International Journal of Research Publication and Reviews

Nel Noddings Caring and its Implementation on Classroom Instruction

Firoj Al Mamun

Student, University of Kalyani Department of education Kalyani, Nadia

ABSTRACT:

Moral values greatly influence our education as well as overall life. This study shows how the concept of ethics and caring can be applied into classroom instruction, and describes how the four components of caring Modelling, Dialogue, Practice, Confirmation can be implemented in the classroom. A teacher can influence students moral learning through social interaction with students in the classroom and his own moral reflection. That's why face to face communication and group communication is very important. The teacher will show his behaviour in front of the student and demonstrate the caring model. This requires open communication between the students and teacher.

Key words: Caring, Classroom instruction, Practice, Confirmation

INTRODUCTION:

Nel Nodding is intently recognized with the advancement of the ethics of care. The word caring should be a under structure for ethical decision making. Ethics of care refers to how a person is affected by another person and how a person develops relationships with another person. The caring concept of Nel Nodding is very important for curriculum development and curriculum implementation. Carrying is key to moral decision making. This theory is based on the relation with each other. This study shows how caring theory is reflected in classroom instruction. The four components of caring theory modelling, dialogue, practice, confirmation, teacher must be very aware of this in order to reflect them in the classroom.

RESEARCH QUESTION:

• What is the viewpoint of Nel Noddings on caring?

• What is caring about and caring for?

• How caring theory can be applied in the classroom?

METHODOLOGY:

According to the nature of the topic, the researcher has used qualitative method. The present study is historical qualitative research. The primary source of the data collection to study Nel Noddings fast sole authored book "Caring" A feminine approach to ethics and moral education (1984), and other works of Nel Noddings, and as secondary sources, this study is fully various sources were taken from several books ariticles, websites and journal are written by great educators about Nel Noddings

Caring:

Nel Noddings has a strong connection to the advocacy of the ethics of care, which holds that compassion should serve as the basis for moral judgement. In her first significant work, Caring (1984), she investigated what she called a "feminine approach to ethics and moral education." 'The implications of 'feminine' are off-putting and do not reflect what I intended to portray,' Noddings says of later editions' usage of the word 'relational' (Noddings 2013: 9).

The relationship is viewed by almost all care theorists as being more important than the individual. Virginia Held (2006) makes the following observation: "The ethics of care conceptualises humans as significantly impacted by, and involved in, contacts with others; to many care theorists, persons are, at least in part, defined by their social ties. As opposed to prevalent moral theories, the ethics of care does not presuppose that relationships relevant to morality have been entered into voluntarily by free and equal individuals. (op. cit.)

All people desire to be taken care of, according to her starting point in her argument (Noddings 2002: 11). While both men and women are guided by an ethic of care, she also begins from the premise that "natural" caring, which she defines as "a form of caring that does not require an ethical effort to motivate it (although it may require considerable physical and mental effort in responding to needs)," can have a significant basis in women's experience

(ibid. : 2). Thus, "natural caring" is a moral attitude, or, as Flinders (2001: 211) put it, "a yearning for goodness that arises out of the experience or memory of being cared for." Nel Noddings investigates the idea of ethical caring on this foundation, describing it as "a state of being in relation, characterised by receptivity, relatedness, and engrossment" (op. cit.).

Caring-For and Caring-About:

Additionally, Nel Noddings gently draws attention to the difference between caring for and caring about. So far, the majority of our focus has been on face-to-face interactions in which one person provides direct care for another. Being concerned about something more broadly based brings us closer to the public. We might feel worried about the suffering of people in developing nations and want to take action (such making a donation to a development charity). As Noddings first stated, showing concern entails "a certain benign neglect." One is only so attentive, she said. One agrees with precisely the right amount of zeal. One gives thanks. One says yes. One gives $5 and moves on to other endeavours (Noddings, 1984: 112 Nel Noddings, however, has maintained that caring-about needs more focus in subsequent works. First, we discover what it means to be taken care of. Then, gradually, we develop the ability to care for ourselves as well as, indirectly, others (Noddings 2002: 22). Noddings contends that this concern is most likely the underlying element of our sense of fairness.

The essential, which is at the heart of care theory, is that caring-about (or, possibly, a sense of justice) must be viewed as crucial in creating the circumstances in which caring-for can thrive. Although being cared for is the desired type of caring, being cared about can aid in creating, preserving, and strengthening it. The goal of those who care about others in the justice sense is to make sure that caring truly happens. If caring ties do not result from caring, then caring is meaningless. (2002) Noddings: 23–4.

We might infer from this that concern for others is a powerful force in society. It plays a significant role in the development of social capital and is a crucial aspect of our sense of fairness. Nel Noddings asserts that receiving care teaches us to care about other people. Care theory, on the other hand, begins with an ideal family and works its way outward, learning first what it means to be cared for, then to care for intimate individuals, and lastly to care about those we are unable to care for directly (Noddings 2002: 31). This is in contrast to the ideal state or republic that states and republics start with.

Key Component of Caring:

1. Modelling

2. Dialogue

3. Practice

4. Confirmation

Modelling:

Unsurprisingly, from a care viewpoint, educators are worried about how people develop as caretakers and those being cared for. Though moral reasoning is acknowledged to be vital, they are not primarily concerned in it, unlike cognitive developmentalists. Teachers need to demonstrate what it means to care via their actions. "We do not merely tell them to care and give them texts to read on the subject, we demonstrate our caring in our relationships with them" (Noddings 1998: 190).

Dialogue:

The goal is to start a conversation about caring. Dialogue is such a crucial component of caring that we could not demonstrate care without engaging in it, as Nel Noddings has noted (op. cit.). Additionally, since our care can take many different forms, it is crucial to discuss it openly and explore it. Thus, it can aid individuals in evaluating and better understanding their own interactions and methods. Or, to put it another way, it enables us to assess our efforts to show compassion: "As we try to show compassion, we are helped in our efforts by the feedback we get from the recipients of our care" (ibid. : 191). Additionally, and most importantly, discussion helps those who are cared for grow.

Practice:

According to Nel Noddings (1998: 191), our experiences have a tendency to shape our "mentality." Giving pupils practise in caring and opportunities for reflection on that practise makes sense if we want to create people who will take care of others.

Confirmation:

Nel Noddings (1998: 191) argues that the experiences in which we immerse ourselves tend to produce a 'mentality'. 'If we want to produce people who will care for another, then it makes sense to give students practice in caring and reflection on that practice'.

FINDINGS OF THE STUDY:

Caring and morality is the first requirement for self-development. To reflect the concept of caring in curriculum and co-curricular activities for moral development among student. The teacher will present all these topics such as human tolerance, compassion, empathy, sense of responsibility, duty and devotion in front of the students. That teacher should take care to develop a good relationship between student and teacher.

CONCLUSION:

Care is made up of both subjective factors of feeling for the other person, and objective factors of what action to take in physical and social contexts. However, in terms of specific action, these subjective and objective factors are not necessarily mutually exclusive, and the particular does not necessarily rule out the universal.

REFERENCES:

Bennett, W. (1993) The book of virtues: a treasury of great moral stories (New York, Simon & Schuster).

Davis, R., Maher, C. and Noddings, N. (Eds) (1990) Constructivist views on the teaching and learning of mathematics. JRME Monograph. (Reston, VA, National Council of Teachers of Mathematics).

Graham, J. (1999) It's up to us (Langley, WA, The Giraffe Project).

Heartwood Institute (n.d.) Heartwood curriculum (Pittsburgh, PA, Heartwood Institute).

Homer (n.d.) The odyssey of Homer (trans. S.H. Butcher and A. Lang.) (New York, Modern Library.)

Lickona, T. (1991) Educating for character: how our schools can teach respect and responsibility (New York, Bantam).

Lickona, T., Schaps, E. & Lewis, C. (1998) Eleven principles of effective character education (Washington DC, Character Education Partnership).

McClellan, B. (1999) Moral education in America: schools and the shaping of character from colonial times to the present (New York, Teachers College Press).

Milton, J. (1935 edn.) Paradise lost (New York, The Odyssey Press).

Noddings, N. (1984a) Caring: a feminine approach to ethics and moral education (Berkeley, CA, University of California Press).

Noddings, N. (1984b) Awakening the inner eye: intuition in education, with Paul J. Shore. (New York, Teachers College Press).

Noddings, N. (1989) Women and evil (Berkeley, CA, University of California Press).

Noddings, N. (1992) The challenge to care in schools: an alternative approach to education (New York, Teachers College Press).

Noddings, N. (1993) Educating for intelligent belief or unbelief (New York, Teachers College Press).

Noddings, N. (1995) Philosophy of education (Boulder, CO, Westview Press).

Noddings, N. (2002a) Starting at home: caring and social policy (Berkeley, CA, University of California Press).

Noddings, N. (2002b) Educating moral people: a caring alternative to character education (New York, Teachers College Press).

Noddings, N. & Witherell, C. (Eds) (1991) Stories lives tell: narrative and dialogue in education (New York, Teachers College Press).

Rawls, J. (1971) A theory of justice (Cambridge, MA, Harvard University Press).

Whitman, W. (1982) 'Song of Myself', in: Complete poetry and collected prose. (New York, Library of America).