanistic approaches are applied in different settings the outcome is always positive. Humanistic education, seen from this perspective is valuable as well as flexible.

With respect to individual authors, particular studies will support different aspects of their findings. Taking Noddings for example, specific evidence supporting her notion of caring will be drawn from the work of Noblit, et al, (1995). Some evidence

of the success of Rogers' person-centered approach will be based on the author's application of his theory, from external findings, as well as the combined results of Tausch & Tausch, and Aspy & Roebuck. Comprehensive research from two teams based on two continents will provide convincing evidence that when humane approaches are applied in the classroom, students learn more, are more successful, more caring, and more competent than the present hierarchical structure of schooling allows. Although a particular review may specifically reinforce a particular author's theory, collectively all the studies support the thesis's focus.

The following section will present some evidence that identifies caring as important to students.

Research on the Importance of Caring

Chaskin and Rauner (1995) observe that:

> In studying successful schools and after-school programs, it became clear that an ever present variable, recognized in some way by both young people and providers (teachers, counselors, administrators, and so on), was a sense of <u>caring</u> (p. 669).

In recognition of the above belief, the Lilly endowment research program spearheaded research on the subject of youth and caring. This Chicago based program provided grants for interdisciplinary and exploratory studies to investigate the usefulness of the concept of caring. Caring was found to be a concept that

encompassed a range of subjects such as empathy and altruism. Of particular importance is that caring came to be seen from the perspective of involving mutuality and connection. This is important because it incorporates both Rogers' and Noddings' recognition of the interconnection between teacher and student. Furthermore, Noddings' notion of reciprocity was also recognized as valuable to the caring relationship. In the following excerpt, Chaskin and Rauner (1995) poignantly illustrate how caring facilitates interconnection and reciprocity:

> Caring is built on an often - implicit recognition of reciprocity in human interaction. This is not the reciprocity assumed by economic models of exchange calculations of self-interest. Rather, the reciprocity is grounded in social relations and ethical expectations of a more general nature. It assumes the recognition, at some level, that there is a fundamental interconnection among individuals, as well as between individuals and the formal and informal institutions of society (p. 671).

The above description of caring, while fairly useful for understanding the concept of caring, still required some elaboration. The Lilly endowment program delimited the concept of caring and identified some fundamental characteristics. Chaskin & Rauner (1995) suggest:

> Caring as we used the term in our project involves the ways in which individuals and institutions protect young people and invest in their ongoing development. It also involves the ways in which young people, in turn, protect the rights and interests of others and ultimately of their social and civic communities (p. 672).

When the Lilly endowment research program defined care, a number
of tenets were identified. Chaskin and Rauner (1995) sum up
these tenets in the following way:

> Caring involves needs for independence and
> connection for belonging and membership, for safety
> and support, and for individual and social
> competency. This caring concerns relationship and
> commitment, mutuality, and reciprocity,
> participation and continuity, concern for and
> acceptance of the other (p. 672).

The operational definition that guided the Lilly foundation

research pointed to some of the salient characteristics of

Noddings' and Rogers' approach to the personal dimension in

education. For example, Rogers' democracy is reflected in the

aforementioned tenet. Caring will now be shown to be valuable to

students as well.

In presenting some evidence that caring is valued by

students, I will draw on Bosworth (1995) to inform this study.

Bosworth (1995) was the co-director of a study team that spent a

year in two middle schools exploring the indicators of caring in

young adolescents. Bosworth wanted to ascertain the values and

understandings that adolescents entertained about caring. He

felt that these values and understandings, once identified, could

be used to enhance the qualities of caring in school

relationships. Following is a summary of Bosworth's study and

its findings, in which approximately 300 classrooms were

observed.

Students were drawn from sixth, seventh and eighth grades. The range of students were representative of rural, suburban, and urban areas, as well as low-income and middle-class families. One-third of the participants were non-white.

The methodology used involved interviews as well as teachers' reports of caring behaviors of students. The researchers relied more heavily on the students' responses in the questionnaires than the teachers' reports. The teachers' reports were crude indicators of behaviors that are considered caring. Students were selected by teachers. The teachers identified their most and least caring students. According to Bosworth (1995), the findings reveal that:

> (1) young adolescents from a variety of backgrounds have a clear understanding of the complexity of the concept of caring;
> (2) caring is demonstrated within the context of <u>personal</u> relationships (giving and sharing of oneself);
> (3) helping is the dominant theme in all the discussions about caring; the other themes in order of importance are feelings, relationships, personal values and activities;
> (4) where teachers are concerned, students believe that caring is often a one-way affair; few students report some reciprocal caring;
> (5) caring teachers are seen as teachers who help students and treat them as individuals;
> (6) students believe that caring teachers demonstrate their care by helping with schoolwork, valuing their individuality, by showing respect, by being tolerant, by explaining work, by checking for understanding, by encouraging students and by planning fun activities;
> (7) students believe teachers demonstrate caring in non-classroom activities by helping with personal problems, by going the extra mile, and

by producing guidance;
(8) all students interviewed valued the concept of care, and saw it as meaningful to their overall development.

In summary, I have addressed the importance of "caring" by looking at a study that substantiates that caring education is important to students and that it should be fostered in schools.

As a major research program, the Lilly endowment research team helped operationalize the concept of caring for the field. The "caring" concept was delimited and the tenets identified encompass the notions of humanistic and person-centered education. This was useful in that it facilitated the placement of Rogers' and Noddings' concept under the umbrella of the personal in education.

The importance of caring went beyond the confines of the research team to the key players involved, namely the students. Research from Bosworth (1995) provided some evidence that students understood the concept of caring (consistent with the views of Rogers and Noddings); furthermore, these students value caring relationships in their schools.

Aspy's & Roebuck's Person-Centered Studies in Conjunction with the NCHE

The National Consortium for Humanizing Education (NCHE) is an organization that for the past 17 years has conducted research on humanistic education in forty-two states and seven foreign

countries. The NCHE utilizes person-centered approaches in classrooms around the world to evaluate their humanistic educational goals. Of particular relevance to the NCHE research is their focus on interpersonal relationships in classrooms. In presenting evidence that supports caring interpersonal relationships in classrooms, the NCHE has employed both subjective and scientific procedures to test the value of interpersonal facilitative skills such as empathy. As major researchers for NCHE, Aspy and Roebuck undertook a series of research projects that attest to the value of Roger's person-centered approach to teaching. Rogers (1983) states that Aspy & Roebuck's studies are among the largest and most exhaustive studies to be carried out in the field of education. According to Rogers (1983):

> They are based on tape recordings of thousands and thousands of hours of classroom interactions in eight countries. They come from all levels of education, many different ethnic and national groups, a wide spread of geographical locations. They cannot be dismissed as inconclusive (p. 198).

Roebuck and Aspy, remarking on the conclusive findings based on more than twenty years of research, suggest that in education many studies are vulnerable to attack because of their research procedures. Their findings when summarized, report that students beccme better learners and individuals when they receive high levels of caring, and understanding teaching.

105

According to Rogers (1983), based on the policies of the NCHE, Aspy & Roebuck view the problem of humanizing interpersonal relationships in schools as a major area for reform. They have approached this task by utilizing person-centered models in classrooms. Their approach involved three steps:

(1) Adaptation of a theoretical model of humanistic relationships;
(2) Formulation of a logistics to gather information about that theoretical model in real school settings, and
(3) Dissemination of the obtained information to the profession (Rogers, 1983, p. 199).

Their research work explored teachers' responses to students' feelings based on the degree of empathy, caring or realness that these teachers projected. The model contained aspects of the interpersonal relationships that could be defined precisely. One such factor is feeling. Although feelings are intangible factors, the NCHE found ways to measure these factors. For example, feelings were measured in respect to the way it was expressed by teachers in schools. The responses to content were based on Flander's interaction analysis and Bloom's cognitive categories. Action responses were defined by Carkhuff's technology for program development.

Aspy & Roebuck's research assessed Rogers' person-centered facilitative conditions. These conditions were discussed in Chapter 2 of this thesis. They are empathic understanding, realness, and caring. In these studies these facilitative

conditions are referred to by their former terminology of empathy, congruence, positive regard.

Aspy and Roebuck applied the model of interpersonal relationships in classroom settings to test the above listed facilitative conditions that are features of Rogers' person-centered approach. Through repeated investigations of classrooms, the researchers found audio tape recordings to be valid sources of information regarding interpersonal behaviors in classrooms. They rated the constructs of empathy, caring and realness, on a five point scale. Five represented positive characteristics, while one represented negative characteristics. For example, the teacher's encouraging behaviors were rated five, while crippling responses were rated one. The study comprised a feedback system in order for the teachers to benefit from the data obtained from the way they teach. As well, the feedback was to serve as a training tool in order for the researchers to select the teachers for the later aspects of the study. The feedback system was highly sophisticated. It provided computer feedback to teachers about their students' performance on a variety of indexes that time and personal constraints prevent teachers from following.

The feedback system paved the way for the NCHE and Aspy and Roebuck to select teachers who displayed high levels of empathy, realness and caring. This was necessary for comparing these

teachers with a control group of teachers who did not offer high levels of the three conditions.

Following is a summary of the results. According to Rogers (1983), teachers who displayed high levels of caring, realness and empathy caring) had students who:

(1) Missed fewer days of school during the year;
(2) Had increased scores on self-concept measures indicating more positive self regard;
(3) Made greater gains on academic achievement measures, including both math and reading scores;
(4) Presented fewer disciplinary problems;
(5) Committed fewer acts of vandalism to school property;
(6) Increased their scores on I. Q. tests (grades K to 5);
(7) Made gains in creativity scores from September to May;
(8) Were more spontaneous and used higher levels of thinking (p. 203).

Aspy & Roebuck (1977), in describing the cumulative effects of the above characteristics, point out that:

These benefits were cumulative; the more years in succession that students had a high functioning teacher, the greater the gains when compared with students of low functioning teachers (p. 203).

Aspy and Roebuck (1977) state that classrooms of more empathic, more caring and more real teachers had:

* more student talk
* more student problem solving
* more verbal initiation
* more verbal response to teacher
* more asking of questions
* more involvement in learning
* more eye contact with teacher
* more physical movement
* higher levels of cognition
* greater creativity (p. 204).

Aspy and Roebuck, in investigating interpersonal conditions in classrooms, undertook smaller studies to shed light on particular areas of concern. One smaller study investigated how well students would choose if they were allowed self-direction in classes. I chose to briefly review this study's findings because it would shed some light on both Rogers' and Noddings' claim that when students are given self-initiative and independence they perform better. Rogers' claim is based on his notion of freedom which encompasses self-discipline, self-direction and responsibility. Noddings' claim comes through in her concept of dialogue which states that students should be free to initiate any topic in their classrooms. Aspy and Roebuck investigated the authors' claims by applying the person-centered approach with "educationally handicapped" students. The study found that at first the students were intimidated, and approached the request negatively. By the end of the year, an analysis of variance indicated that the students' gains, in comparison to three other third grade classrooms, were superior. The students had progressed at least eleven months over their prior rating. The study states that some of these students achieved as much as three years' growth.

Rogers (1983) sees the research of Aspy and Roebuck as the kind that recognizes the emotive aspects of students. Rogers (1983) states:

> To sum it all up, the research evidence clearly indicates that when students' feelings are responded to, when they are regarded as worthwhile human beings, capable of self-direction, and when their teacher relates to them in a person-to-person manner, good things happen. To the consortium researchers, it seems that children who are in person-centered classrooms learn some important things about themselves, which makes it possible for them to grow more healthily and achieve more effectively (p. 209).

The NHCE results confirm that the personal when applied positively enhances schools. School climates became conducive to the students' overall growth. The personal facilitates the education of the whole individual. This is consistent with Roger's view that humanistic education rejects the conventional practice of the "neck-up" approach. The NCHE found that teachers who were caring, who offered high levels of empathic and humanistic teaching skills, were also:

* more responsive to their students' feelings;
* promoted more discussions with students (dialogue);
* praised students more;
* were more friendly towards their students.

In addition, the climate of their classrooms displayed some of the above characteristics, namely a cooperative atmosphere, more freedom to students, and more emphasis on productivity and creativity than evaluation. Clearly, these positive traits incorporate the aspects of Rogers' person-centered approach, as well as some of Noddings' themes.

The NCHE studies went beyond the confines of the classroom to non-school settings to investigate the same circumstances. These settings included special education populations, primary grade children, pregnant teachers and physicians. The results of all these studies support the claim that when high levels of humanistic caring were employed in their interpersonal relationships (as in physicians towards patients), the results were better than pretrial.

In summary, the NCHE, in collaboration with Aspy and Roebuck, undertook a sizable amount of research in support of humanistic interpersonal relations in the schools. The investigated differences in students, results associated with humanistic caring. The researchers rated teachers on a five point scale that offered them feedback about the effects of their method of teaching. The teachers who were high in facilitative conditions such as realness, empathy and caring were matched against those low in these characteristics. Results from these studies indicated that teachers high in facilitative conditions fostered students who were better learners and individuals than the prior system of teaching allowed. When these studies were done in nonschool settings, the results likewise attested to the value of humanistic /caring education.

Tausch & Tausch Studies: Corroboration from Germany

Tausch and Tausch were motivated by the work of Aspy and Roebuck. They were challenged in ascertaining whether similar results could be replicated in Germany. For ten years, they fervently tried to disprove Aspy and Roebuck's work with university students.

Their findings reveal that genuineness, warmth, empathy, respect and nondirective activities facilitate student intellectual and emotional development.

In this study 26 teachers from a variety of schools took part in a person-centered encounter group for two and a half days. In each group there were at least two teachers. The results of this study was that 73% of the encounter teachers had long lasting changes in their personalities. The researchers state that the teachers' self-concepts and their personal relationships improved. Of significance is the finding that their negative communication decreased. As well, these teachers recorded fewer emotional problems. A check with the teachers' schools revealed that overall the problems with discipline and lack of time decreased. These teachers reported that relationships with their students were enhanced when they became understanding of, and sympathetic to, their pupils' emotions. In

addition to the above features, teachers' relationships with their colleagues improved considerably.

Other positive findings from Tausch & Tausch came from studies of maladjusted and disadvantaged kindergarten children. Similarly, difficult and anxious students in counseling displayed more positive behaviors. In both studies, the positive results were tested over a long period of time. When characteristics such as empathy and caring were employed continuously and consistently, the results illustrated that person-centered teaching is highly effective. Rogers (1983) quotes the authors' conclusions. He states:

> If teachers, parents, psychotherapists, members of groups, and people in general, could to a significant extent be genuine, empathic, and understanding, provide each other with warm respect, and interact in non-directive ways, the consequences would be substantial. . . . If these qualities were found in teachers, . . . then the lives of children would be more humane and full of growth (p. 218).

I will now review an intensive study done by the Lilly endowment research program of Chicago. This study will present three case studies in which teachers who displayed caring attitudes fostered their students' growth.

The Lilly Endowment Research Program on Caring: Three Case Studies

For more than five years the Lilly endowment program of Chicago embarked on research projects that focused on youth and

caring. This organization studied successful schools and recorded that an ever present variable that was recognized by young people and providers (teachers, administrators, counselors) was the need for caring relations. Fueled by this understanding, the project sought to understand how to promote and foster care in youths. Researchers on the caring project present some evidence that supports caring relations in schools. They present their findings in an article entitled "In the Meantime: The Possibilities of Caring". This study describes how two classroom teachers positively transformed their classrooms by employing care in their relationships with students. Following is a brief description of the backgrounds of the teachers and their students.

Both teachers were female, one was white, the other was black. They were teaching at an inner-city elementary school (K-5) which had a student population of 307 students, 22 teachers and eight teaching assistants. The student population comprised of sixty-five percent low-income African-American, and thirty five percent middle and upper-class white children. The two teachers that the research team worked with were regarded as both highly effective, although they had very different teaching styles. Pam, the black teacher, utilized a ritualistic style of teaching that was once common in segregated African-American schools. Marsha, the white teacher, focused on individualization

in her instruction. Although both teachers were distinct in their teaching styles, they regarded each other with mutual respect.

Before I present the practical humanistic efforts that both teachers employed in their classrooms, I will offer a brief description of their personal impact on the researchers. According to Noblit, Rogers, & McCadden (1995):

> Our field notes and interviews with the teachers and children in our study reveal that responsive, caring relationships between teachers and students played a large part in encouraging the social and academic development of many of Pam's and Marsha's student (p. 681).

The authors focus on three examples to illustrate how these successful moralistic (Noddings' term), teaching methods were formulated in the classrooms. The first two examples depict "how caring reclaimed and included two 'special' students" and the third shows "how caring can provide a new perspective on student retention and promote interracial interaction" (Noblit, Rogers & McCadden, 1995, p. 681).

The first example concerns Robert, a student, who was considered to be a severe behavior problem. For several years preceding his encounter with Marsha (teacher), he was continually being shifted from one classroom to another. Marsha decided that a genuine caring relationship with Robert could potentially improve his previous behaviors, and foster academic and social growth. The teacher helped Robert by greeting him in a

noticeable manner, by spending moments with him, by suggesting that he participate in classroom activities, and by being committed to his needs. The teacher's personal manner addressed the emotive difficulties that were undermining the student's growth.

After a few months, Robert slowly began to respond to Marsha's caring (Noddings' reciprocity - caring is two way), and became fairly productive in the classroom. Although Robert, from time to time, resorted to small outbursts and tantrums, his general response to other students was positive in nature. It was becoming evident that Marsha's caring attitude helped Robert to improve his behavior, his social relationships and his academic achievements. Noblit, Rogers & McCadden (1995) sum up the teacher's efforts in the following manner:

> What was significant about Marsha's influence on Robert was her dogged determination that he be given the opportunities to succeed in school and to attain social competence. There were no magic tricks, no technical fixes - just consistent, day-in and day-out, hour-to-hour, even minute-to-minute reminders to Robert to complete his work and respect others. She simply refused to give up on him (p. 682).

The work of the teacher in bringing about such positive changes in Robert's life would be valued by Noddings. Noddings would place tremendous value on Marsha's efforts at promoting autonomy and independence in her students, while at the same time fostering interaction and participation among classmates. This study justifies Noddings' particular views about the one-caring

(the teacher), who displays the kind of qualities that Marsha did, which promoted reciprocal responsiveness in Robert. This study supports Noddings' contentions regarding fostering the ethical ideal in students.

The second example describes John, a student of Pam (the black teacher). John was astoundingly shy, and would disappear from the classroom to hide from classroom interaction. His mannerisms included dropping his head and shoulders below desk level, as well as hiding behind other students to evade his teachers. Pam decided that John's situation merited her serious attention. She felt that it was her responsibility to help John to feel included in the classroom. Pam, in employing her caring techniques with John, utilized a stern method, yet she would sometimes touch the student to show that she cares. Note how the teacher in this case study equates caring (the personal) with touching. Over time John's response to Pam's touching went from alarm to acceptance, and finally to an understanding of her support. According to Noblit, Rogers & McCadden (1995):

> her hands on his shoulders would allow him to speak
> and to participate - and, by the end of the year,
> eye contact with Pam was sufficient assurance for
> him. Pam was tough but supportive in her caring for
> John, and he reciprocated (p. 682).

The researchers sum up Pam's success as faithfulness to the student, instead of to the mandatory curricular objective that guide conventional schools. This study reveals that Pam, in

making the classroom a safe and nurturing environment for John, facilitated his progress.

The above successful effort, predicated on care, is another successful account, not only in support of Noddings' thesis, but generally as valid support for the personal in education. The latter example of John's situation pointed out that even when the teacher was strict in her care (Noddings does not recommend strictness), the results were successful. We see here that the effort at attending to the emotional and personal needs of the student paid off. Small efforts by Pam led to reciprocal positive response from the student.

The third example deals with Rhonda, a black student. Rhonda was described as a bright, quick learner, who was somewhat inattentive. Her behavioral profile reflected that she provoked fights and threw tantrums. Marsha, the white teacher, took up the challenge of assisting Rhonda by employing care and concern for the student.

The teacher, despite pressure from the administration, retained Rhonda in her classroom for a second year. Marsha believed that it was in Rhonda's best interest to spend another year with her in fourth grade to develop her academic and social abilities. As Rhonda was perceived as the student who provoked fights and threw tantrums the previous year, Marsha decided to work on Rhonda's relationship with other students. The teacher

employed caring measures through many private conferences (Rogers' person-centered type approach) and "little talks" with Rhonda during and after school hours. According to Noblit, et al, (1995):

> Rhonda became a well-liked and respected class leader rather than the manipulative class bully who had used and abused relationships with other children to increase her own status and power. She flourished academically and was promoted to the next grade (p. 682).

The researchers further describe how the teacher's care and concern towards Rhonda resulted in a domino effect on other relationships in the classroom. Before, the interracial classrooms were segregated during lunchtime and playtime activities. This study reveals that months after the teacher's efforts, white girls started to mix with black girls. Subsequently this mixture occurred with white boys and black boys.

The research team suggested that there may be a number of reasons for the positive outcome (the interactive domino effect which facilitated interracial relations in the class). These reasons are:

* the teacher's rejection of the assumption that competition best promotes learning.
* the teacher's insistence on participation among students
* the teacher's insistence that students work daily in mixed-sex, mixed-race, learning groups for a variety of subjects.
* the teacher modeled care.
* caring became a shared value of the classroom. (Noblit et al, 1995, p. 683).

The above factors point to some salient features of the personal dimensions of education that have been discussed by both Rogers and Noddings, namely,

* Noddings and Rogers deemphasize competition, instead they stress participation for achieving great things in the classroom; and
* Noddings' proposal that teachers should model care to foster ethical, caring and competent students facilitate competent students.

To sum up the work of Noblit, et al, I wish to reiterate that these researchers' findings reveal that caring relationships between teacher and student can play a significant role in the emotional, social and academic development of children. These authors subscribe to the view that caring is vital to education. They believe that caring is handicapped because it is usually "hidden beneath the technical and instrumental ways of viewing culture and schooling" (1995, p. 680). The researchers brought care to scrutiny by focusing on the relationship between two teachers (Marsha and Pam) and their students. Noblit, et al, (1995) sum up the impact of these two teachers in the following way:

> Pam and Marsha taught us that caring is central to education. It is the glue that binds teachers and students together and makes life in classrooms meaningful. But caring requires educators and parents to think about teaching and schools in unaccustomed ways. It is through concerned and responsive teachers' attempts to recognize, understand, and respect their students that trust is established and caring relationships are built in classrooms. These caring relationships create

> possibilities - opportunities for academic as well
> as interpersonal learning to occur (p. 681).

The above excerpt poignantly portrays Noddings' ideal of caring, encompasses Rogers' person-centered approach and generally reflects the importance of the personal dimension in education. I will now review findings from St. Lawrence University in New York.

St. Lawrence University Humanistic Program

For more than 15 years this university experimented with Rogers' person-centered approach for its undergraduate teacher education program. This decision to use this approach stemmed from an innovative idea to train undergraduate teachers as counselors.

St. Lawrence university is a small, coed, nondenominational, private, liberal arts college that is to a large degree free from external bureaucratic wranglings. Recall that both Noddings and Rogers acknowledge that a major obstacle to the humanistic is the hierarchical and bureaucratic structure of schools.

Gunnison (1980) suggests that the program was developed to help student teachers become human beings in the teaching situation. Gunnison, as leader of the St. Lawrence University, states that findings from researchers such as Carl Rogers, David Aspy, Flora Roebuck, and Arthur Combs influenced his decision to

121

develop the person-centered humane program of study at the university.

At St. Lawrence, the teacher education program operates differently than the more conventional programs elsewhere. This program is built on the development of a holistic view that emphasizes genuineness, care, respect, and empathy as the goals that teachers should strive to promote in schools. The faculty at St. Lawrence must model the above characteristics, and must themselves be rich in these characteristics. Gunnison (1980) states:

> Throughout the total experience, a person-centered approach is encouraged and modeled. Congruence becomes the watchword; that is, the faculty not only must teach genuineness, care, respect and empathy, but must live and be those variables. The faculty must themselves be rich and growing people: who trust, who care, and who are open and understanding (quoted in Rogers, 1983, p. 167).

Gunnison acknowledges that utilizing this approach was not devoid of problems. He states that the first test of this approach occurred within the university faculty. The faculty had to model the humanistic principle. They had to be committed to the challenge of producing teachers who are caring and empathic. In their attempt to realize these objectives many problems surfaced. Gunnison (1980) states:

> The experiment was seen as a challenge to university standards and academic traditions and policies. Not only were we often challenged by our colleagues and administrators, but also we were confusing to some students who were simply not used to being treated as individuals, who were not able to adjust easily

to taking responsibility for their own learning and
who were not used to being listened to and accepted
(quoted in Rogers, 1983, p. 168).

Not withstanding the aforementioned obstacles, the university

continually stressed the power of caring, empathy, and

genuineness, both inside and outside the classroom. In the face

of insurmountable challenges they overcame obstacles such as an

external evaluation by the New York state department of

education. The New York state education department has a

mandated competency teacher evaluation program. The university

had to find a way to fit their model in the state's criteria.

This was achieved when they opted for the non-popular approach of

merging technology with humanism (testing Rogers' tenets in the

classroom in an empirical way). The results of the struggle to

incorporate humanistic principles in teacher education follows.

Gunnison (1980) presents the findings from the 15 year

experiment that was undertaken at his university. He states:

The program has more than survived, it is
flourishing. There were difficult times of
misunderstanding, occasional sharp, yet fair
questions, however in the long run the Department of
Education had the foresight and courage to press for
a program of this nature to continue (quoted in
Rogers, 1983, p. 177).

Gunnison lists the positive outcomes in the following areas:

* Whereas enrolment in teacher training programs
  throughout the country has fallen, enrollment at
  St. Lawrence has not;
* For fifteen years student teachers have chosen to
  leave the safety of their college classrooms and
  participate in experiences designed to encourage
  <u>personal</u> growth, awareness and interpersonal

communication in themselves and their prospective
students;
* While the attacks and challenges continue,
students' camaraderie exists within the expanding
community.

Rogers spoke of how impressed he was by the imformation he
received from the student teachers. Rogers (1983) suggests that
many of the accounts affirm that the humanistic training that the
teachers received is responsible for the success and durability
of that institution. The realities are that the student teaching
experience and the continuous reevaluation of this experience by
the students themselves is the sustaining force behind this
program.

The following is a sample of some of the students comments:

(1) The St. Lawrence University has been my greatest
educational experience during my four years of
college.
(2) The program taught me how to handle the freedom
to work in my own way, in a responsible, adult
way.
(3) Thank you for giving the room to be myself and
the room to grow!

Rogers (1983) examined twenty-two students' reports that were
turned in by students in one section of the program. He records
not one negative response. However, Rogers states that
occasionally a student does turn in a negative evaluation.

After being evaluated over a three year period, the program
of St. Lawrence has been successful. The program nourishes
student teachers by enhancing genuine humaneness which they bring

to the real world of their classrooms. The next section will review an account in which external obstacles toppled a successful humanistic application in a school. I have included this account to illustrate Rogers' and Noddings' point about the obstacles that humanistic/moralistic education must overcome.

Obstacles that Undermined a Successful Humanistic Program: A Study of Louisville Schools

Rogers (1933), in his book <u>Freedom to Learn in the 80's,</u> dedicated a chapter to a few cases in which humanistic education failed. These failures are not as a consequence of the questionability of personal approach to education. Instead, external obstacles, financial crises, and a fundamental disbelief in the value of the approach have contributed to the demise of humanistic applications. I will review one case which illustrates how a combination of external pressures undermined several years of successful humanistic education in the Louisville schools.

Carl Rogers' documented account of the Louisville schools is particularly useful to the foregoing review since he actively observed when humanistic innovations were being implemented in the schools. These changes were necessary because the schools were abysmal failures.

These schools were marked by deterioration in student performance and behaviors. As well the teachers faced ultimate despair. According to Rogers (1983):

> The Louisville school system in 1969, was a "literally horrible" example of the depths to which an inner city can sink. The poverty of the community, the level of unemployment, the despair and alienation were the backdrop (p. 227-228).

The schools were in fact horrible places given the following circumstances:

* The teachers were performing as police women and policemen.
* Achievements in every subject area were disastrous. In fact achievements declined year after year.
* Morale between students and teachers was at an all time low.
* The staff functioned in an atmosphere of despair and gloom.

The school board realized the vast problems that had developed in these and sought to alleviate them. A new superintendent, Newman Walker, initiated the humanistic approach as a response to the school's needs. Walker was effective in previous humanistic approach in a school, in a another city. He successfully lowered that school's drop-out rate.

Rogers embarked on a relationship with the superintendent of the school who initiated the humanistic innovation. The superintendent's innovation commenced under the most challenging of educational circumstances. For a few years the teachers were

transformed into excited staff who fostered a supportive environment for their students.

The humanistic model paved the way for this positive transformation in the following manner:

* The superintendent enrolled 1600 members (included were Walker himself, the whole board of education, principals, teachers, central office staff and clerical workers) of the system in a week-long relations workshop - intensive group experiences held in a residential setting.
* In these sessions people came to know each other and to open up and express their feelings.
* Teachers and other members of the education system learned new ways (personal) of working with students.
* Participants learned how to communicate informally and they learnt the value of informal communication.

Armed with adequate humanistic principles to arrest the turbulence in Louisville schools, the participants from the humanistic training program embarked on their mission. The new humanistic environment lasted for a few years. During these years many positive things occurred at the Louisville schools. The impact was startling. Rogers (1983) states,

> In a relatively short period of years the impact of this first project, and the impact of all the other projects - similar in aim, but diverse in form - was tremendous. A ghetto school system had been turned around. With the aid of large federal grants, a model had been established whicn could be utilized in other inner city systems. The decline in achievement scores had stopped. Staff and students' morale was high (p. 229).

Rogers states that the above statement vaguely describes the impact of the humanistic approach. Rogers (1983) says:

> The whole story is extremely complex, and these
> general paragraphs do not even hint at the
> complexity. A book-length manuscript was completed,
> telling of all the projects undertaken, the staunch
> backing of the Board, the criticisms and attacks
> from left and right, the gradual emergence of a
> revolutionary, well functioning system.
> <u>Unfortunately</u>, by the time Jack Lyne (5) had
> completed the book, the nationwide emphasis was
> "back to basics", and he could not find a publisher
> (p. 229).

Unfortunately, some tragic circumstances brought an end to the

humanistic experiment. Rogers (1983) states,

> Then a tragic set of circumstances having nothing to
> do with the innovative policies in the system
> brought an end to the whole experiment. Court
> orders, the merger of two antithetical systems,
> personal and cultural animosities, anti-busing riots
> - an unholy mess of events - buried the growingly
> constructive enterprise (p. 232).

The aforementioned obstacles are the kinds that Rogers and

Noddings described as threatening humanistic education. How

could an approach which ultimately proved itself to be both

worthwhile and successful be undermined? Where were all those

participants (the whole Board of education, principals, teachers,

etc.) who had given testaments to the value of the personal?

What roles did they play? Obviously, I have raised some

questions that even I cannot address. However, this case takes

us back to Rogers' and Noddings' caution regarding the obstacles

to the personal.

Even though Newman Walker, the superintendent, had effectively rescued the school from disastrous circumstances for several years, when the city and county schools were merged, Walker lost his superintendency position. The innovative approach was crippled and the school returned to the unsuccessful conventional methods of teaching. Rogers (1983) summarizes the dismissal of Walker in the following way:

> The result? They hated and feared Walker and all that he stood for. That, essentially, marked the end of years of dedicated effort by many persons, lay and professional, to make the Louisville schools a human environment for personal learning. It richly deserved a continuing chance, by it did not get it (p. 233).

Although several years of the humanistic approach employed by Walker had been successful, external pressures undermined and sabotaged this remarkable accomplishment.

Rogers advises humanistic believers that they should not be dismayed by accounts of failure such as the above. Instead he urges individuals to find ways of gaining acceptance for humanistic educational ventures. Rogers believes that when individuals empower themselves, the humanistic revolutionary approach to education can be realized. I will say more on this in the concluding remarks section of this study.

Summary

To sum up, the aforementioned studies, when combined, support Rogers' and Noddings' notion of the personal in education. Recall that both authors' theories present a clearer understanding of the notion of the personal.

The study by Aspy and Roebuck in conjunction with the National Consortium for Humanizing Education has provided evidence in support of humanistic education. Their findings, collected over a span of 20 years, have been tested in a variety of settings. Their research reveals positive effects when person-centered humanistic principles are applied in classrooms.

Tausch and Tausch, a research team based in Germany, were challenged by Aspy's and Roebuck's findings and sought to replicate them. They utilized the encounter-group approach and worked with university students. As well they explored their humanistic concept in diverse settings, such as among maladjusted kindergarten children. Their results largely support the findings of Aspy and Roebuck. These new findings provided further proof of the value of humanistic education.

Evidence came as well from the Lilly endowment research program on caring. Their results specifically addressed Noddings' notion of care. I focused on three case studies from among other positive research studies undertaken by this organization. The Lilly endowment research program on caring has

130

dedicated more than five years of research on caring and youth. This goal is based on the organization's view that schools are the most important extrafamilial environment for young people, and because of this, they should promote caring.

I presented a review on St. Lawrence University in New York. This view based on 15 years of research substantiates the need for the personal in education.

To ensure against bias, I presented a review of a humanistic approach that failed. This did not negate the findings that support humanistic applications. Rather, it was shown that the failure was due to external pressures.

The positive evidence in support of humanistic/caring/moralistic education attest to the importance of the personal dimension in education. This dimension recognizes that the emotive aspects of students must be addressed in order to assist students in actualizing their potentials.

131

Conclusion: Chapter Five:

This thesis made a case for the personal given its de-emphasis in education, as well as its perceived necessity for students.   A body of literature characterizes the personal as addressing the affective/emotive aspects of students.   These aspects are deemed vital to the students' intellectual and emotional development.

As an imprecise (abstract) term, the personal had to be operationalized.   In defining the term, I reviewed a body of literature that subscribed to the concept. This literature was synthesized in an introductory chapter that made a general case for the personal. Authors such as Buber (1967), Valett (1974), Rogers (1980), Noddings (1984), and Mclean (1991) played a vital role in the dialectic of the personal.   Their combined views served mainly to illustrate the utility of the personal; a viable definition was still required.

Carl Rogers and Nel Noddings filled this void with their well articulated ideas.   These authors brought a clearer definition to the notion.   They identified salient characteristics such as caring and empathy as important aspects of the personal.   As a consequence, their views were adopted to form chapter two and chapter three of this thesis.

Chapter two examined Roger's meaning of the personal through his person-centered approach to education.   This approach stems

132

from Rogers' humanistic ideology which advocates caring/humanistic education. His approach brought clarity to the personal in the principles of freedom and democracy. These measures recognize the uniqueness of the individual, and were developed out of the belief that schools, as they are, do not respect the personhood of the student. Schools had to shift from their impersonal focus in order for significant learning to take place. Recall that Rogers likens this learning to the kind that addresses the whole individual. The whole individual is not only cognitively immersed in the classroom; he or she is affectively present as well.

The facilitative qualities that are conducive to a climate of the personal are created by a facilitator who fosters empathy, realness, and caring. In this kind of climate the teacher offers the student freedom and democracy to develop self-initiative, self-discipline and self-responsibility. This promotes both autonomy and sharing among students. When the teacher believes in herself, displays faith in her students and engages in participative modes of teaching, the student learns that freedom and democracy do not imply anarchy. Rather, these principles open up channels of trust and communication. Thereafter the students are free to actualize their goals. They are free to become all that they are capable of becoming because all aspects of their selves have been respected and appreciated.

Noddings clarifies the personal from the unique perspective of caring. Although Rogers validates caring in his facilitative qualities, Noddings' entire philosophy rests on its importance. By virtue of her belief that schools should promote ethical and caring students, the author recommends caring teachers. Caring teachers would erode the masculine hierarchy that strangles the affective components of students. The author believes that schools operate outside the interest of students by emphasizing masculine characteristics such as competition. Noddings believes that affective characteristics are important so that students and teachers could form a personal relationship based on caring and sharing. The student at some time in the relationship responds to the teacher's caring, and a bond (mutuality) is created. When mutuality occurs, the student feels included and is motivated towards the learning goals.

The author prescribes caring methods such as modeling, dialogue (open expression), practice, and confirmation to foster caring students. Dialogue would silence the masculine voices that oppose an informal agenda. In addition, a circular system of schooling would embrace the personal aspects of schools and challenge the rigid structure. When this structure is challenged, impersonal measures such as grading and evaluation would undergo scrutiny. Noddings perceives grading and evaluation as thorns that stifle the personal. For her, when the

personal is stifled, students are cheated by the institution whose primary goal is to foster the ethical ideal of caring .

Chapter four reviewed some studies in which Rogers' and Noddings' views were applied in the classroom. Reliable and verifiable studies affirmed that when students were taught in a humanistic and moral manner, they became better, more successful individuals. It was shown that students displayed more positive characteristics in areas such as achievement, autonomy, self-discipline, caring, and their attitudes towards school. These studies illustrated that when the personal became a primary goal of educators, schools became more conducive to learning. Teachers likewise benefited. It was shown that a domino effect resulted in positive changes in the teacher's attitudes towards school, students, and self. The St. Lawrence study clearly illustrates this point.

The affirmation of the personal demonstrates that it is not simply a "fuzzy" theoretical prescription. These studies prove that it is in fact a vital dimension of education which merits our attention and response.

I will not conclude this thesis without returning to the obstacles that sabotage the personal in education. Both Rogers' and Noddings' fears are not unfounded. We can look to the Louisville schools as examples. Although the record showed that

humanistic education significantly improved the schools'
problematic situation, still the program was eradicated.

Rogers indicates that institutions in our society are
comfortable with authoritative forms of education because they do
not believe in democracy. Rogers (1983) states :

> Our culture does not as yet believe in democracy.
> Almost without exception the "establishment" - and
> the people- believe in a pyramidal form of
> organization, with a leader at the top , who
> controls his or her subordinates, who in turn
> control those further down the line. When some form
> of organization, other than authoritarian,
> flourishes and succeeds, it challenges a way of
> being that is deeply rooted in our society (p.245).

The fact is that every humanistic experiment that was
reviewed in this study was threatened by internal and external
obstacles. We have now to look at those institutions that
survived to see what their conformity is founded upon (perhaps
this could be the subject of another thesis). Rogers briefly
touched on this in his book (1983) when he gave reasons such as
a fundamental belief in democracy, and a genuine interest in
humane forms of education. Noddings' prescription that circular
organizations (that extend beyond the confines of schools and
into the community) would create momentum for the <u>personal</u> in
education.

It is clear that teachers alone cannot produce the kinds of
changes advocated under the personal. Members of society who are
committed to humane forms of education (whatever that may mean to

them) must travel together through the rigid bureucratic structures that suffocate their goals. Through persistent and consistent dialogue, they can engage in a dialectic of purpose. It was Rogers (1993) that reminded us that person-centered individuals are learners every day of their lives. One should not employ care today and abandon it tomorrow. Concerned advocates need to model attitudes of caring, empathy and realness to realize educational and emotional goals. The personal must be accorded its rightful place.

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