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**A COMPARATIVE PHILOSOPHICAL STUDY OF CARE THEORY
IN WESTERN AND KOREAN CULTURES
AND THEIR EDUCATIONAL IMPLICATIONS**

A Dissertation
Presented for the
Doctor of Philosophy
Degree
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So Young Kang

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Dedication

This dissertation is dedicated to my parents Dae Woo Kang and Myung Soon Park, great role models and friends, my husband Phil Soo Yum, my brother Ik Chan Kang, and my son Alexander Jihoon Yum, and the rest of the family, for always believing in me, inspiring me, and encouraging me to reach higher in order to achieve my goals. Without their love and support, none of this would have been possible.

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Abstract

Care theory plays an essential role in school settings in relation with epistemology due to the intimate relationship between how caring the teacher is and the knowledge that students gain. However, caring has been devalued by many philosophers in the past for its feminine quality. One of the aims of this dissertation is to try to theorize caring and bring out the importance of valuing people's various identities in developing caring relationships. In this philosophical dissertation, care theory is analyzed, compared, and evaluated from White and Black feminist perspectives, and Korean perspectives. The types of philosophical methods that the researcher uses for the analysis are analytical, pragmatic, and phenomenological. The perspectives of marginalized/minority groups are included in order to have a fuller understanding of caring and its educational implications. It is time for the one-caring to see care theory as multicultural care theory and apply caring to the one cared-for more accordingly by considering their different identities. It is important to realize that there is not a universal caring but it all depends on each individual and their unique situations. At the same time, this does not mean that general claims about what counts as good caring cannot be made, or that people from another culture cannot understand each other's caring views and practices. People can understand caring in another culture and with the help from the outsiders and vice versa, we can help each other to enlarge our thinking and play the role of the one-caring more effectively.

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1.0 Introduction

1.1 Overview

This dissertation is a philosophical and theoretical dissertation, not qualitative or quantitative. Thus, I have not collected data, but I have primarily worked with ideas. The objective of this dissertation is to explain and explore care theory from White and Black feminist perspectives, and Korean¹ perspective. A comparison and analysis of these various ways of viewing caring also will be discussed. Finally, the educational importance/implications of the work will end the dissertation. The perspectives of marginalized groups are being included in order to have a fuller understanding of caring and its educational implications.

My interest in this project derives from my desire to indicate the importance of diverse perspectives when people are practicing or talking about care theory and to realize that there is not a universal caring. Caring is dependent on cultural or societal differences, and even more specifically on individual perspectives and interpretations. Like every situation is different, everybody is different. In other words, I am claiming that caring can never be viewed or defined in one way. One should always avoid limiting oneself by what was considered the norm in the past.

So far, many scholars have discussed and presented care theory in the field of education. However, I think there is something lacking and I want to make a

¹ Korean perspective indicates the perspective of South Koreans and it will be discussed from that angle throughout this dissertation.

case to improve care theory. It seems like some scholars are misusing the term 'caring' by focusing only on a certain group of people, thinking that it is the norm, and interpreting the concept only in terms of their individual and/or specific group norms instead of actually considering other cultures and other unique individual conceptions. When people talk about care theory, they are missing a subject, for whom and to whom that care theory is for, which needs to be focused on more. Often times, care theory has been generalized instead of specialized or considered in more specific terms. All humans are situated knowers, and it is important to identify who we are, where we are coming from, our backgrounds, and other variables.

People tend to apply the same theory to different groups of people which would not work. It is like wearing other people's clothes when the size is different. People can try it on, but they will not feel comfortable, and it is just not right. When a person is slim or over weight and tries on the average size women's clothes, it would not fit well at all, although it is known as the average size. Also, when a person is a vegetarian, and if the food is provided for meat lovers since most of the people eat meat, can vegetarian have anything? Taking the majority and applying the rules of majority to the minority is a real problem and concern that should not be neglected. Sometimes, theory wise, everything might sound perfect, but in practice, it might not work if those consequences are not taken into consideration. People need to learn how to relate theories to real practice more cautiously. Only by doing this and experiencing things on our own, can we realize the success of appropriate application. Of course, the idea of pluralism

should never be ignored. Realizing that there is more than one answer will help us to be more receptive. If we limit ourselves to one answer, we will be limiting our skills to be receptive or open to other people's ideas. We need to be as flexible as possible in order to pursue what is just for everyone.

In the past, Euro-western property owning male perspectives were taken as the norm and the standard for many issues although they were not applicable to certain settings. However, today cultural studies scholars including minority scholars try to bring in and consider the minorities' perspectives to help them to get a fuller understanding and gaining of knowledge. I am influenced by cultural studies and it is going to inform my thinking. I am planning on using cultural studies to help analyze and critique the work throughout this dissertation.

Since what I desire to say here is related to cultural studies, I would like to discuss briefly what cultural studies is. According to Wright (2002), cultural studies is "a way of studying formerly neglected subjects, taking seriously what has been traditionally neglected in the academy as "unserious" or unworthy of serious study" (p. 1). The perspectives of previously marginalized groups in society are viewed more seriously, with more attention. "It is also the performance of culture, participation in one's culture, ways of taking up projects that will address issues of social justice and radical democracy. It is a way of dealing with culture in the so called postmodern age" (p. 1). Culture is a fundamental aspect of cultural studies as well.

Wright (2003) also says that cultural studies ought to be "a form of social justice praxis work, and that this conception is perennially under threat because

academic work in general and, ironically, critical discourses in particular tend to sway us toward theory and theorizing as privileged and prestigious ends in and of themselves” (p.807). Wright (1998) believes that “constant deconstruction of the hegemony of Anglo-American cultural studies can contribute significantly to the construction of progressive transnational cultural studies” (p. 48).

According to Grossberg (1993), cultural studies attempts to understand and intervene in the relations of culture and power, but “the particular relationship between theory and context in cultural studies is equally central to its definition. Cultural studies neither applies theory as if answers could be known in advance nor is empiricism without theory” (p. 92). The issue of hegemony, which is the idea of domination without using force, appears frequently while dealing with care theory as well.

Karudapuram Supriya (2002) says that “cultural studies as it intersects with Intercultural Communication studies becomes the pursuit of the intertwining of cultural and personal modes of knowing” (p. 262). Also, she mentions that “the practice of resistance through the construction of identity has been a central theoretical concern with cultural studies” (p. 217). According to her, “marginalized groups themselves appear to reproduce multiple power relations by subjecting themselves to multiple forms of power that govern and position them as multiple others” (p. 257).

When Stuart Hall (1991) discusses identity in relation with cultural studies, he says that identity is ‘a structured representation’ which only achieves its positive through ‘the narrow eye of the negative’. He means that before it can construct

itself, it has to go through the 'eye of the needle of the other'. He also talks about how the marginal has become central in the contemporary world.

According to cultural studies' perspectives, often times in the past, the voices of less powerful people were left out but now it is necessary for people to consider all the variables no matter who you are, and no matter what topics are being discussed. With no excuse, this theory should be applied to care theory as well. In order to define caring in my own way with a multicultural background, and deal with a comparison of North American and Korean discourses of caring and their efficacy, my identity will play an influential role. Thus, my identity, which includes being Korean, Asian, female/feminist, upper-middle class, and a mother, definitely has meaning for how I conceptualize the notion of caring. An aspect of that comparison and articulation is my own identity, especially taken up from a cultural studies perspective, and my positioning in relation to social difference and its place in any discourse on caring.

On the personal level, I would say multi-cultural or at least bi-cultural are some of the terms that would best describe my cultural background. Due to my father's occupation as a general manager of a corporation called Hyundai, I traveled and lived in many different countries, especially around Southeast Asia, since I was two years old. I grew up and attended school with children from all over the world. I graduated from middle school in Bangladesh, attended high school in India and graduated in Korea, and my college degree is from Korea University. Then, I moved to France to study French. I earned my master's degree in Community Counseling in the United States and currently I am

finishing my Ph.D. in Cultural Studies of Education in the United States as well. Through attending numerous types of schools in different countries and being exposed to various school settings, administrators, teachers, students, and parents, I was able to observe and gain knowledge of how caring is defined differently according to the settings and people, and how it takes place in various forms.

Initially, a sense of true identity was at question for me since I was quite confused about how I should categorize and distinguish myself. Shifting from one culture to the other, I realized that I was very flexible in comprehending and adapting to the newly introduced culture. That was probably one of the primary reasons why I questioned myself in relation to finding my true identity. As time gradually passed and as my knowledge towards elements of life progressively increased, I felt fortunate in the fact that I could be part of the term multiculturalism.

Possessing international and multi-cultured idiosyncrasies seems to be an essential thing in today's society where we interact with diverse people. In other words, it is good to be exposed to diversity and be a multicultural person to understand people with various backgrounds. Especially, it is important for educators who will teach diverse students (if not today, some day they will) since there are diverse ways of expressing care and it is valuable to understand care which can come in various forms. Also, through the exposure of diversity, people can become aware of their own limitations, and it will be helpful in enlarging their perspectives to see care from different angles. Thus, realizing and learning how

care theory is being practiced differently in different cultures is important for all educators or future educators to pay attention to since there is not a universal caring and most teachers will experience teaching diverse students at one point.

In order to examine a fuller care theory, it is sometimes helpful to explore it from a larger angle first, and then move on to a smaller view. Of course, it is not the only way, but it is one of the tools which can be used. Thus, the level will move from general to cultural or societal to individual or personal. Here, I am trying to say that instead of seeing general caring as the ultimate way of defining caring, people need to learn how to use general caring as a tool to help them approach someone on a more individual or personal level. This will be rather a desired quality for the caregiver. It is like looking at the forest first and then the trees or bushes in that forest, so that it will be easier for the observer to see where those trees are coming from and also understand where the observer is standing. Starting from the distance and approaching closer toward the core is what I am recommending. Sometimes it can be less offensive to the students when teachers try to understand and approach them gradually. If the teachers just jump into the individuals directly without previously exploring other aspects, those individuals might be resistant and hesitant to open up. Then, the relationship will be less receptive. It might be a slow process to provide care to someone if one follows these steps, but it will definitely help one to reach the goal.

To understand each individual, it is important to know that individual's distinctive culture. However, only looking at the culture and judging the person

can cause a bias since a cultural lens is not sufficient. Culture should be used as a tool to gather one aspect of information but not all. As looking closely at each individual's identity will help us understand the person and where he or she is coming from, we should pay a great deal of attention to each individual's identity, not only the culture. This valuing of each individual's identity grabs my attention and eventually serves as one of the reasons why I am interested in doing a comparative philosophical study of care theory on North American and Korean cultures and their educational implications. According to Wright (2003), "the complexity of identity means that rather than being singular or merely replacing one form of identity with another identity is a series of complimentary and contradictory identifications operating simultaneously, with some coming to the fore or receding depending on context" (p. 811).

Often when psychologists write about multiple identities, the phenomenon remains undefined. Consequently, for many academics, multiple identities seem closely related to schizophrenia or some form of mental illness. However, the fact is that everyone has multiple identities and it is natural when one makes the important distinction between personal and social identity. If someone tries to choose and stick to only one identity, it would rather cause problems in adjusting to different settings.

At times, I was struggling with my own identity since I was confused and stressed by the fact that I cannot act the same in different communities although now I can laugh about it. I found so many different selves in me and questioned myself if it was a good thing or a bad thing. For example, when I was in Korea, a

very conservative country compared to the western countries, I acted like a typical Korean and followed their rules. I also considered my family's reputation whenever I did something. But when I lived in France by myself, I realized that I was a totally different person. Thus, my life was not the same as what I used to have in Korea. How I treated people, how I expected them to treat me or even how I perceived things was completely different. Maybe this was because of the liberal western culture as well as because the people who I spent most of my time with were distinctive from the ones in Korea. Later, I slowly realized that it is not a matter of being good or bad. It is just a way of adjusting to different communities and forming yourself within that setting. Some of my friends tell me sometimes I am like a Korean and sometimes I am like a person from a western country. I can also say that having different roles such as daughter, mother, sister, student, friend, and teacher can bring multiple personalities as well.

Another major thing that has influenced me to study care theory is being a mother of one year old baby boy. He has strongly shaped me to be a caring mother, and constantly helps me to view caring more seriously and closely. While I am in the role of 'one-caring' (Noddings, 1984) for such a vulnerable child, I realize the importance of caring even more. Nel Noddings (1995), in Virginia Held's book, *Justice and Care*, describes this kind of caring as the most intimate situation of caring, which is natural. She states:

When my infant cries in the night, I not only feel that I must do something but I want to do something. Because I love this child, because I am bonded to him,

I want to remove his pain as I would want to remove my own. The “I must” is not a dutiful imperative but one that accompanies the “I want”. (p. 12)

Since my child was born not in Korea but in the United States, he is an American citizen and he will grow up in this country. One of the concerns that I have is how to take ‘care’ of him well. Will I apply Korean caring, or will I apply American caring? Or will it be some other form of caring such as hybrid Korean/American caring? This is another issue that I have to struggle and deal with while I raise this child.

To sum up, my identity being Korean, Asian, female/feminist, upper-middle class, mother, student, and teacher has influenced me with my own perception of caring and how to view caring in a complete way. By being exposed to various cultures as a minority and a member of a marginalized group, I was able to learn how to be more receptive and open to others especially people like myself. Living in the United States, a society with such cultural diversity that it has been described as a salad bowl (Nieto, 1992), it is significant for us to include diverse groups when we are applying certain skills or theories. In the past, instead of using the metaphor of salad bowl, people used melting pot (Nieto, 1992). The reason why it has changed to salad bowl is to see each ingredient or individual more distinctively rather than just mixing them together and seeing them as one. That is what we need to do for care theory as well.

As I have explained earlier, in this dissertation I introduce care theory from different racial perspectives: White, Black, and Asian (specifically focused on

Korean). However, my own perspective in terms of the discourse of caring is not limited to Korean due to being raised in various cultures. Thus, how I position myself will be different from how White women, Black women, or women of other color view caring. It is more of a mixture, not from one group. In addition to this, studying counseling in graduate school and having work experiences as a counselor have also greatly affected my identity and my view on care theory since caring is one of the major issues in the field of counseling. That is why, in Chapter 2, I include how caring is viewed in the helping professions, such as counseling. I use my counseling background to help me analyze care theory and it is used as one of my tools for critique.

I want to conclude by saying that I am able to conceptualize the notion of caring consciously and sub-consciously through my own identity. Also, thinking about who I am in cultural studies terms and what my personal identity and identifications mean for how I think about caring helped me to shape and develop my own perspectives and build my own theory on caring. In this dissertation, I am not just trying to focus on identity, but it is identity with a cultural studies twist which includes looking at issues of power. People have multiple identities and that changes how we look at care theory. I also try to be sensitive to differences, and my intention will be not to universalize or generalize.

1.2 Objectives and Theoretical Framework

In this section, I lay out need reasons and philosophical methodology which are used for this dissertation. I have already begun to lay out need reasons in

my previous discussion. There are many types of arguments in the field of research, such as scientific argument, praxiological argument, testimonial, and philosophical arguments. For this dissertation, I am using philosophical argument.

A philosophical argument tries to establish norms and standards. There is no observation required, and it is more generalizable and theory based. A philosophical argument is not scientific, but it is a logical argument. While scientific theory looks at 'what is...', philosophical argument looks at 'what should be', 'how things should be', and 'what is best for this.' Samuel Gorovitz (1963) says that "analytic philosophy is an activity that is pursued in the hope of achieving precision and clarity about the concepts, logical structure, methods, and objects of human knowledge. Thus, precision and clarity are minimal criteria of acceptability in philosophical writing" (p. 113).

Since my dissertation is a philosophical argument, it is based on logical reasoning and there is a central claim, which is a main point of the dissertation. In qualitative research, it is called a 'thesis statement.' The central claim in a philosophical argument appears usually in one sentence. It can be found easily if attention is paid to the title of the argument. Usually, the central claim is located in the introduction and conclusion part. Sometimes, it is provided in the form of a recommendation to the readers.

Beside the central claim, the other things the reader can expect to find in a philosophical argument are the need reasons, justifying reasons, consequential reasons, and recommendations. Need reasons try to establish some kind of

need, for example, need reasons try to answer the questions ‘why is this a problem?’ ‘why do we even need to look at this problem?’ ‘why do I care?’ and ‘why should I worry about it?’. Usually, need reasons are at the beginning of the argument. Since Chapter 1 and 2 provide need reasons, I address the problems concerning caring and explore what are the issues that need to be looked at and why we should look at these issues in these chapters. These are where I provide my objectives including the theoretical framework.

Justifying reasons fall in the middle of the argument and they establish why one’s central claim is right. Thus, need reasons and justifying reasons are based on what it is. These are known as converging reasons and they converge on the central claim. Justifying reasons are laid out in Chapter 3, Chapter 4, and Chapter 5. On the other hand, consequential reasons are diverging reasons. They predict into the future and tell consequences. They try to show the benefit of the argument as well as give warnings. Consequential reasons do not make a very solid argument alone as the future is not certain. In Chapter 3, 4, and 5 in addition to justifying reasons, I also cover consequential reasoning, where I make comparisons and analysis of various ways of viewing caring. In Chapter 5, I conclude the analysis and comparison work of White, Black, and Korean caring, and develop a more concrete definition of caring. Finally, recommendations or calls to action come at the end of the argument. These are provided in Chapter 6, which also consists of consequential reasons, through the discussion on the educational importance/ implications of the work.

In the field of philosophy, it is important to refer to other people's theories and ideas. These ideas carry across specific settings and times, and since they are still relevant today, it is necessary to look at them closely. Thus, for this dissertation I explore what other scholars have brought to us about care theory and I define 'caring' in my own way.

Before explaining how I use various philosophical analyses such as ordinary language analysis, phenomenological/existential analysis, and pragmatic analysis for my dissertation, I will go over them carefully. Throughout the 1900's, three types of philosophical analysis developed. Let me begin with language analysis. Since the language was not clear, there were misunderstandings so philosophers tried to make it clear. Ordinary language analysis focuses on logical reasoning and it gets logic and reasoning as clear as possible. It is a logical analytic approach, seeking to clarify language. In addition to this, what it is trying to do is to find the common use of the meaning. Ordinary language analysis is only observing what is. How people use the word commonly, what the term signifies, and how it is incorrectly used or how the terms should be used correctly are issues for ordinary language analysis. It is related to definition, rules and conclusion. Broudy (1961) is a good example of an analytic philosopher who uses an analytic approach. The goal of philosophy for ordinary language analysis is a rational reflection, and critical analysis, and to explain and clarify how things are. It helps people understand things better.

According to J.L. Austin (1964), people's usages do vary, and we do talk loosely, and we do say different things apparently indifferently. He says that:

When we come down to cases, it transpires in the very great majority that what we had thought was our wanting to say different things of and in the same situation was really not so—we had simply imagined the situation slightly differently: which is all too easy to do, because of course no situation (and we are dealing with imagined situations) is ever “completely” described. (p. 48)

Phenomenological/existential analysis sets the roots for a narrative approach to philosophical argument. Sometimes, this philosophical method seems very individualistic since this analysis relies on each individual's personal experience. The assumption for phenomenological analysis is that intellectual observation is possible through intuition, which is a direct path for one to understand phenomenon. Phenomenological analysis excludes and gets rid of other people's opinion and theory, but tunes into the object itself. Husserl (1950) is a good example of a phenomenological philosopher who says that no subjectivity should be included. According to Husserl, the only way to get to the truth is by a bracketing method, getting rid of distractions to go to the pure object. He continues to say that we should get rid of our own feeling, emotions, and personal voice, but feminists will criticize this because they think it is impossible to get rid of them (Bailin, 1988; Husserl, 1950; Noddings and Shore, 1984; Thayer-Bacon, 2000).

According to existentialism, everybody has a choice, and if one thinks there is no choice, that means he or she is a coward. It is a behavior kind of model and it

focuses on what are important questions to ask. Usually, the terms like freedom, choice, and anguish go with existentialism. Quietism, which is shutting down and not doing anything, is viewed as the opposite of existentialism. Then, why is existentialism good or beneficial? It is because of the possibility of grasping truth directly, according to Husserl. Existentialism seeks to give man dignity. Existentialism is conscious of the fact that people are free and people are responsible for that freedom. One cannot make choices for others, but they have to make their own. Martin Buber, who is an existentialist, uses a phenomenological method to analyze. He tries to get at what is the essence of character. Sometimes this method sounds like ordinary language analysis but the difference is that the phenomenological method goes beyond that and it tells what people should do as well. While ordinary language analysis focuses more on the clarity and the usage of the language, the phenomenological method focuses more on the situation and the actual story being told.

Nel Noddings (1984), whose ontology is 'relational', also relies on phenomenological analysis. She uses her personal experiences as a parent and teacher to tune into the idea of caring. She also uses narrative styles of argumentation often in her work. Sara Ruddick's (1989) *Maternal Thinking* is also based on her experiences of being a mother. Maxine Greene (1995) is another strong existentialist using phenomenology through the arts for tuning in. Phenomenological analysis does not worry about results or consequences, but focuses on the essence of phenomenon. It seeks to eliminate or bracket whatever is practical or utilitarian. For a phenomenological approach, films,

novels, and books, as well as personal experience can be used as sources. Collecting narratives or stories, and listening to other people's ideas and thoughts are important. For example, a teacher's story can be also used as a form of narrative.

Overall, phenomenological analysis focuses on an intuitive and receptive mode, and it tunes into the situation. According to Husserl (1950), it is bracketing out personal subjectivity and objectivity of how others think. If we see Plato as an example of an earlier philosopher who relied on a phenomenological approach to philosophical argumentation, he does not look at any data. He tries not to be biased by what others think. For example, if we are looking at the baby, just see and react according to it instead of listening to other people's experiences. According to existentialism, everybody has freedom and they should choose their own, so we should not tell people what to do although we can help them see the world from different perspectives.

Pragmatism was developed by Charles Peirce in 1878 as a principle of logical method. Charles Peirce, William James, John Dewey, George Mead, F.C.S. Schiller, and Josiah Royce are considered classical pragmatists. In *The Principles of Pragmatism*, Bawden describes different pragmatists and says that:

At the present time it is connected with the names of three men, Professor William James of Harvard University, Mr. F.C.S. Schiller of Oxford University, England, and Professor John Dewey of Columbia University, each being associated with a distinct phase of the movement. Professor James

emphasizes the practical meaning of philosophy for every-day life, and in describing his point of view uses the words "Pragmatism" and "Radical Empiricism." Mr. Schiller defends the rights of religious faith and feeling in determining our beliefs, and prefers the term "Humanism." His philosophy has much in common with what in other quarters has come to be called "Personalism." Professor Dewey is the champion of a scientific empirical method in philosophy. This method is quite generally known as "Instrumentalism," but in a recent article is described by Dewey himself as "Immediate Empiricism". (p. 9)

From the perspective of James (1979), pragmatists turn away from abstraction and insufficiency, from verbal solutions, from bad a priori reasons, from fixed principles, closed systems, and pretended absolutes and origins. James states that they turn towards concreteness and adequacy, toward facts, towards action, and towards power. He also says that "that means the empiricist temper regnant, and the rationalist temper sincerely given up. It means the open air and possibilities of nature, as against dogma, artificiality and the pretence of finality in truth" (p. 31).

It is also interesting to see pragmatism in relation with feminism. Seigfried (1996) presents that pragmatism influenced the development of the humanities and social sciences in America, particularly philosophy, psychology, sociology, political science, American studies, and education. Therefore, according to Seigfried, feminists seeking to ground analyses in their historical cultural context

can further develop the objective basis of the feminist revisioning of these same disciplines by examining pragmatism's theoretical contributions. She says that "from the beginning, pragmatism appealed to women thinkers and activists who found in it a movement within which they could work for a new intellectual and social order" (p. 19).

In addition to this, the key point of pragmatism is 'common'. According to pragmatists, we can never figure out answers by ourselves since we are all limited beings and situated knowers. This is what Peirce calls 'fallibilism' (Peirce, 1958). For pragmatists, philosophy should worry about real problems like human problems or concerns, and they should try to show social connections. It is like relating theory to practice, what Freire (1970) calls 'praxis'. Pragmatism is connecting thinking to doing. Pragmatists work to heal splits and get rid of dualisms such as the split between the knower and the known, the body and the mind for example. People should also consider about the idea of pluralism, that there is more than one solution or answer.

Pragmatism is defined as embracing fallibilism and pluralism by Seigfried (1996), and I am arguing the value of pluralism in relation with care theory since I am including the voices of minorities by including Korean perspective. This approach will help people to understand and know more about others. In this sense, I agree with Dewey's (1966), James's (1979) and Thayer-Bacon's (1998) democratic views of including everyone's view.

In this dissertation, the types of philosophical argument that I intend to use for my analysis are analytical, pragmatic, and phenomenological. When I analyze, I

value logical analysis/ ordinary language analysis by focusing on caring and how other people use the term in an effort to clarify this concept. According to pragmatism, philosophy should worry about real problems which we have, and it strives to relate theory to practice. From the view of pragmatism, we can realize that philosophy is not neutral, so one's own narratives are insufficient. Thus, it is necessary to add other people's voices in order to have a valid argument. Also, I agree that according to pragmatists, we can never figure out an answer by ourselves since we are all limited beings. This is one of the reasons why I bring various philosophers' thoughts on care theory to explore and help me with the analysis. Phenomenologically, I tune into my personal experiences to help me explain a Korean care theory.

I use phenomenological analysis in order to enrich this research by presenting more of my subjective views on caring. Phenomenological analysis attracted me for the fact that it values the personal experience and intuition. My existential experiences are displayed in a narrative style argument. I use my story as an example to talk about caring from different cultural lens.

For the Korean side of the story and the counseling side of the story, I mainly share my own experiences with my own personal backgrounds: feminist, Korean, counseling. Mainly a phenomenological approach is used in exploring this part since autobiography is a form of narrative style argumentation. Due to living abroad for many years and attending various types of schools in different countries, I have had many valuable experiences in relation to caring that I would like to bring into this dissertation.

As I have mentioned earlier, in the field of philosophy, it is important to refer to other people's theories, so looking at the history or what has happened in the past will help us to see what is going on in today's world. In a way, it means that people have to be conscious of what others are thinking and saying. It does not necessarily mean that everybody should all follow what others have suggested but accepting the fact that we are all limited and situated knowers and cannot figure out answers by ourselves should be remembered.

Since one of the ways to evaluate a good philosophical argument is based on the soundness that looks at the logic of the argument, and the fruitfulness that looks at the benefits of the argument, I do not hesitate to focus on these criteria. Soundness is divided into syntax, semantic, and pragmatic. In order to have a sound argument, I try to avoid syntax, semantic, and pragmatic errors. Syntax is looking at how reasons connect to each other and whether there is a gap. Categorical soundness that looks at how they are related, and inferential soundness that looks at chaining (reasons have to follow in order), fall under syntax. Since syntax error has to do with the form and structure of the argument, by concentrating and focusing on my topics, I try to structure the study more appropriately and make relevant connections instead of having gaps in between reasons which might lead to the criticism of syntax error. I try to move on smoothly by making proper connections at right times, and not lose track of what I want to talk about by focusing on the topics all the way through the dissertation.

On top of that, it is crucial for me to look at the logic to determine whether everything fits well together. To be more specific, I make the argument

categorically and inferentially sound to avoid syntax error. In order to meet the categorical soundness criterion, when I use the terms, I am cautious to use them properly in relation with the topics which will also help me not face the problem of lacking inferential soundness. Inferential soundness is looking at whether there are proper connections between the domains, and whether the researcher moves from the general to specific without reference to specific context. Mainly, inferential soundness focuses on connection, and it examines the issues of equivalence (connecting reasons together), chaining (reasons have to follow the next), and substitution (can this be replaced with that?). This is another thing that I will focus upon while writing my philosophical argument.

Beside syntax error, selecting the right terms and using them clearly is another thing that I should keep in mind in order to avoid the semantic error which includes the matter of exactness (is the author using the term exactly and in a careful way? how clearly are the terms used?), exclusivity (the term has some kind of specific meaning in the text; trying to limit the range of term), exhaustiveness (trying to see whether the author is covering everything), external coherence (is the author using words in ways that others commonly use?), and extendability (one can use this term in other places; one can extend it by making connection and relating to others). This is done by focusing on the meaning of the argument. When I use different terms in relation with care theory from different perspectives, I try to make them as clear as possible so that there won't be any confusion, misunderstanding or misinterpretation. Using terms exactly, clearly, or in a careful way is a good way to avoid semantic errors. Considering

the readers instead of dwelling in my own world will definitely assist me to view things more accurately.

When I use reasons to advance the argument, I pay attention to not make any pragmatic error. Sometimes, giving sufficient examples can help people to understand the topic better and more clearly. To overcome pragmatic error, I closely look at whether my argument works or not, especially when I am presenting the reasons that support my central claim. The questions like ‘are these reasons used well to advance the argument?’, ‘have I made a case?’, and “have I given enough need reasons, justifying reasons, and consequential reasons?” will help me to view my own problems better.

Due to fruitfulness being an important aspect in a philosophical argument, close attention is paid to this issue from my side. The focus is on making the argument as valuable as possible. In order to do this successfully, I try to make my argument as beneficial as possible and come up with some suggestions as well. This is developed throughout the chapters, especially in Chapter 6 where I discuss about the educational importance/implications of my work. I try to do a thorough job of amending and extending arguments to make more connections and take my arguments further.

As I have mentioned about various problems that philosophers face when they are writing, for this dissertation I definitely consider all these obstacles so that I can complete a more persuasive and valid argument. Making connections is very important in doing the research but what is more important is making the right connections. I try my best to meet these needs. Throughout the

dissertation, I try not to get biased and continue to avoid categorical mistakes so that I can bring a logically sound and fruitful philosophical argument to the field of philosophy of education.

However, although I pay good attention to these problems that I might face while doing my philosophical work, I do not let them deter me from the real purpose of the study too much. They are the tools to help me to make a good argument, but they are not going to generate the argument for me, I have to generate it for myself. If I focus too much on the details, I cannot see the bigger picture. Otherwise, they can rather function as obstacles and lead me to make more categorical mistakes. Making this dissertation as sound and fruitful as possible will be my job as a researcher who is in the role of doing a philosophical study that looks at feminist care theory in comparison to a Korean perspective.

This dissertation has six chapters and each discusses as described below. Chapter 1 is a road map and includes my objectives and my theoretical framework. It explains the problem and how I will go about addressing it. I have gone over what the issue is that I want to look at and why I am looking at this issue. In Chapter 2, I present how caring is viewed commonly in dominant U.S. culture, and provide common sense notions of caring. In addition to this, how caring is viewed in other fields, such as counseling will be discussed to enrich the definition of caring. This chapter plays a base role for me to develop care theory more philosophically in later chapters. In Chapter 3, I describe and analyze White feminist care theory. It serves as a way to continue to make the case for

the value of adding a Korean perspective on caring to current care theory in the subsequent chapter. In Chapter 4, I present African-American care theory and Korean care theory, the marginalized groups. In addition to this, I make comparisons and analyze how White feminists, Black feminists, and Koreans view caring. Chapter 5 is more of a conclusion of the previous chapters, by going over the analysis and comparisons of White, Black, and Korean caring. After this, I wrap up this chapter by providing a more concrete definition of caring and care theory. Finally, Chapter 6 deals with the educational implications and applications of caring and care theory. Consequently, some recommendations are provided.

1.3 Conclusion

In this chapter, I developed my need reasons by sharing the importance of care theory and emphasizing the inclusion of diversity in defining it. Now, it is time for us to reconsider the way we look at caring. Instead of searching for one concrete definition of caring, one should be more flexible in attaining various ways of expressing care. Some teachers and educators tend to focus more on the students' test scores or the completion of assignments, instead of providing what students need from a teacher. Although an outcome is used as one of the ways to measure student's ability and quality, what is more important is a process of achieving that outcome, and a caring relationship will strengthen the process of gaining knowledge. That is why we need to approach care theory more cautiously, and understand it more accurately. Now, in Chapter 2, I begin

by exploring the common notions of caring and then move on to see how caring is viewed in the helping professions.

2.0 Common Sense Caring

2.1 Introduction

In the previous chapter, need reasons for approaching care theory have been laid out along with the explication of the philosophical methodology that will be used for this dissertation. In Chapter 2, how caring is viewed traditionally, meaning its common sense usage is presented. In addition to this, I discuss how caring is viewed in other fields, especially in the helping professions such as counseling, in an effort to enrich the definition of caring.

2.2 Common Sense Conceptions of Caring

According to the Longman (1983) Dictionary, care or caring has been defined as “to be worried, anxious, or concerned about or mind” (p. 96). Another definition is “to like or want” (p. 96), and when it comes to care for, it means “to nurse or attend or look after” (p. 96). The American Heritage (2003) dictionary presents caring as “a feeling” and “exhibiting concern and empathy for others” (p. 136). Then, in Merriam-Webster’s Collegiate Dictionary (2003), caring is defined as “to feel trouble or anxiety, to feel interest or concern, to give care such as for the sick, to have a liking, fondness, or taste” (p. 187).

Petrie (2003) outlines the diverse meaning of care in the English language, and says that “from an etymological viewpoint, in Old Teutonic and Old English ‘care’ (or its cognates) apparently referred to “anxiety, burden and concern” (p. 4). In Middle English, care acquired meanings referring to “a charge or duty, having

oversight of someone or something, surveillance with a view to protection, preservation or guidance” (*Shorter Oxford English Dictionary*). By 1530, the meaning had extended to “having regard or liking for someone” (p. 62). Petrie mentions that the word care can be used as ‘duty of care’ which is more of a legal framework, or even as ‘I care for you’ or ‘I love you’ which contains more of a warm and less sharply defined meaning. What this means is that duty of care contains less natural feeling and more of an obligation, while ‘I care for you’ or ‘I love you’ associates more with natural moving force.

In the book, *Extending the Boundaries of Care*, Andrew Russell (1999) presents three meanings of the term “to care” which involve moral imperatives as well as the implementation, very often of practical techniques. “The first is ‘care’ in the sense of caution: to ‘take care’, to avoid risks, to be safe. The second is care as ‘being concerned’, often expressed in the negative ‘I don’t care’. The third is ‘care’ expressed in the need to ‘look after’ someone” (p. 65).

It is clear that most scholars try to distinguish caring for from caring about. Cancian and Oliner (2000) explain that caregiving involves caring about and caring for others. Their meaning of care moves to physical care such as bathing and feeding a child or invalid, and the emotional care of monitoring feelings and relationships such as tender touch, supportive talk, empathy, and affection. However, they say that the meaning of giving and receiving care can vary, depending on the social situation and the relationship between the caregiver and care receiver. Also, caring varies over time and across groups with different histories, cultures and different levels of wealth, prestige, and power.

According to Ungerson (1983), to care about involves more of an emotional relationship or attachment but implies little about carrying out practical activities or devoting time to them, while caring for implies providing for someone's needs without necessarily suggesting about affection or affinity. When Savage (1999) expresses her view on caring about and caring for, she says that, "in the sociological literature, this distinction between 'caring about' and 'caring for' has often been linked to an assumed dichotomy between informal and formal spheres of care; caring about is associated with unpaid care, emotion and the private realm, while caring for is linked with paid work, affective neutrality and the public domain" (p. 183). Mason (1996) is another person who separates care from caring activity. Instead of defining care as labor or love, Mason suggests that it is more useful to conceptualize the practical activity of 'caring for' someone as intrinsic to care as 'sentient activity' – 'caring about someone' and being attentive to others' needs.

The caring relationship generally takes place between unequals—between those who 'need' care and those with a duty to give care (Brannen & Moss, 2003). In this relationship, the caregiver plays an independent and active role, while the care receiver plays a passive and dependent role. In Brannen and Heptinstall (2003)'s view, care is at the heart of social relationships which is used "in common parlance" and "in formal languages" to describe the processes by which human beings respond to one another's needs.

Often times, we see how people relate care with ethics. Brannen and Heptinstall (2003) identify care as a form of ethical activity and moral thinking.

Along with this, we depend upon one another and each of us has a moral commitment to act toward one another in caring ways. In addition to this, Bowden (1997) says that “caring expresses ethically significant ways in which we matter to each other, transforming interpersonal relatedness into something beyond ontological necessity or brute survival” (p. 1).

2.3 Care and Gender

Another aspect of care is related to gender. In recent years, especially in the field of education, the concept ‘care’ is being observed closely. Since the 1970’s, feminists have tried to make the labor aspect of care visible, “to understand the processes and structures through which care is mainly undertaken by women, and to illuminate the consequences of the highly gendered nature of caring for women’s access to material resources and social status within families, the labor market and the wider society” (Brannen & Heptinstall, 2003, p. 5).

Cancian and Oliker (2000) explain that caregiving is not only relegated to women but frequently it is presumed to be what women do “naturally” and is viewed as instinctual rather than skilled labor, to be devalued and so poorly paid. In other words, women participate in most of the unpaid and paid caregiving, and these caring feelings and actions are naturally associated with women. There is a tendency that caring is viewed as “part of women’s biological makeup or as a fundamental personality trait that corresponds to women’s reproductive role” (p. 3) and care is often devalued due to being linked to a natural, feminine activity. However, we have to realize that caregiving can be skilled work and it can be

learned through practice and formed by cultural values and economic incentives, no matter what gender the person is.

Brannen and Mooney (2003) also agree on how care is still being viewed as a gendered responsibility, and judged as mainly “women’s work”, whether the provision of care is informal or formal. I agree that historically women mainly have done this work but I disagree with care being specified as women’s work. More women being involved with a care responsibility compared to men does not necessarily mean that the work of care is feminine or it is women’s work.

For example, the role of child care should be ideally not limited to mother’s work, but both parents should have equal share in it. In the past, not many women were in the workforce outside home although they were involved in cottage industries including farming, gathering, weaving and so on. In addition to this, before the industrial revolution, not many women had much freedom, rights and choice compared to men, which is still the issue of today. Due to this reason, most of the women stayed at home with the children and the women’s role became more of a domestic caretaker, including child raising, taking care of husband, cooking, and other chores at or around home. It was not because naturally care was the quality for women, but rather the situation and the society has formed the role for women and men. The social roles became so strong and it was difficult for women to resist.

According to Giroux’s (1983) description, the reproductive theorists analyze that power becomes “the property of dominant groups and operates to reproduce class, gender, and racial inequalities that function in the interests of the

accumulation and expansion of capital” (p. 262). The reproduction theorists’ focus was almost exclusively “on power and how the dominant culture ensures the consent and defeat of subordinate classes and groups” (p. 260). Giroux also gives an example of working class student social formations, and says that with their combination of hegemonic and oppositional ideologies, they are primarily formed in “the family, the neighborhood, and in the mass-and class-mediated youth cultures” (p. 265). Overall, reproductive theorists agree on the importance of the State, since it can be influential to each individual’s development and mentality.

Imagine if during those times, the women were supposed to work outside like how it was considered men’s role, and men were to be taking charge of the domestic affairs at home. Then, maybe today, people would see care as more of a masculine quality since men would be more used to the work of nurturing at home, and would have had a chance to develop more of those skills, which is defined as a woman’s quality today. As described, a gendered role is the conception that has been formed by the society. Thus we should avoid judging child care as a gendered responsibility and putting it all on women’s shoulders.

2.4 Caring in the Helping Professions: Counseling

The attention to care is being paid not only in the realms of ethics, women’s studies, education but also in the field of professional helping such as counseling, therapy, nursing, social work, health care, rehabilitation, and related fields. People choose these professions to help others make their lives more productive,

healthy, and fulfilling (Schmidt, 2002). However, historically, in counseling, the word 'helping' is mainly used instead of 'caring'. The word 'therapy' is derived from the Greek word *therapeutikos*, and it means "caring for another" (Kleinke, 1994). In this section, I will go over how caring is historically viewed in the field of counseling by presenting some of the counselors' and other scholars' perspectives.

Meier and Davis (2001) say that the foundation of counseling is the relationship between counselor and client. They pay particular attention to making contact with the clients during the first session. Being open to the clients' lead and letting clients chat for a minute if they start to do that is still okay since the counselor can return to the counseling after that process. Sometimes, the development of trust can be built by allowing the clients to lead in the initial stages of counseling.

Meier and Davis (2001) also emphasize that in case of the family counselor, understanding the methods that family members use to communicate among themselves is important, which can be described as communication pattern. Many systems counselors share with Gestalt counselors "an interest in psycholinguistics, the study of how language influences what we think, do, and feel" (p.87). In my opinion, even in caring for an individual, no matter what field we are in, we need to look at the family in order to get a fuller understanding of that individual. This is because each individual's identity is formed by other people, such as family, or even society/community or their culture, and sometimes, one's problems can be related to the social systems of each

individual. That is why, it is important to look at each one's background to understand and care for the person in a more effective way.

In *Introduction to Human Services*, Woodside and McClam (in press) mention that the process of helping should be client oriented and the helper needs to focus on helping clients meet their needs. According to them, in order to understand the client, looking at the client's culture and his or her participation in different systems, and attempting to see a situation through the client's eyes will help. They suggest that questioning and listening should help the human service professional understand the client's world as well. Assisting the client in identifying personal strengths and weaknesses and developing new skills and abilities to enhance personal development is another skill that the helper should have. Since clients are always the central focus in human services, Woodside and McClam assert that respecting the client's values, heritage, beliefs, and self-determination is essential in initializing good rapport. Only when the helper respects the clients, will they also respect the helper. If they think the helper does not value or respect where they are coming from, they will think the helper will never understand and will have a doubt of helper's ability to assist them.

The issue of confidentiality also needs to be taken seriously since it is related to the issue of trust. If there is no confidentiality, the clients will not feel comfortable in sharing their problems and hesitate to open up. Some people are afraid of exposing their personal problems to others, and they want to keep everything in between the helper and themselves. When the clients realize that

confidentiality does not exist any more, the trusting relationship will also disappear.

In addition to this, what should be avoided in their relationship is the helper trying to control or dominate clients. Helping means “assisting people to understand, overcome, or cope with problems” (Woodside & McClam, in press, p. 7-3)², and a helper is one who offers such assistance, not doing things for the clients. Thus, giving advice or telling what to do does not encourage responsibility or promote self-help for the clients, which are goals of the helping process. When we explore helping relationships, there is not a casual conversation between two people, but it is more of a goal-directed exchange.

In sum, as Schmidt (2002) mentions, a universal goal in all helping relationships is “encouraging our clients to take care of themselves” (p. 83). A truly caring relationship in the helping professions embraces a “being with” philosophy, instead of “doing to.” Balancing skill and knowledge is important when applying care to the person being helped. We have to also remember that “although caring plays an essential role in helping, successful helpers must also maintain a consistent direction and purpose in their working relationships” (p. 28).

2.5 Empathy and Caring

The roots of the concept ‘empathy’ come from the field of art and aesthetics, not from counseling (Vischer, 1994). People respond to art work through

² This text is not in print yet; the page numbers provided for the references are the ones which are used in the text.

empathy, and empathy is used as a tool to understand the object of art. However, in this section, I am only going to talk about empathy in relation with counseling.

Schmidt (2002) discusses empathy, which plays a key role in establishing and maintaining successful relationships. However, Carl Rogers (1967) is a key person for bringing this concept into the foreground in the 20th century with his discussions of empathic understanding for counselors. According to Rogers, one of the essential conditions in the relationship is that:

The counselor is experiencing an accurate empathic understanding of his client's private world, and is able to communicate some of the significant fragments of that understanding. To sense the client's inner world of private personal meanings as if it were your own, but without even losing the as if it were your own, but without ever losing the "as if" quality, this is empathy, and this seems essential to a growth-promoting relationship" (p. 92).

In *Client-Centered Therapy: Its Current Practice, Implications, and Theory* (1951), Rogers also mentions about how empathy is "a pattern of behavior which manifests itself in the leader's speech, his facial expression, his gestures" (p. 348).

In respect to the counseling relationship, "understanding through empathy is seen as a skill that can build rapport, elicit information, and help the client feel accepted" (Egan, 1998)". According to Schmidt (2002), empathy is "an essential

aspect of counseling, psychotherapy, and other helping relationships” (p. 5), and “a special ingredient in all helping relationships, and professional caring offers more of it than do friendships or similar relationships” (p. 7). Then, he expresses his concern that people misuse the terms *empathy* and *caring* interchangeably. He defines caring as “the process of demonstrating concern, attention, and an inclination to help or protect someone” (p. 5), and empathy as “a particular quality that we sometimes find in caring relationships, and we define it as the quality of appreciating and understanding the perceptions of others in a way that enables us to enter their world of feeling and thinking” (p. 6). In other words, caring is a bigger branch, and empathy is a twig of that branch. Empathy is one of the qualities of a helper or a caring person, but it does not necessarily mean the same. To convey empathy that is a part of the caring process, the helper should listen fully to clients, attempting to understand their viewpoint, and responding appropriately to show he or she comprehends. However, we should be careful not to think that empathy means agreement in our part, but it is rather avoiding the judgment or our own preconceived ideas.

Since empathy plays a crucial role in caring relationship in the helping professions, I will explore more about it by sharing Corey’s (1995) perspective. Corey thinks empathy involves “a deep capacity to recall, relive, and tap one’s feelings through the intense experiences of others” (p. 114). To him, empathy means “caring, and caring is expressed in a group by genuine and active involvement with the other members” (p. 114). Corey is equating empathy with caring which is different from Schmidt. Corey also says that empathy is

expressed by compassion, support, tenderness, and even confrontation. Once people open up to others by expressing their own feelings such as pain, struggles, joy, excitement, and fears, they are being receptive to others to care for them. Empathy also bridges “the gap between peoples of different ethnic and cultural groups and allow them to share in universal human themes” (p114).

It takes time for people to open up and share their personal stories with others. There needs to exist trust in the relationship for people to be willing to risk opening up. Once the trust is built up, and clients are confident of their relationship with the helper, they can share many things together. This is the time when the clients think that they are on common ground, and in this sense, empathy plays a significant role for the clients and the helper to end up on a common ground more easily.

Overall, Corey (1995) says that counselors must also pay attention to basic conditions that are essential for the growth of clients: “empathy, respect, care, genuineness, openness, sincerity, positive regard, understanding of the dynamics of behavior, and the ability to use action-oriented techniques that stimulate changes in clients” (p. 198) As the counselor projects these attitudes and the clients feel that they are being accepted and cared for, they will drop their defenses and work toward personally meaningful goals, “a process that will eventually lead to appropriate and useful behavioral change” (p. 263). What does Corey (1995) mean by a positive regard? This involves “communicating a caring that is unconditional and that is not contaminated by evaluation or judgment of the client’s feelings and thoughts” (p. 270). In other words, group

leaders value and accept members without placing stipulations and expectations on this acceptance.

As Corey (1995) explains, the counselor should remember that the clients can also sense a genuine expression of caring by looking at the nonverbal communication presented by the counselor. Once clients perceive that the therapist's expression of warmth is more of an artificial warmth and a technique rather than a genuine feeling, it becomes difficult for them to trust the genuineness of other reactions of the therapist. I think that it happens with the paid caretaker more than the unpaid caretaker. When the relationship is unconditional, there will be less chance of having an artificial relationship compared to the conditional relationship since everything comes more naturally when one does not expect anything back from others. However, for example, if someone is getting paid to do the job of caring, sometimes one has to fake or imitate caring in order to meet the caring qualification since that person is getting paid for that service. Although faking can also happen with unpaid caretaking especially in the situation which involves requirement and responsibility such as for a class, the chances are still lower. It is because most people begin to engage in the unpaid caring with the emotional attachment to the person, which makes people more willing to care and enjoy caring. In this case, one is in the caring relationship because one loves the other person, not because of the job, whereas in the paid caring, one starts the relationship with the stranger, where there is not much of the emotional attachment.

2.6 Communication: Verbal and Nonverbal

Another important factor in a caring relationship in counseling is communication, which should never be neglected. Schmidt (2002) says that “professional helpers behave at high levels of caring and acceptance when they are aware of their verbal and nonverbal behaviors” (p. 16). When people are communicating with each other, they tend to pay attention to the verbal messages and the most overt nonverbal messages (Meier & Davis, 2001). However, we have to always keep in mind that sometimes nonverbal expression can have richer information and the nature of nonverbal communication can be influenced by culture (Meier & Davis, 2001). In other words, when people talk about communication, it seems like often times, they focus on conversation or dialogical relations, but what we have to realize is that depending on cultures, the way or style of communication can vary enormously. We have to consider the diversity. If we are not communicating the way people generally have expressed, it does not necessarily mean that we are not communicating at all. We should not limit ourselves to the eyes of the norm. More discussion on this will be provided in the section of Multicultural Understanding in the later part of this chapter.

Woodside and McClam (in press) offer many valuable points on verbal and nonverbal communication in their book, *Introduction to Human Services*. First of all, they talk about how listening, which is known as a critical helping skill, is important in establishing trust, building rapport, and identifying the problem. They define careful listening as “being “tuned in” to all the nuances of the client’s

message, including verbal and nonverbal aspects of what is said as well as what is not said” (p. 15). Their view is that communication is “the foundation for all interpersonal relationships, and exchanging messages to understand another’s perceptions, ideas, and experiences” (p. 7-16).

Woodside and McClam (in press) focus on both verbal and nonverbal communication. It is interesting to find out that more than 65% of meaning is carried out nonverbally in a normal two-person conversation. From this statistics, we can also realize the importance of nonverbal communication in a helping situation. Sometimes, client’s feelings are expressed only nonverbally due to not being able to verbalize them, so the counselor should pay full attention to both ways of communicating. According to Woodside and McClam, although nonverbal messages contain valuable meanings, they should be interpreted with caution. I agree with their opinion, due to nonverbal messages being ambiguous and being interpreted in different ways. The risk of communicating nonverbally is that since there are no words going on between the people, sometimes we tend to interpret things wrongly. Depending on the cultures or even the characteristics of the person, we can see how some of us prefer the nonverbal due to not being used to interacting verbally. Also, crying, feeling sad, happy, or scared can mean different things to different people. “Helpers must realize that culture shapes body language. Few gestures and body movements have universal meaning” (p. 7-38). We need to be aware of these differences although we should avoid generalizing cultural traits. In addition to what Woodside and McClam (in press) present, I want to add that there is nonverbal within verbal as well, and

depending on the culture, the same word can even bring different meanings, which I define as 'invisible meaning' or 'hidden meaning'. For example, the word, 'killing' has several meanings in Korean: 'to cause to die,' which is the general definition that English speakers have in mind, and the other definition is 'great or fantastic,' which is totally different from the first meaning. That is why people need to cautiously look at other variables or nonverbal expressions such as a tone of voice or a facial expression, before interpreting the opponent. In addition to this, think about people with disabilities. For some of them, dialogue or verbal communication is impossible to take place. They communicate with sign language, body language, and facial expression which are categorized as forms of nonverbal language.

Even for attending, the way a counselor orients himself or herself physically and psychologically to clients is emphasized in counseling. According to Gerald Egan (1998, p. 63), effective attending does two things: it tells clients that the counselor is with them, and it puts the counselor in a position to listen carefully to their concerns. He says that to attend to clients, there are certain microskills helpers can use, and they can be represented in the acronym SOLER. Here, S stands for face the client *Squarely*; O stands for Adopt an *Open* posture; L stands for *Lean* toward the other; E stands for good *Eye* contact; R stands for *Relaxed*. Since communication skills are particularly sensitive to cultural differences, care should be taken in adapting what things mean in different cultures. Reflecting to SOLER, we can also realize how nonverbal communication is valued in relating with others and in the caring relationship.

Of course, it is better to express oneself orally, since sometimes it is hard to interpret nonverbal communication, due to no words are being used to express the feelings. Consequently, people can have more misunderstanding of interpreting nonverbal communication. That is why it is important to learn how to express ourselves orally to others if we want others to listen to us and understand us more accurately since verbal communication can be more straight forward. It is also due to the language being mainly used as a common tool for communication. However, we have to remember that we cannot force our thoughts on others because it will not work that way. Someone's way is not my way. It is not necessarily the right way. It is related to tradition which one cannot simply eliminate.

2.7 Multicultural Understanding

Another issue focused on in counseling is multicultural concerns. Addressing and including this aspect while being in the caring role is a must. Neukrug (2003) asserts that "research has consistently shown that clients from nonwhite backgrounds are frequently misdiagnosed, attend counseling at lower rates, terminate counseling more quickly, find counseling less helpful, and are more distrustful of white counselors and more trustful of counselors from their own ethnic/racial/cultural background" (p21). The problem is derived from professionals seeing their clients from Euro-Western perspective, which is known as the norm, instead of dealing with each individual differently. It is like embracing the values and beliefs of white clients, instead of including the

minority clients' values and beliefs. Neukrug (2003) defines 'minority' as "any group of people who are being singled out due to their cultural or physical characteristics and are being systematically oppressed by those individuals who are in a position of power" (p. 373). However, I disagree with his definition of minority. We have to keep in mind that the difference does not automatically imply oppression. This is a bias that people should avoid. Hierarchy can be influenced by gender, and due to this, women can be identified as inferior to men in some cultures. However, Korean hierarchy is mainly influenced by people's age which is also related to Confucianism. For example, age can be a factor for Koreans to develop hierarchical relationships, and the younger people are considered to be at the lower level of the hierarchy while the older people stay at the higher level. However, younger people are not devalued for being in the lower level, and they are not necessarily oppressed. Thus, due to cultural difference, the definition of hierarchy in relation with power can be interpreted differently.

Although trying to understand one's culture is important even in caring, one should not judge an individual only by looking at their culture, since such a judgment can be biased due to each individual being unique. Looking at someone's culture will definitely help one to build up the ground to start exploring the person, although we should not make judgments simply on this exploration. The next step is narrowing down to understand others more fully, especially, people with different cultural backgrounds. Here, what I mean by narrowing down is, learning the bigger community first, and then gradually narrowing down

to smaller communities to which the client belongs. People are socially constructed, and it is important to look at these factors more cautiously. For example, imagine there is a client who is from Paris, France. What can be done in trying to examine the perspective or culture of the client with the consideration of how that client is socially constructed? Looking at his or her geographical area will be helpful. We can begin by examining a culture of a particular country, region, or a city of the client. After going through this process, maybe looking at that client's family structure or culture within the family and even family interaction will assist people to grasp the idea of where the client is coming from. Then, the focus can move on to more specific issues for the client, which is looking at the individual as he or she is.

As explained, people need to learn how to narrow down gradually. One should not just jump into a family exploration without going through the understanding of the larger context. By looking at the larger context first, it will make more sense and it will be easier for people to understand the smaller context. Think of this as some kind of steps or stages that a caring person should go through one-by-one. That is why sometimes people need to learn how to be patient because getting to know a person through stages of context exploration takes time. Rogers (1951) defines patience as another important aspect of caring, and it is closely related to unconditional positive regard. Schmidt (2002) says that "patience in caring relationships permits us to give time to the process of helping" (p. 8).

Neukrug (2003) also encourages counselors not to jump to conclusions about clients and not to assume that since they have a specific cultural heritage or characteristics of that group, they will respond in a prescribed manner. He says that “all counseling relationships challenge counselors to work through cultural differences with each of their clients, even clients who are seemingly from the same cultural background” (p. 367). In addition to this, Neukrug (2003) presents a number of reasons why minority clients are poorly served in counseling. It is because some counselors:

(1)view this country as a melting pot instead of a cultural mosaic, (2)have incongruent expectations about counseling, (3)lack an understanding of social forces, (4)have an ethnocentric worldview, (5)are ignorant of their own prejudices, (6)are unable to understand that the expression of symptomatology is often a function of culture, (7)have used assessment and research instruments that are biased and unreliable, (8)are unaware of how institutional racism affects the counseling process, and (9)are uninformed about how the counseling process only works well with certain kinds of clients (p. 386).

Due to acknowledging the importance of doing multicultural counseling more effectively, “counseling programs are increasingly infusing multicultural issues into their programs, and the literature increasingly speaks to issues of diversity” (Neukrug, 2003, p.45). Counselors are now expected to have knowledge of the

cultural background of the client to have a more desirable and caring counseling relationship.

In sum, Neukrug (2003) emphasizes cultural sensitivity in *The World of the Counselor: An Introduction to the Counseling Profession*. Neukrug suggests that counselors should be acutely sensitive to client's differences that may be a function of culture. For example, depending on the client, their needs and expectations will be different. "In respect to nonverbal behavior, effective counselors keep in mind what works for the many and are sensitive to what works for the few" (p116). In my opinion, it applies the same way for care theory. We can not apply the same care theory/caring to everybody since everybody is distinctive, but we should find different ways to express caring.

2.8 Social Care, Nursing Care, Cultural Care, and Classroom Care

Now, I would like to briefly introduce different types of care besides counseling since I have already discussed counseling in depth. They are social care, nursing care, cultural care, and classroom care. Woodside and McClam (in press) present social care as "assisting clients in meeting their social needs, with the focus on those who cannot care for themselves" (p. 1-10). The populations who might need social care are the elderly, children, persons with mental disabilities or mental illness, and victims of crime, disasters, or crises. "Social care is given to those who cannot provide for themselves (either temporarily or in the long term)" (p. 1-10).

Bowen (1997) describes nursing care as something that is constituted in the response to determinate pleas for help. "Its practices are enacted within an organized framework of self-conscious needs and purposes that lie beyond the intrinsic values of relations between people freely chosen for their own sake" (p. 101). Bowen mentions about relations of nursing care and says that they are formed between people whose connection with each other is primarily governed by the responsibility of one person to respond to and to service the needs of the other. "As a consequence, the caring practices of nursing are subject directly to the determinations of publicly administered norms and structured by the demands of publicly sanctioned conduct" (p. 101).

When we see people who are in the nursing field, they are mainly women, and "the activities, responsibilities and status associated with them call upon the kind of social capacities and standing that women have typically exercised in their traditional domestic roles" (Bowen, 1997, p. 104). This is again related to the gender issue. Since caring, which is defined as a woman's quality, is one of the key qualifications for performing the job of nursing, often times the job itself is categorized as a woman's occupation. It is also interesting to see how male nurses are viewed strangely by many people with a gender bias, and described as people who are too feminine. Sometimes due to this reason, some males are hesitant in getting a job in this field although they like helping or caring for people and working as a nurse. As I have mentioned earlier, this gender issue for nursing is related to how society produces ideology concerning gender and how

this ideology impacts people's lives. In other words, it is the result of the society's constant output on structuring people's bias on women and men's roles.

Another aspect about the nursing relationship is that it does not depend on receiving reciprocal attention from the patient to make the relationship valuable. Although friendship and mothering, which are known as personal relations, may also exhibit a dominant one-way concern, "their characteristic goals of life sharing and mutuality place a limit on this dynamic" (Bowen, 1997, p. 111). However, according to Takemura (2005), care in helping professions is established when a patient has accepted an action of care. Takemura suggests that the patient will not value the care if it arises only from the nurse's own cultural perspective. This means the care should not be from the one-sided understanding of the caregiver. Sometimes, a behavior seen as incomprehensible and paradoxical might be considered natural in another culture. Takemura concludes that the nursing care provided can profoundly meet patients' need only when a nurse deeply understands a patient's culture or subculture.

When it comes to cultural care, Leininger (2002) explicates it well by sharing his culture care theory. According to Leininger, culture care has been defined as "cognitively learned and transmitted professional and indigenous folk values, beliefs, and patterned lifeways that are used to assist, facilitate, or enable another individual or group to maintain their well-being or health or to improve a human condition or lifeway" (p. 57). In addition to this definition, Leininger says that it is a "synthesized construct that is the foundational basis to understanding

and helping people of different cultures in transcultural nursing practices” (p. 48). In explaining culture, Leininger emphasizes diversity, and universality promotes a deep and clear understanding of the individual, family, and community.

Lastly, we can also think about classroom care. In Goldstein (2002)’s view, caring is widely believed to be a central facet of teaching and the generic, operational definition of caring in classrooms include “images of a teacher being nurturing, supportive, nice, inclusive, responsive, and kind” (p. 2). To her, caring teaching-learning relationships are important for being a prerequisite for intellectual growth. In agreement with Goldstein, Noddings (1986) thinks that practice in teaching should be practice in caring. I discuss Noddings’ care theory in Chapter 3 and I discuss the implications of care theory for education in Chapter 6.

2.9 Self-Care

What needs to be addressed strongly in the helping field in relation with care is that the helper or the counselor should initially learn how to take care of oneself. Often times less attention goes to self-care when people deal with issues of caring, since the main focus is on caring for others. People forget the fact that caregivers are also human beings, and if they do not take a good care of themselves, the work of caring for others cannot be done productively. Schmidt (2002) states that “the act of caring, in a professional sense, assumes that the caregiver has a certain level of knowledge and expertise. At the same time, appropriate care can only be given if we, as helpers, have a healthy outlook, are

self-confident, and have an accurate understanding of ourselves” (p. 11). Moreover, professional helpers often face stressful situations, and if they are not in good physical condition, there will be a low chance of them providing the most caring service to those in need. Thus, helpers need to learn how to take care of their physical selves in order to be able to cope with the stresses of being a professional helper. In other words, if helpers neglect their own health and welfare, and focus all their energy on caring for others, they will not have enough energy or capacity to provide quality services.

Schmidt (2002) also mentions that “if intentionality is a key ingredient for successful helping and genuine caring, it follows that intentional helpers try to find balance in their personal and professional lives” (p33). However, self-care is not an easy job because we have to think about it from an economic standpoint as well. For example, we need to consider about the people who are poor and do not have much resources. To them, it will be viewed as a luxury to care for the self. But, does that mean they have no way to care for themselves? I want to argue that there are some ways they can care for themselves. Self-care or care in general is not necessarily time consuming or money consuming. It can come in different forms. For example, if we take care of ourselves just for five minutes everyday by occupying ourselves with whatever can make us happy, that can be considered as a good start. People just need something that can bring them energy. Moreover, one’s attitude is the most influential thing in self-care. It is important to have positive ways of thinking, and try to keep the balance between personal and professional life, since a healthy balance can

make a big difference. More explanation on self-care in this aspect is discussed in Chapter 3.

However, I still want to mention one of the ways the counselors occupy themselves with self-care. In counseling, counselors should not act as a friend to a client, and this is in order to help counselors to balance their personal and professional life. It also prevents counselors from getting burned out. The counselors not acting as a friend is a very sensitive and important issue in the counseling field. Being a friend is different from being a caring person. One does not necessarily have to play a role of a friend in order to build a caring relationship. It is related to boundary issues in counselor-client relationships, and I want to argue that it should be the same in the field of education; teachers should have some kind of boundaries. I discuss this more in Chapter 6. If people do not have a clear boundary while they are working, it can cause many problems not only to themselves but to others as well. For example, it can make counselors frustrated, exhausted or burned out by going over their limitations, which will rather lead them to ineffectiveness in their relationship with others.

Corey (1995) emphasizes on the clear understanding of oneself as a helper. He implies that counselors need to have a clear sense of their own identity, beliefs, and feelings in order to be effective helpers. As he describes, if the counselors are confused of their own identity, beliefs and feelings, how can they play the helping role for their clients? This is somewhat related to the self-care issue. Only when one is capable of taking care of oneself, one can actually help

others as well. The one who does not know how to value oneself, cannot value others.

2.10 Conclusion

In Chapter 2, I have explicated how caring is defined commonly and in the helping professions, since caring is one of the essential qualities for the helper to possess. Also, the importance of communication with a focus on verbal and nonverbal communication has been discussed more in depth. Various types of caring have been presented in order to put forward different conceptions of the notion. To understand care theory more fully, it is helpful to see how caring is defined not only by different feminist philosophers, but also by people in various fields since they can bring a different aspect and approach.

In this chapter, I have tried to lay out the ordinary language analysis of caring which is distinctive from philosophical work. We can see how people use the word 'caring' often times in our daily lives and in various fields since it is a common word used in our ordinary language. However, in the following chapters, I put a philosophical weight on caring and present it more from that angle, and this is where I gradually shift the usage of caring to care theory. Overall, Chapter 2 plays a base role or a platform for me to develop caring in Chapter 3 and in Chapter 4, as this chapter is more of a common way to view caring. It helps me to move on to develop my philosophical way of discussing caring and care theory. The role of this chapter is valuable since it can definitely assist me to narrow down and focus more on care theory philosophically.

In Chapter 3, I shift to a discussion of Euro-Western White feminists' philosophical views on caring, describing several key theories, interpreting them, and critiquing them. It is Euro-Western White feminists who have initially paid attention to the importance and inclusion of care theory in ethics, and also made influential contributions especially to the field of education, so it is important to explore care theory from their perspectives.

3.0 White Feminist Care Theory

3.1 Introduction

In Chapter 2, I laid out how caring is viewed traditionally and discussed common sense notions of caring. In addition to this, how caring is viewed in the field of helping professions such as counseling and nursing was presented to enrich the definition of caring, which also played a base role for me to develop caring more philosophically in later chapters. In Chapter 3, I present some of the influential scholars' thoughts on care theory in order to help readers view various ways of defining caring, and then I analyze them. Since I am writing a philosophical dissertation, I establish norms and standards. In this chapter, White feminist views of caring are examined by going over Carol Gilligan, Nel Noddings, Sara Ruddick, Barbara Thayer-Bacon, Alison Jaggar, Joan Tronto, Barbara Applebaum, and Barbara Houston's theories. Each of them has defined and applied caring in their own ways.

Most of the listed feminist scholars above have contributed significantly in emphasizing the importance of caring as an ethical approach. Although they may value an ethic of justice, their focus is on making ethics more complete by including an ethic of care. They acknowledge that women were devalued and their ways of thinking were ignored in the past and even today. That is why their work on highlighting the importance on women's qualities along with working on power issues is an influential outcome in the fields of philosophy, ethics and moral development, and feminist theory.

Historically, philosophy developed an ethics in terms of principles and focused on justice. On the other hand, caring as an ethics has only recently developed. Since philosophy tried to develop ethics in terms of universal norms and standards, not much attention was paid to the gender issues. Later feminists demonstrated that the ethics was not gender neutral because the males' perspectives were favored but people did not notice that the women had different voices. It is important for the women's voices to be heard and be aware of how the women have different ways to approach ethics. Only valuing an ethics of justice instead of an ethics of care in describing ethical approaches is related to cultural studies issue of power imbalance. It is hegemony behind how we can express moral orientations which should be eliminated. It is an issue of hegemony because care is linked to women and it was not even theorized, but only justice which is linked to men was being closely examined and attended to.

3.2 Carol Gilligan

Carol Gilligan (1995), the initiator of care theory in current debates, critiques Lawrence Kohlberg's (1984) research on moral development for using an all-male-sample, and emphasizing the principles of justice which is the voice of men instead of including caring ethics which is the voice of women. Gilligan, who approaches care theory from psychological and scientific perspective, focuses on moral development and criticizes the omission of women from scientific studies. Her argument is that the conclusions and findings of many scientists are not valid since they have

been generalized by applying what they have learned from the study of men to women. By criticizing the hierarchy of moral development and the judgment of females as inferior beings or morally less developed, Gilligan (1982) presents that the females see ethics in a different way from the males.

In defining justice and care, Gilligan (1995) says that “theoretically, the distinction between justice and care cuts across the familiar divisions between thinking and feeling, egoism and altruism, theoretical and practical reasoning” (p. 32). She asserts that all human relationship whether it is public or private, can be characterized “both in terms of equality and in terms of attachment, and that both inequality and detachment constitute grounds for moral concern” (p. 32). Through exploring justice and care in this manner, she reconstructs an account of moral development around two moral perspectives, and says that justice and care are grounded in “different dimensions of relationship that give rise to moral concern” (p. 32).

According to Gilligan (1982), it is true that women commonly see ‘caring’ relationships for others as having a more central role in their lives compared to men. Gilligan empirically researched women’s approaches to ethics as a scientist through interviews. In her studies, Gilligan discovers that females develop morality in terms of responsibility, care and interrelation with others, not rights and rules, as males tend to do. She stresses the importance of both views of morality in ethics as being complementary to moral reasoning and moral judgment. Her analysis of the data explains that, “while an ethic of justice proceeds from the premise of equality—that everyone should be treated the

same—an ethic of care rests on the premise of nonviolence—that no one should be hurt” (p. 174). She also learned that “when the concern with care extends from an injunction not to hurt others to an ideal of responsibility in social relationships, women begin to see their understanding of relationships as a source of moral strength” (p. 149). Overall, Gilligan learned that women tend to focus on caring as relational and connected to others.

In order to reflect women’s ethics and evaluate fairly, Gilligan argues that including care ethics is a must. Gilligan (1995) presents the case that women define themselves through experiences of connection and judge themselves in terms of their ability to care. In addition to this, she presents that although care ethics is produced by women’s experiences, people should not limit it to women but it is rather a valuable ethic for both genders. Overall, in Gilligan’s work, she presents caring in terms of what gets to count as ethics and what does not count as ethics. Then she identifies and develops a theory on caring which has had and continues to have a tremendous impact on ethics and feminist theory.

In her book, *In a Different Voice* (1982), she explicates:

In women’s development, the absolute of care, defined initially as not hurting others, becomes complicated through a recognition of the need for personal integrity. This recognition gives rise to the claim for equality embodied in the concept of rights, which changes the understanding of relationships and transforms the definition of care. For men, the absolutes of truth and fairness, defined by the concepts of equality and reciprocity, are called into question by

experiences that demonstrate the existence of differences between other and self. Then the awareness of multiple truths leads to a relativizing of equality in the direction of equity and gives rise to an ethic of generosity and care. (p. 166)

In many of Gilligan's (1982, 1995, 1997) works, she reports what the women said in their interviews using voice rather than self due to voice being an instrument of relationship. She emphasizes not only the gendered voices of women along with men, but also the voices of different races, classes, and sexualities. However, her focus is mainly on gender issues rather than race, class or sexuality.

Many psychologists of moral development critique Gilligan (1993) for saying that there is a gender difference in ethics. When they come up with experiential proof against her, her response is that they do not understand her view properly. She provides the reason why she intentionally named her book *In a Different Voice* instead of *In a Woman's Voice* and says that it is to avoid people thinking a new voice is a woman's voice. She mentions that the reason for naming it such is not to limit the voice specifically to women but to leave it open to everyone. According to Gilligan, from the beginning, she asserts that there is no relationship between one's ethical voice and one's gender. Although her point is as explained and she encourages a caring ethical approach as being valuable to both genders, it still seems to me that throughout her work, she is constantly expressing the importance of care

ethic by adding that it is a feminine quality. We can even see this when Gilligan (1995) relates a male conception of morality with ethic of justice, and a female conception with an ethic of care.

In my opinion, although Gilligan's important contribution is the valuing of caring as an ethic and developing of it as a theory, she continues to disregard the fact that the characteristics of care ethics can be found both in women and men. In order to further understand caring, it is also important to recognize that care ethic is easily found and valued in a traditional Eastern culture more than in Euro-Western culture, and more in the country side than in the city, as Park (2002), a Korean philosopher, mentions. It seems like the places where people are more conservative tend to value care ethics more. These facts demonstrate that care ethics can be formed and influenced by tradition, social, cultural, economic, and political aspects.

Now, my question is, "is there a fundamental difference between man and woman in relation to their ability to care?" My answer is 'No!' If man and woman are raised differently, they will have different qualities in them. Let us imagine if someone raised a girl like a boy, then we will have a girl with more of a boy's qualities. However, 'role model' is an important issue here. A role model does not limit to mother's role, but everybody around that child since they can all influence a child's development. If a mother wants to raise a girl like a boy but mother herself plays a traditional woman's role and if father plays a traditional man's role and a child sees a patriarchy within the family system, it will be definitely difficult for that girl to develop masculine qualities

in her. It is a society (I see a family as a small society) which forms people's gendered roles and defines their sexuality.

Another example can be a child in adoption. If a child (let's imagine the child is a girl), is originally and biologically Korean but she is adopted to a White family in America, she will have more qualities of American than Korean. She might not even know anything about Korea unless she is taught. Again, she will have an outsider's perspective in relation to Korean culture, not as an insider. She might not even speak the Korean language, and definitely her mentality will be more American than Korean, which is natural since she was raised as American among Americans in America with American culture. Through this example, we can also realize how environment can shape us enormously into a different human being, no matter where we are originally from. Not only our past, but also our present and future will continuously shape and reshape us. I am sharing these examples in order to express how the characteristics of care could be bracketed as a masculine quality instead of a feminine quality since the formation of the qualities can be strongly affected by the surroundings. Thus, I am claiming that although I highly praise Gilligan's contribution of embracing caring as an ethic and putting a high value on it, I also want to mention that it will be more persuasive if the emphasis on the caring as feminine is less displayed.

3.3 Nel Noddings

Nel Noddings (1984) also describes caring in terms of feminine qualities. According to her description, principled ethics is the voice of the father, and caring ethics is the voice of the mother. She presents a caring ethical theory as an alternative to a principled ethics. Noddings (1989) also discusses how ethical caring differs from natural caring, and this distinction brings us to a second great difference between relational ethics and traditional ethics. She says:

In traditional ethics the moral or ethical point of view is somehow higher or more admirable than natural caring. From the relational perspective, however, ethical caring develops as we reflect on our experience of caring and being cared for and commit ourselves to respond to others with an attitude of caring. (p. 185)

In *Caring*, Noddings (1984) mentions that “recognizing that ethical caring requires an effort that is not needed in natural caring does not commit us to a position that elevates ethical caring over natural caring” (p. 80). This is similar to what I have discussed in Chapter 2 about paid caring and unpaid caring. As Noddings describes ethical caring needing an effort, I think when caring is expressed as the duty of care, it contains less natural feeling but more of an obligation, and sometimes it can end up in more of an artificial relationship. However, I am not denying that ethical care can be natural caring. Sometimes,

when we naturally care for someone, it can still meet the criteria for ethical caring, and vice versa.

When Noddings (1984, 1995) tries to develop a theory of caring as a moral orientation, she compares natural caring with ethical caring. For example, a mother's caretaking efforts on behalf of her child are not usually considered ethical but natural. By saying that natural caring does not require an effort but ethical caring does, Noddings presents that the most intimate situations of caring are natural. When she explains about the concept of caring, often she uses the examples of the relationship between a child and a mother.

The concern that I have about Noddings is her usage of the words 'feminine quality' for caring. It is a similar concern that I expressed for Gilligan. Although both of them try to include men and women in care ethics, they also distinguish the qualities of men and women. When Noddings emphasizes the root of care ethics being in the family or in mothering, she relates care ethics with feminine qualities again. However, in my opinion, this caring attitude should not only be limited to women, but should be applied to both men and women, although they might find differences in how they express caring. It is the matter of various ways of expression, like different people having different personalities, ways of thinking, and so forth. Relating care ethics with the voice of the mother sounds like she excludes the voice of the father or the men. In this sense, the feminist philosophers are doing nothing different from the male philosophers who value male qualities in describing ethics as justice ethics. Here, I am not denying that care ethics or some of the women's qualities should be valued or that there

exists a power imbalance between men and women, but I am just pointing out that in describing the importance of care ethics or ethics in general, focusing on the gendered qualities should be done more cautiously.

It is clear that males had mainly developed a principled approach to ethics, and females noticed and developed an alternative approach to ethics, one that seemed to more accurately describe women's approach to ethics. However, it seems like when the discussion comes to ethics, many feminists view an ethics of justice (principled ethics, according to Noddings' term) and an ethics of care as two separate ethics, and caring only belongs to care ethics, but not justice ethics. Here I am not disagreeing that caring falls under care ethics, but I am trying to make the point that caring should also come in justice ethics. Both ethics should not be seen completely separate because they might share some similar qualities. In addition to this, if people deny that caring can be a quality of justice ethics but argue it is an element of care ethics, it can be viewed as only restricting caring as a feminine quality, since many feminists relate care ethics as a feminine quality, although they encourage men to get involved in this. In a way, it sounds like some White feminists in Chapter 3, are telling men to practice a woman's quality. If the focus of caring is on women but trying to include men within that frame, there will be more resistance from men. However, if the focus is on including everybody in both realms, justice ethics and care ethics, without focusing on feminine or masculine qualities, it will be easier for both genders to transgress both directions.

Overall, Noddings (1984) defines caring in terms of being receptive and feeling with the other. She also describes caring as always being relational, between the one-caring and the cared-for. To me, the cared-for can be 'yourself' as well. Then, it does not involve others, and it is not necessarily relational. We have to realize that there is a difference between caring and caring relationship. Caring is an activity of care, and it can be used both for others and just for yourself, while caring relationship requires others to be present. Further explanation on this will be provided when I discuss Barbara Applebaum's and Barbara Houston's work.

In addition to this, when Noddings (1984) describes caring as being attentive to and receptive of the other rather than focusing on the self, it seems to me that the definition illustrates moving away from the self in order to attend to the cared-for, instead of focusing on valuing oneself who is in the role of one-caring. However, I disagree with her point here. Although in some of her works, she emphasizes the importance of dialogue and how people get to share many things together through this process, her focus of dialogue is still in attending and receiving others instead of on expressing oneself who is in the role of one-caring. I think everybody should be able to express oneself, but obviously in a good manner, not in an offensive manner so that others can also relate to the caring person and learn about how he or she perceives things. If a caring person does not express one's feelings, emotions, or thoughts, how can people relate with others? Without these, it is only going to be a fake relationship or one will only end up by having a false form of caring. It seems like what Noddings says is

contrary to her own emphasis on 'relational'. I think that caring should never be unidirectional, but rather be bidirectional or multidirectional, unless it is for self caring or it is related to counseling where boundary issues are to be considered. In order to have a successful caring relationship, a person who is in the role of caring should also be able to express oneself freely and not hesitate in one's exposure. In this sense, I would say that people should not completely move away from the self.

Noddings (1989) also discusses about how caring is not an individual virtue, although certain virtues may help sustain it, but it is rather "a relational state or quality and it requires distinctive contributions from carer and cared for" (p. 237). Noddings (1992) tries to show that in order for the relation to be properly called caring, both one-caring and cared-for need to contribute to it. She emphasizes the importance of the attitude of cared-for, since the caring relation is complete, only when the cared-for receives the one-caring's effort at caring.

In *Starting at Home* (2002), Noddings discusses caring in terms of caring-about and caring-for. According to her definition, caring-about is for "caring about people who are at a distance from us in terms of social status, culture, physical distance, or time—that is, the future" (p. 3), while caring-for is the face-to-face occasions in which one person, as carer, cares directly for another, the cared-for" (p. 21). She says in today's world, caring-about deserves much more attention, since it may provide "the link between caring and justice" (p. 22), and it is almost certainly "the foundation for our sense of justice" (p. 22). In distinguishing and relating caring-about and caring-for, she presents that caring-

about must be seen as “instrumental in establishing the conditions under which caring-for can flourish” (p. 23). It seems like Noddings tries to interrelate caring-about and caring-for (although she agrees there are differences as well) and show how they can influence each other, which I have an agreement with as well.

Throughout her work, Noddings values the relationship over the individual virtue in describing caring, as it is relational, and mainly her emphasis is on the mutual contribution of one-caring and cared-for in the caring relationships. However, it seems to me that the one-caring is always in the role of providing care while the cared-for is in the role of receiving care. Overall, she is one of the key philosophers who made significant contributions toward bringing an ethics of care into the world by valuing women’s qualities.

3.4 Sara Ruddick

Sara Ruddick (1989) defines caring in terms of “mothering” in *Maternal Thinking*. From the perspective of care, Ruddick states that relationships require attentiveness to others and response to their needs. She states:

The work of mothering is a central instance and symbol of care. Although caring practices differ, certain elements of caring work seem sufficiently common and central to identify it as a practice just as, despite the varieties of science or religion we still speak of scientific or religious practices. (p. 46)

However, she says that maternal is not the whole of care and cannot be made to stand for it. That is why she does not speak generally of “care”. According to her, since mothering is for many women and men “the symbol and formative experience of caring labor, people who speak generally of care often slide into talk of maternal work. This elision then insults many caretakers who are not, and do not choose to be, mothers” (p. 47). However, for many people, Ruddick’s connection of caring and mothering definitely helps in understanding the caring relationship and the consequences of caring since it provides some persuasive and good examples in people’s daily lives which they can relate with easily.

In describing maternal thinking, Ruddick (1989) brings out the value of feelings. She holds that feelings are “at best complex but sturdy instruments of work quite unlike the simple and separate hates, fears, and loves that are usually put aside and put down in philosophical analyses” (p. 70). According to her, mothering makes reflective feeling “one of the most difficult attainments of reason” (p. 70), rather than separating reason from feeling. Her emphasis on feelings indicates that mothers cannot understand themselves and their children without calling on and understanding feelings since people are dependent on these feelings to interpret the world and everything is constructed by feeling. This is why understanding these feelings are important in caring relationships, not restricted to mother-child relationship but for all kinds.

According to Ruddick (1995), from the perspective of justice, “relationships require restraint of one’s own aggression, intrusion, and appropriation and respect for the autonomy and bodily integrity of others” (p. 204). On the other

hand, from the perspective of care, “relationships require attentiveness to others and response to their needs” (p. 204). For Ruddick, an ethics of care does not begin with individuals but with the relationships in which individuality is created. In providing some examples of family and mothering, she expresses how a caring person sometimes may be destructively self-sacrificial, unwilling or unable to be the recipient of care, and that this is due to a caring person focusing on the others and the relationship more than the self.

Throughout Ruddick’s work, especially in *Maternal Thinking*, mothering is used as a core element to caring, and I value that as well, being a mother myself. Being able to relate to this, I realize how much mothers sacrifice themselves in order to care for their children and how deep their love is, although there are some exceptions due to the fact that not all mothers are caring since there can be some abusive parents. The act of abuse can appear in various forms such as yelling, hitting, neglecting, abandoning, and usually it is the act of misusing power to harm the vulnerable children. Children also have rights to be respected as human beings and especially when they are young and not able to take care of themselves, it is the responsibility of the one-caring to supply sufficient care to children. Often times, the one-caring becomes abusive when he or she lacks patience and loses control. However, we have to realize that even in defining abuse, it is not clear cut due to cultural differences. Maybe, in some cultures caning children can be viewed as the appropriate way of disciplining the children to show that one cares while in other cultures caning can be interpreted as abuse. Another example is, if a mother leaves a child alone in the car to get something

in the supermarket, it is illegal in America since the child is left unattended and it can be interpreted as an act of abuse, while in another culture it would not be taken seriously at all.

In addition to this, we have to realize that there are different kinds of caring. For example, if mothers work outside the home, in public, and do not have enough time to spend with their own children, the way they present their caring will be different from a full time mom. Maybe, working mothers provide more of a financial care or support for their children; with the money they earn, these mothers send their children to expensive schools, hire a good babysitter, pay for extra activities, buy more toys and books, and so forth. I will call financial care more of a public care than a private care. Here, financial care is somewhat related to caring about, while caring for covers more of personal care. Of course, working mothers will also have some time to spend with their children but it will be considerably less time compared to full time mothers. On the other hand, since full time mothers get financial support from else where, such as from their husbands, mothers will have more time together with their children at home, and will be able to provide more of a private care or an emotional care compared to working mothers. This example of working mother is with the assumption of a double income couple. If the mother is the sole source of income in the family, her work could be paying all the bills including for the food, shelter, utilities which will be different from the mother who has a double income in the family.

As more mothers get involved in the public workforce (besides cottage industries), the role of mothering and the view of caring for mothers have

changed along with it. In other words, as mothers get busier outside, the conception of care also changes. The definition of care changes along with our culture changes. One of the problems some working mothers or working fathers face is that due to putting excessive time and energy in their outside work, sometimes they do not have enough time or energy left for caring privately or emotionally for their own children or family at home and their reason can be because of fatigue that has accumulated in them. In this case, usually they have other people who are doing the childcare work for them but still they cannot completely get away from childcare. Overall, this shows why self-care is significantly important in order to be a caring person in the relationship. A person who can take good care of oneself is able to take care of others and get involved in a more effective caring relationship. After self-care has been taken seriously and successfully achieved, a child nurturer, whether it is a mother, a father, or grandparents, should consider children's perspective and try to work together in order to build a caring relationship. It does not mean that a nurturer should do everything a child wants but it is rather discovering what is good for a child together by sharing each other's thoughts by interacting through verbal and nonverbal communication.

Let me discuss a little more about self-care before ending this section. Sometimes, self-care which is taking care of oneself is not as simple as we think, although people know its importance. It can be due to the situational or the conditional reasons and resistance. For example, not everybody will consider that they have enough time to take care of themselves since they are busy

focusing on their survival, and self-care can be viewed as only a luxury. However, taking care of oneself does not always have to be time-consuming or come in a fancy form. What is important is how people value themselves, and it is their responsibility to love and take care of themselves. People should be committed to do that and need to learn how to balance their lives. They need some kind of energy that can help them to move on with their life in this world.

Ruddick (1989) uses the terms “a good mother” and “a bad mother” in her work. I want to add my thoughts on this. The definition of ‘good mother’ can vary like how caring can vary depending on the person and the situation. Certain qualifications might be considered as being a good mother for some women, while those same qualifications act toward being a bad mother for others. It does not only happen among mothers from different countries, but it can occur to mothers from the same country, since they can have different world views and perspectives on raising a child. For example, some mothers think that it is important to protect their children as much as they can and do as many things as possible for them. They will interpret protections as being caring, while other mothers might think that it is over protection and over bearing. This can be due to having different cultures, but within cultures, the perspective of caring can be different based on the class needs as well. As a low income single mom, often her children will be asked to do things for themselves, and they might have more responsibilities in the family, such as the children helping mother with house work. Sometimes this can include house care and child care. Maybe in this family, everybody has to take care of themselves. It is not a bad thing but it can help the

children to contribute to their family. However, upper class mothers might have different views, and they might think that good mothers should do things for the children. Thus, good mothering can be perceived differently according to the cultural, economic or other differences. There is not a universal caring but it can be more of a situational thing. It is like how Ruddick (1989) says that “conceptions of ‘maternal thinking’ are as various as the practices of mothering from which they derive” (p. 52).

In relation to the topic of ‘good mothering’, I want to mention about how sometimes what is called as ‘good mothering’ to some people, might actually act as evil toward others and affect others negatively. Let us imagine there is a mother who tries to protect her children because she loves them and cares about them. In the process of doing that, she might eventually hurt other children or other people emotionally or even physically although it might not be intentional. It is because sometimes good mothering tends to focus on paying attention to her own children more, and consequently a ‘good mother’ can harm others in order to protect her own children which can be also interpreted as a selfish form of discipline from others’ perspectives. What I mean here is that sometimes mothers care for their children in their own ways which will simultaneously act as uncaring for others.

In addition to this, when the topic comes to caring in relation with children, people need to not only consider about the cared-for and be attentive to them, but also about other caregivers in general. Usually, children have more than one caregiver due to other family members sharing the role of caring, or the caregiver

can also be from outside the family members such as a babysitter, or teachers at the nursery with whom the children are constantly having interactions. Especially when we are caring for a child, it is important for different caregivers to discuss and share their opinions on that child in order to serve as more effective caregivers. Involving other caregivers in this relationship will provide a positive output in playing a caring role to a child. If there is not much interaction between the child's caregivers, there will be less consistency in the child's life, due to each caregiver expressing caring in their own ways. For example, if one caregiver allows a child to do certain things but it is prohibited by other caregivers, the child can get confused about whether it is good for him or her to do certain things. Also, the child can interact differently with different caregivers, and show distinctive attitudes, and it will be helpful for the caregivers to discover the differences in order to understand the cared-for more in depth. Through the various caregivers sharing their opinions and experiences, they can also protect the child from confusion and help the child to engage in positive development which will lead to more effective caring.

Overall, Ruddick's work on caring in relation with mothering adequately helps people not to overlook the importance of the responsibilities and the roles of the one-caring for the cared-for. Her application also helps people understand not only the caring relationships between a mother and a child, but all human relationships in general.

3.5 Barbara Thayer-Bacon

Barbara Thayer-Bacon discusses caring in epistemological terms, not in the realm of ethics, and this is one of her important contributions to care theory. Since one of the focuses of my research is relating care theory with epistemology to some extent, we are moving towards the same direction and I value her work in this field. When I present care theory in relation with epistemology in Chapter 6, I also discuss more about Thayer-Bacon's theory on this.

In the article, "Caring Reasoning", Thayer-Bacon (2000) examines the ontological and epistemological assumptions of caring as a form of moral orientation. By doing so, she makes the case that caring is as vital for epistemological theories as it is for moral theories. She states that caring does not just inform ethics but it informs reasoning as well. Caring helps ensure we understand each other's different, shifting views. Thayer-Bacon describes caring as a process, "a way of relating that involves development" (p. 23). She says that "care involves an appreciation of the other and respect of the other; it is not something that is imposed on the other" (p. 23). What we need to do as the one-caring is respect others as separate, autonomous people worthy of caring, which is a way of valuing others. In explaining caring, she focuses on the attitude of the one-caring and mentions that "an attitude of acceptance and trust, inclusion and openness, is important in all caring relationships" (Thayer-Bacon, 1993, p. 325).

Thayer-Bacon (2002) points out that the act of showing interest or recognition is an act of care, for all interest is selected interest. Also, the act of attending to the other in order to gain understanding is an act of care. She expands by

saying that it is even important to consider the manner in which we attend to the other. Thayer-Bacon's position is that caring reasoning commits us to attending to the other in a generous manner, and this activity of caring is powerful in both our public and private lives. Listening intently and suspending our own doubts are important in making sure that we have heard correctly. Overall, the care theory which Thayer-Bacon offers is to get us to pay attention to how we attend to others, in other words, to try to understand the act of attending to others and try to see the world from their perspective as much as we can.

In explaining caring, Thayer-Bacon (2000) uses Minnich's (1983) definition of feminism which talks about both heart and mind together, which often times are taken separately by many people. Thayer-Bacon asserts that "caring does serve as the heart of feminism as friendship, but it also serves our minds as a means to critique" (p. 33). She uses 'friendship' as the way to describe the generosity and receptivity. By relating the act of generosity with the side of the heart, she focuses on the act of attending to help understand others. In other words, the act of attending is the act of friendship and that is where the heart comes in. It is important to listen from other people's perspectives. Caring reasoning offers us a way to gain awareness of "our contextual surroundings, at a personal level as well as at a social institutional level" (p. 33). Ultimately, with this gained awareness, we can critique our current situation, and it can help us imagine how things could be different. This is where the mind side of caring comes, for with caring we improve our ability to critique. Sometimes the exposure can help enlarging our thinking.

Thayer-Bacon (2002) recommends for us to use caring reasoning to expand our views and reach beyond our own limitations. She asserts that:

Caring reasoning does not foreclose the possibility of critiquing others' perspective, it does not mean we must accept all as True, but it insists that we cannot move too quickly to judge, for we are limited in our own perspectives and our criteria and standards are fallible too. We must move slowly, patiently, with humility. (p. 37)

In "The Power of Caring", Thayer-Bacon (1997) explains that we sentimentalize and trivialize the importance of caring, when we associate it with only the personal, private, domestic side of our lives. This is how we lose sight of the 'political, economic, social, cultural side of caring'. This is where she indicates that caring affects all of us, and it is vital in all aspects of our lives. In describing caring, Thayer-Bacon (2000) mentions that caring reasoning that enlarges our thinking helps our understanding of others, and she relates it in terms of epistemology. Her description extends by discussing who gets to claim they are caring or not, which is an epistemological issue and it is related to cultural studies.

I agree with many ideas that have been presented by Thayer-Bacon on caring. However, I would like to add something to her ideas that caring must involve an other. Like Noddings, Thayer-Bacon asserts that caring is relational. It is true when caring is performed for the cared-for since a relationship exists between

the one-caring and the cared-for. As we are dealing with the caring relationship, definitely we need someone who can play the role of 'cared for', in order to have the relationship. However, we should remember that caring can take place wherever, whenever even by oneself, as I have mentioned about it earlier in my discussion of Ruddick's work.

3.6 Alison Jaggar

Alison Jaggar (1995) describes care reasoning as responding directly to particular persons and situation, whereas justice reasoning is concerned more with universal principles. She also discusses about how care is more reliable than justice thinking in motivating right action because "justice often presents right action as requiring the sacrifice of one's own self-interest, whereas care thinking regards the interests of the self as inseparable from those of others" (p. 188). When Jaggar distinguishes care reasoning from justice reasoning, she says that care reasoning does not try to bracket or disregard the self, "whose appropriate motivations, attitudes, sensibilities, and qualities of character are thought indispensable to morally acute perception" (p. 191).

In describing caring, Jaggar (1995) points out that "accounts of care thinking that emphasize the directness of caring perception sometimes discourage even raising this epistemological question by treating care as a 'success' concept" (p. 189). This concept of success in relation with caring can be seen in Noddings' description of care as care being complete only when the cared-for receives the carer's effort at caring, since the word 'success' contains the meaning of

'complete'. It is true that we can see care being successful and complete when the cared-for respond or receive caring, but in my view, care should be never ending. If the act of caring stops right after the cared-for responds to it, caring will disappear in that moment rather than caring becoming continuous. I would rather say caring is 'present' or 'developing' than using the term, 'success' or 'complete'.

Jaggar (1995) shares the importance of emotion in her work as well. She says that "acknowledging the moral dimension of perception and the epistemic dimension of emotion also encourage consideration of how people may develop the moral abilities for morally sensitive perception and loving attention" (p. 191). In "Love and Knowledge: Emotion in Feminist Epistemology", Jaggar (1989) explores emotion more in depth, and suggests that "emotions may be helpful and even necessary rather than inimical to the construction of knowledge" (p. 146). The emotions are socially constructed in that children learn deliberately what their culture defines as appropriate responses to certain situations. She expresses that "although there may be crosscultural similarities in the expression of some apparently universal emotions, there are also wide divergences in what are recognized as expressions of grief, respect, contempt, or anger" (p. 151). Thus, cultures construct divergent understandings of what emotions are on an even deeper level. Jaggar says that at least on some level, "women are relatively adept at identifying such emotions, in themselves and others, in part because of their social responsibility for caretaking, including emotional nurturance" (p. 164).

I want to mention that usually oppressed people become very adept at reading emotions for survival sake. Often times the tools to help us think constructively (Thayer-Bacon, 2000), such as emotions, intuition, and imagination, are devalued since reason has been the historically favored tool in Euro-western philosophy. This identifies how the power imbalance plays a role in caring in relation with emotion. It seems like since caring is often linked with women and oppressed people, and the emotions are viewed as one of the essential qualities of caring, caring or emotion or anything related to these two are not getting enough attention but rather are devalued by those who establish the norm. This indicates a power struggle between the oppressed and the oppressor. In fact, caring and emotion should be seen as separate entities although they share some similarities and can fall together. It is true that caring people are usually involved with their emotions while they are in the role of caring, but at the same time we have to remember that caring does not necessarily contain emotions all the time. As I described in Chapter 2, caring can be divided into 'unpaid caring', where most of the time, emotional attachment coexists, and 'paid caring', where emotional attachment does not necessarily coexist.

I have an agreement with Jaggar for relating caring with emotion although they do not always come together, but I disagree with her for pointing out that emotion is relatively a woman's quality. Although emotions are displayed more often by women, we should be cautious of not categorizing them as qualities of women. Frequently, people relate reason with men and emotion with women, and this conception has been socially constructed for a long period of time.

Although gender-wise this was statistically true, we should begin to avoid this issue with focuses only on gender. Only by doing this, can we gradually make the change. Otherwise, it will be more difficult for both genders to cross the boundary of what is being called feminine or masculine since it can be viewed as the standard, and not many people like to leave their comfort zone.

In “Caring as a feminist practice of moral reason”, Jagger (1995) argues that “although care thinking may have considerable utility for feminists, feminist practical ethics cannot rely exclusively on care but must supplement it with other modes of moral reasoning” (p. 180). She says that people have to identify care that is morally appropriate and show interest in moral justification as well. Throughout her discussion, in bringing the importance of care ethics, Jagger tends to describe it on the basis of thinking that justice ethics and care ethics are logically exclusive of each other and they are two distinctive ethics. However, I think it will be ideal if we do not completely separate them since they can share some similar qualities. In other words, usually justice ethics are considered as focusing on justice, right, moral objectivity, reason, and so on, but I want to assert that the quality of caring can still fall under justice ethics. For example, although a male tends to value reason and focus on what is described as the qualities for justice ethics, he can still share caring qualities. In addition to this, care ethics does not necessarily mean that it is unjust, which means it also shares some of the qualities of justice ethics. Although care ethics and justice ethics share many different characteristics, they still can include each other to some degree.

Jaggar (1995) points out that “since care is generally associated with the personal realm, the ethics of care has contributed to rehabilitating personal life as an arena for moral scrutiny; it has thus expanded the domain of practical morality, exposing further limitations in traditional theory” (p. 198), and this is a benefit of developing caring as a moral orientation. Overall, Jaggar tries to bring out the value of all the things going on inside the personal realm such as inside the home since traditional ethical theory does not see domesticity as a place to look at ethics. As many White feminists try to bring out the essentiality of this issue, Jaggar also emphasizes its importance and makes it valuable.

3.7 Joan Tronto

In “Towards a Feminist Theory of Care”, Joan Tronto (Tronto & Fisher, 1990) defines care broadly as “a species activity that includes everything that we do to maintain, continue, and repair our ‘world’ so that we can live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web” (p. 40). According to her description, care can be used as a tool for healing or improving the situation or problem and moving toward what is more ideal.

Tronto (Tronto & Fisher, 1990) discusses about four component phases in the process of caring: caring about, caring for, care giving, and care receiving. Caring about is “becoming aware of and paying attention to the need for caring”; caring for is “assuming responsibility for some caring”; care giving is “the actual material meeting of the caring need”; and care receiving is “the reciprocal

response of the thing, the person, the group, and so on, that received the caregiving” (p. 267). In describing ‘caring for’, Tronto relates caring with the responsibility, but I disagree with her point here. When we talk about ‘caring for’ it does not necessarily correlates with the responsibility all the time because sometimes, we care for the people willingly or with the movement of our emotions, without any responsibilities being involved.

Tronto (1989) identifies caring as implying some kind of on-going responsibility and commitment. As Noddings suggests that caring occurs with abstract ideas and with living beings, Tronto expands her description on this, and says that caring must have an object if it involves a commitment. She distinguishes “caring about” from “caring for” based on the objects of caring. Although there were other philosophers who have worked in distinguishing these two, Tronto’s distinction is somewhat different, and the way she formulates the distinction reveals more about caring and traditional assumptions of gender difference. To her, ‘caring about’ refers to “less concrete objects; it is characterized by a more general form of commitment” (p. 174). This implies ideas, and jobs, which are more abstract. On the other hand, ‘caring for’ implies “a specific, particular object that is the focus of caring” (p. 174). In other words, it involves “responding to the particular, concrete, physical, spiritual, intellectual, psychic, and emotional needs of others” (p. 173).

Since Tronto (1989) thinks caring involves a commitment and it must have an object, she sees caring as necessarily relational. Tronto argues that we should not romanticize notions of selflessness, but should keep in mind that “a

connection between the self and the other is necessary for the self to care, and the nature of this connection is a problem for any ethic of care” (p. 178). However, she does not agree with Noddings’ notion of caring being incomplete without the recognition by the cared-for person. She presents that attentiveness involves a commitment of time and effort, and says that “although a mother’s child may develop what Noddings would consider the proper responsiveness to caring over time, others, such as teachers and nurses, who provide care over a shorter duration, cannot expect that their commitment will be recognized and rewarded” (p. 178). This also explains that caring in nursing relationship is not depended on receiving reciprocal attention from the patient, as I have already mentioned in Chapter 2.

When Tronto (1989) presents that “traditional gender roles in our society imply that men care about but women care for” (p.174), it seems like her description of ‘caring about’ presents a quality of justice ethics, while ‘caring for’ presents a quality of care ethics. This explanation displays well what I have shared earlier about how justice ethics and care ethics should come together. Since some qualities of justice ethics contain caring, and some qualities of care ethics contain justice, they cannot be seen completely as separate ethics. That is why we cannot completely remove care in justice ethics, and justice in care ethics. I am not trying to mix them up in a melting pot, but I am trying to see them together in a salad bowl and call it an ‘ethic salad bowl’. We need to realize that lettuce, tomatoes, carrots are different vegetables, but we have to also remember that they are all ingredients for the salads.

Another argument made by Tronto (1993) is that care is not only linked to gender but also to race and class in contemporary Western society. She claims that for “modern industrial societies, these tasks of caring continue to be disproportionately carried out by the lowest ranks of society: by women, the working class, and in most of the West, by people of color” (p. 113). She expresses how care is devalued, by making a connection with how women, the working class, and the people of color are devalued in today’s society. As a political theorist, Tronto relates care with power issues in her work, which is similar to cultural studies since cultural studies generally addresses issues of power and social differences including gender, race and class. Tronto presents the privilege of White middle-class males to marginalized and oppressed populations. In a society where White middle-class males’ status and perspectives are valued and considered the norm, others are considered marginalized and do not get much credit for whatever they do. This is why care or tasks of caring are devalued due to being carried out by the lowest ranks of society, those who are the people with minimal power in modern industrial societies. Historically marginalized people’s voices are not listened to, and their lives and perspectives are not treated as equally important compared to what is considered the norm. It is crucial to bring in the issues of race and class in discussing care for, as Tronto mentions, these are important issues in contemporary Western society. Since not all the countries in the world are racially diverse such as Korea, the issue of race might not be as important for

some, while gender and class might still be a stronger issue in relation with power for them.

Unlike Tronto, Noddings and Thayer-Bacon claim that we can care for ideas, and I want to add that we can also care about people, instead of caring for people. My description of 'caring for' includes emotional feeling no matter if it is for a living object or something abstract, and 'caring about' can be to the object which one does not necessarily have to have emotional attachment. However, the respect should definitely exist. For example, if my female friend is talking about her ill grandfather (whom I have never met) with deep concern and starts crying, I can say that I really care for my friend and her concern, but I care about her grandfather and his health since my friend worries about him so much, not because I know him well or I have an emotional attachment to him.

Overall, Tronto (1989, 1990) emphasizes the importance of self-care. This is exactly what I have discussed previously when I explained the necessity of self-care. Each individual is responsible to take care of oneself, not only to take care of others but just to be moral to oneself. If a person does not know how to value oneself, it will be impossible for that person to value others. Imagine if a caretaker is sick due to not being able to maintain his or her health. Will the caretaker be able to engage in a caring relationship with any other people? If the caretaker does not take good care of himself or herself, it will affect his or her ability to relate to others. For example, if the mother does not have enough sleep, she will be tired and stressed out. Then, she will be less patient with her child and she can eventually hurt the feelings of the child by yelling or being grumpy to

the child. That is why neglecting our bodies, our selves, and our environment should be eliminated. Also, we should keep in mind that looking after oneself is not an activity of selfishness, unless one does harm to others in order to keep oneself going.

Throughout Tronto's discussion on caring, she shares similar topics with other White feminists, but it is interesting to see how her approach is somewhat different. Also, the way she interprets 'caring about' and 'caring for' is distinctive, and her focus extends to include the issues of race and class on top of the gender issue. The fact that she is a political theorist, she tends to take race and class issues more seriously. As being a second generation White feminist, she seems to not agree on some of the points introduced by the first generation White feminists such as Noddings. Tronto's descriptions on caring are the expansions of what the earlier White feminists lacked and her political perspective adds to the development of care theory.

3.8 Barbara Applebaum and Barbara Houston

Barbara Applebaum (1998) presents caring as something that is always good. In her article, "Is Caring Inherently Good?" she suggests that people should not focus too much on the context since it can act as an obstacle and move us away from becoming a caring person. Throughout her argument, she discusses Barbara Houston's definition of care and recommends a more comprehensive ethic of care by giving special attention to Houston's rejection of the intrinsic goodness of caring. However, as I have mentioned earlier in Chapter 2 where I

discuss a similar point about rejecting the intrinsic goodness of caring, I agree with Houston's view. If a carer does not consider the cared-for and the situation or the background of the cared-for, and only acts with his or her own way of expressing care, we cannot say that care is always good. In addition to this, if the care is provided in an artificial way due to focusing only on the responsibility or the duty which sometimes happens with paid caretakers, we cannot say it is always good as well, although it is not something terribly bad.

Applebaum (1998)'s analysis aims to call attention to the need to consider "the intrinsic goodness of caring *per se*" (p. 417). She states:

A notion of intrinsic goodness of caring *per se* contributes to women's understanding of how they become implicated in their own oppression and points to directions in which legitimate and illegitimate caring can be effectively discerned.....the intrinsic goodness of caring *per se* will minimize resistance to acknowledging dominance. (p. 417)

She recommends other feminists should not reject the intrinsic goodness of caring, but says that they should be concerned with "articulating an understanding of 'intrinsic' goodness that will not result in the dangers for women" (p. 418).

Throughout Applebaum's discussion, she presents caring with the focus on personal traits, attributes, and characteristics. From her point of view, although the cared-for does not recognize or accept the one-caring's caring or does not

even open up in the relationship, one can still be a caring person. It seems like she is eliminating the perspective of cared-for in the caring relationship. When we are relating or interacting with others in order to build up the relationship, we cannot work on it without considering how others feel or where they are coming from, since the relationship cannot exist without participation from both parties. In arguing that one of the reasons why women are so willingly socialized to care is due to the existence of an intrinsic goodness to caring, Applebaum states that “having an intrinsic notion of the goodness of caring may help the oppressed recognize how they get caught up with supporting their own oppression and may even facilitate their doing something about it” (p. 418).

Let me make a point here concerning how different ways of defining intrinsic or inherent goodness can affect the caring relationship in various manners. When people try to perform a caring act, usually it is done with an inherently good intention if we see it from the one-caring’s perspective, and that intention should be valued. However, in a caring relationship, if the one-caring does not consider the differences of the cared-for and solely tries to apply his or her intention in the relationship, that relationship can no longer be called caring. If the one-caring wants his or her way of caring to be valued, he or she also needs to learn how to value other people’s view of caring and their acceptance of caring in order to successfully engage in the caring relationship. Thus, the intrinsic or inherent goodness of caring can be acceptable to some people while to some, it is not acceptable. I will explain more about it as I move along in describing it in relation with intention.

According to Houston (1998), caring is good, but it all depends on the situation. She claims that some specific acts of caring or particular caring relations have moral value, while some do not. The good example can be seen in mothering. If a mother only imposes her values on the children and ignores their opinions instead of respecting them, or if she constantly hits the children by saying that it is the way to discipline and care, does the relationship really have a moral value? However, we have to remember that mothering also can come in various forms depending on the culture of the family. To some cultures, certain things will be acceptable and interpreted as being moral while to others, it might be viewed as immoral. Houston further explains that “to claim that caring has inherent goodness goes no distance in helping us figure out whether or not a particular act is caring, or morally appropriate caring” (p. 425). Her point is that to postulate an inherent goodness can be misleading and dangerous.

Mainly, Houston bases her caring on Noddings’ relationality view of caring, but Houston still has some disagreements with Noddings’ ideas. In “Caring and Exploitation” (1990), Houston expresses her concern with Noddings’ statement about “one-caring retains the responsibility then, to relieve the pressure and to inform the error, indeed she remains responsible for the actualization of the other’s ethical idea” (Noddings, 1984, p. 116). Houston says that if the ethic described by Noddings could be taken as an accurate description of women’s moral thinking, “it might explain what reduces the ability of women to resist physical and sexual abuse” (Houston, 1990, p. 116). Houston’s emphasis is on the need to act to protect oneself and not get involved with abuse. She worries

about how the one-caring can remain in a harmful relationship by seeing her moral worth as wholly dependent upon her capacity to care for others, or contingent upon being in relation. She also worries that it is possible that “being cared for may increase the exploiters capacity for response” (p. 117). If one person is used to constantly receiving care from another person, let’s say unconditional care, there will be a chance of the cared-for to not appreciate the care that is being presented due to thinking that it is natural and it has always been there and will be there. We can also think about how a caring wife stays with her abusive husband thinking that her husband needs her care and he is inherently a good person although he abuses her verbally or physically. She might also say that she cannot leave her husband since she cares for her children and does not want them to have a family where both parents are not there.

Houston values mutual caring, and this is why she is not too happy with Nodding’s terms of ‘one-caring’ and ‘cared-for’, since Houston thinks that these terms lack mutuality. I agree with Houston’s value of mutual caring in the relationship. However, I want to mention that mutual caring does not necessarily mean that it should come at the same time. We have to realize that the act of caring can come at different times in the caring relationship, so the role of the cared-for and the one-caring can exchange over time within that same relationship. Although the care does not appear simultaneously, we should not say that it is not a mutual care. Depending on the personality, someone might open up more quickly and accept other people’s caring, while others might need

a longer time to get close to people and actually respond to that caring and become caring themselves. However, in this case, eventually both parties can become caring for one another although there will be a time difference. Even when a mother cares for her baby boy, she might not receive or realize any care from her son when he is little, but as he grows, he can express his caring more to his mother. Here I am not completely denying that young children cannot care for people, but when they are at the stage of infancy, there will be some limitations in expressing care.

Overall, I certainly agree with Houston's view on caring being dependent on the situation and let me expand my thoughts here a little more. The meaning of 'care' can be different by time, place, issue, culture, and many other things. If one is a caring person, one needs to be able to take these factors into consideration and apply it adequately. Thus, one cannot have a universal sense of caring. Everybody has different perceptions about what caring really is. If someone tries to impose whatever he or she thinks is right for caring to other people, they will definitely feel they are being intruded upon by that person and will not appreciate what he or she is doing for them. It can actually cause discomfort for them and one will not be able to build any relationship with others which will lead not to even having a chance to initialize a caring relationship. Then, can we say that person is really caring for them? Maybe he or she is caring for himself or herself in order to meet his or her own satisfaction. Putting oneself into other people's shoes and thinking from their perspective will be what

a caring person should never forget to do when one is dealing with a caring relationship.

Moving back to what Houston (1998) means by caring 'depends on the situation', she basically focuses on caring with morality. I agree with what she means by this, and the story of Kohlberg's Heinz Dilemma came to my mind to help illustrate Houston's point. In the Heinz Dilemma, the question is whether Heinz should steal the medicine in order to save his sick wife from death. Everybody will have different perspectives in judging whether Heinz is a caring person or not. The differences will occur due to being in the different position while this incident takes place. This implies how caring can be interpreted differently depending on the way it is used, which is similar to Houston's example of money. Houston says that money is something that has value, but we also warn of dangers associated with its use and criticize specific uses of money. In a same way, caring is valuable, but it can be interpreted as good or bad, depending on how we use it and depending on who interprets it.

By going over these two examples, I think we can agree that caring is not inherently good all the time. For example, Heinz who steals the medicine to save his sick wife is caring from his or his wife's perspective. However, he is not socially or morally caring since his act of stealing, or more specifically, the result of his act is considered unjust in most societies. Everybody lives in the community and in order to live happily and safely, people develop laws and rules within the community and for the community, which become the standards to

judge people in terms of whether they are moral or immoral. People are supposed to abide by those rules in order to live together harmoniously.

One thing we have to keep in mind is that sometimes these rules might seem unjust to some people such as people who are in the position of being oppressed or marginalized due to rules mainly being formed by people who are the ones in power. But, let us assume that usually the law is basically good for everybody and continue my explanation on Heinz. Saving someone's life is important, especially when it comes to the loved ones, but justice wise, Heinz is doing an immoral thing. Caring is good only when it is used valuably or morally without hurting or harming others. However, all kinds of caring are 'intentionally good'. People begin to engage in caring relationships in their own ways based on their definition of 'good', which means they begin with good intention. However, to some people, it might be viewed as uncaring, harmful, threatening, vicious or even they can question about the original intention.

On the other hand, from the perspective of the carer, usually caring begins with a positive intention although it might bring negative consequences, whether they are expected or unexpected ones. Of course, we can never be one hundred percent sure whether or not we are not hurting someone else while we engage in a caring relationship. Nonetheless, if we consider the context, value the differences of others in the relationship, and focus on not hurting or harming others, if we still hurt someone, it can be described as an innocent mistake, since there is a lack of realization. However, for Heinz, in a way, he realizes that by stealing the medicine, he can harm the pharmacist. In this case, Heinz is guilty

rather than innocent. Here, we have to realize that 'intentionally good' does not equate with 'intrinsically good' or 'inherently good'. 'Intentionally good' mainly focuses only on the aspect of intention, so although the act is performed with good intention, it does not necessarily mean that it is intrinsically good or inherently good.

It is interesting to see how Applebaum (1998) says that even though one does not accept others and hesitates to open up but rather stays closed, those others can still be in the role of caring. By stating "goodness of caring does not imply that caring is always the morally best thing to do" (p. 420), and "caring can be inherently good without necessitating that its goodness is context independent and always good" (p. 419), she is excluding the context, situation, and others in caring. On the other hand, Nel Noddings says that both parties need to be a caring person in order to have a caring relationship, as she talks about care being complete only when the cared-for receives the carer's effort at caring. Here, both Noddings and Houston connect caring with relationship, while Applebaum puts importance on personal traits as I mentioned earlier.

It seems like Applebaum (1998) lacks in distinguishing 'caring' and 'caring relationship' in her argument. Since they are distinctively two different things, she needs to make it clearer what she is trying to say and pay more attention to this while she is expanding her thoughts on this idea. When people talk about 'caring', it can be dealing with one's own personal trait and characteristics, while 'caring relationship' is a mutual thing. One can not build any relationship with others by oneself. Both parties have to be involved in building a relationship,

especially a caring relationship. However, the term caring can be used alone. We do not necessarily have to include others when we are talking about the word caring itself. People can care about themselves without being with others, or they can care about others in their own way by not considering what others really think, feel or want. However, in this sense (the latter example), this kind of caring is not an ideal caring. It will be viewed as caring only from one's own perspective.

3.9 Conclusion

In this chapter, there are two different generations of White feminist scholars who lay out care theory. Gilligan, Noddings, and Ruddick (the first generation) are the pioneers of the field, and Thayer-Bacon, Jaggar, Tronto, Applebaum, and Houston (the second generation) are ones who expand, critique and make contributions to the work of the feminists from the previous generation, as does Thompson, whose work will be discussed in Chapter 4 due to its focus on African American feminist theory. As second generation feminists have extended the philosophy, the theory is constantly changing. Changes in feminist theory, post-modern theory, and pragmatic theory have all progressed along with time and White feminists are continuing to improve their theory. Also, some White feminists from the first generation have furthered their thoughts on care theory since they are still alive. It is also interesting to see how they come from different backgrounds and perspectives although they are all White feminists. That is why although they share many similar perspectives, they still disagree with each other in some aspects.

Gilligan values both care and justice ethics, Noddings recommends a caring moral orientation over justice ethics, Ruddick discusses caring in terms of mothering, Thayer-Bacon approaches care theory from an epistemological point of view, Jaggar offers an historical discussion and tries to show the value of care, Tronto argues that care is not only linked to gender but also to race and class in contemporary Western society, and Applebaum and Houston debate over the initial quality of caring and discuss it in terms of whether caring is intrinsically or inherently good. The overall perspectives of the first generation and the second generation well explain how peoples' perceptions change as others join in the conversation and contribute further to the discussion.

Throughout the discussion of care theory by White feminists, one of the issues which continuously drew my attention I want to address and give my analysis to here before ending this chapter. This issue is about the description of care existing without love or fondness which I think generally happens more in paid caring. This is because a paid caretaker's focus is more on the visible service than the invisible service. Visible service requires certain things to be done at a certain period of time which becomes more of a responsibility, while invisible service includes more of a feeling and affection and can be viewed as an optional in paid caring. In a way, there are two kinds of caring. One is 'situational care' and the other is 'emotional care' which is close to natural care. Usually, a situational care is related to paid care, but not always. For example, A is helping B (not a close person) to move because B helped A to move before. This is an example of situational care although A is not getting paid for it. The

situation makes one do the task of helping or caring. Helping takes place, not because there is an emotional care such as loving or liking, but it is performed to maintain the relationship and it becomes some kind of duty to pay back what A owes to B. Duty bound care is conditional care. On the other hand, emotional care involves natural feeling. One does the care labor because the one-caring has a sincere feeling for the one cared-for and is naturally moved to do the job of caring. This can be described as unconditional caring. No matter whether A gets something back from B or not, A will still help B to move, if B is someone close to A or someone A loves or cares for emotionally. If the positive affection exists in the relationship, emotional caring will be present.

Is there no compensation at all in unpaid caring, emotional caring or natural caring? (Here, I do not intend to say these caring mean the same.) I will say there is. In paid caring, the compensation will be visible and usually it will come in a materialistic form such as money. In natural caring, which is mostly unconditional, the one-caring still gets something paid back. For example, when a mother cares for her children, she does not expect to get something back from her children, but in a way she gets paid for her caring. When a child smiles back, grows healthy, gets praise from others for being a good child or a student, these consequences will bring happiness, relief, satisfaction, and other positive feelings to mothers, which can be called as compensation to mothers being in the role of caring. The reinforcement does not come with money, but it still affects a mother's life. Sometimes the compensation comes right after, but sometimes it comes a long time after. However, the biggest difference is that in natural caring

or in emotional caring, people care for each other not by looking for those compensations, so caring will still take place no matter what they get back from others or if they get anything back at all.

Overall, in discussing White feminists' care theory, I gained understanding of their significant contributions to care theory by emphasizing the importance of care ethics although some of them such as Ruddick, Thayer-Bacon, and Jagger talk about caring in terms of thinking and reasoning. However, it seems to me that most White feminist scholars' main focus is on gender issues although some of them touch a little bit on race and class issues. In discussing and identifying care theory, it is important to include difference theory which will share concerns about difference and power, such as race, ethnicity, social class, and sexual orientation. However, some of the White feminists in this chapter seem to put great emphasis only on gender instead of other issues which fall under difference theory. We need to be able to not only emphasize gender differences but other differences as well. In other words, emphasizing and valuing women's experiences are valuable contributions made by White feminist philosophers, but in addition to this, they should try to embrace a valuing of other differences more. If difference theory is not taken into consideration seriously, we can say that a big chunk is missing in discussing care theory.

By seeing first generation White feminist philosophers mainly focusing on the feminine quality in explaining an ethics of care, I began to question their original intention: whether it is focusing on the importance of care ethics, or on the importance or the value of feminine qualities. I was somewhat disturbed with

Gilligan and Noddings for relating a male conception of morality with ethics of justice, and a female conception with an ethics of care, and at Noddings for describing caring in terms of feminine qualities, although they indicate that care ethics can be both for men and women. It seems to me, their original intention to include the ethics of care in the realm of ethics faded away by overemphasizing women's qualities. Of course, it is important to present that many women have those qualities which should be valued but it should not be presented as a woman's quality only. These are different issues.

It seems like in displaying care theory, White feminists have tried to bring out the value of care which is considered as mainly performed by women. At the same time, their point is that if they do not talk about care in terms of gender, their analysis will devalue not only care theory but also devalue women in general. By observing this approach, we can mention how care ethics is somewhat used as a survival technique for women. However, in my opinion, care ethics and justice ethics should be intermingled and bidirectional. They should not be viewed as two separate entities since some of the qualities of care ethics can fall under justice ethics, and vice versa. We should be more flexible in transgressing and discussing the two ethics in relation with each other.

In this chapter, I have concluded the exposition of various White feminist scholars' definition of caring and analyzed them in relation with ethics since their caring work was mainly done in ethics, although I have analyzed some in relation with epistemology. However, in Chapter 6, where I present educational

implications, I discuss caring more in depth in relation with epistemology. In Chapter 4, after I introduce Black feminist and Korean caring, I analyze them and compare them with White feminist philosophers' definitions of caring. I provide more analysis of White feminists' views on caring when I do the comparative work in Chapter 4, and also in Chapter 5 where I provide further analysis and comparisons of White, Black and Korean caring cross different boundaries.

4.0 African-American Care Theory and Korean Care Theory

4.1 Introduction

In Chapter 3, I provided an in-depth discussion of influential White feminists' care theories, and I included care theories' relation with justice ethics. After the description of various definitions of caring, my analysis on each of the scholar's concepts has been provided. In Chapter 4, Black feminist and Korean views of caring are explored, and especially Korean caring is analyzed in depth. Both Black and Korean scholars' views on caring are added to enrich care theory from another angle. It is fascinating to see how scholars from marginalized groups present caring differently from Euro-western feminists and what they offer. Especially America being a salad bowl, it is important for us to realize what caring means to different groups of people. Including various perspectives is what we need to do in order to practice caring more effectively since the one-caring and the cared-for can come from various backgrounds and we need to take this into consideration in developing caring relationships. For Black views on caring, I examine Patricia Collins, bell hooks, and Audrey Thompson's theories, and for Korean views on caring, I discuss Byung Choon Park, Yong Sung Choi, and Dong Yeun Won's theories.

4.2 Black Feminist Perspective

Some Black feminists disapprove of being called feminists since often times the feminist thoughts have been associated with Whites, and Black women were

not included in that realm and the racial differences were not being well considered but ignored. Most radical Black feminists are critical of putting White and Black feminists together, and they would rather see womanist as the way of embracing radical perspectives (Lorde, 1984; Bambara, 1970). Some radical black women did not want themselves to be seen as a subcategory, but they wanted their own points to be valued as a distinct category, where race is valued as much as gender. However, in this dissertation, I am going to use the term 'feminists' for the discussion on Patricia Collins, bell hooks, and Audrey Thompson, since they also address themselves as feminists. I am also going to use the language 'Black' or 'African American' as how the scholars use, otherwise, I am going to alternate these two terms in this dissertation. I chose Collins, hooks, Thomson since they are major people who discuss about care theory in general and care theory in relation with Blacks, and make a significant contribution.

4.2a Patricia Collins

As an African American scholar, Patricia Collins is not a philosopher of education but a sociologist. She makes a strong case for care theory from the standpoint of Blacks and she is highly regarded for her work. Throughout her work, she distinguishes differences between White women and Black women's perspectives and values, by discussing the history, the tradition, and the culture of Black women. In explaining caring, she also relates it with mothering as Ruddick (1989) does with her work.

Collins (1989, 2000) asserts that talking with the heart is a dimension of an alternative epistemology that Black women use which is recognized as caring. According to Collins, caring suggests that personal expressiveness, emotions, and empathy are central to the knowledge-validation process. She introduces three interrelated components to an ethic of caring. The first one is the emphasis placed on individual uniqueness. "Rooted in a tradition of African humanism, each individual is thought to be a unique expression of a common spirit, power, or energy inherent in all life" (1993, p. 99). A second component concerns the appropriateness of emotions in dialogues. She says that for African Americans "emotion indicates that a speaker believes in the validity of an argument" (1993, p. 100). A third component involves developing the capacity for empathy. Respecting and expressing empathy can assist the cared-for to open up and talk to the one-caring in an easier manner, which helps increase understanding. Increased understanding of each other's positions is important in the caring relationships. She explains that these three components of an ethic of caring pervade African American culture, and in agreement with Noddings (1984), Collins says that "there is growing evidence that the ethic of caring may be part of women's experience as well" (1993, p. 100).

According to Collins (1989), "African-American women may indeed find it easier than others to recognize connectedness as a primary way of knowing" since Black women's tradition of sisterhood encourages them to do so (p. 24). Collins also explains that "the use of dialogue has deep roots in an African based oral tradition and in African-American culture" (p. 24). In describing the value of

dialogue, she mentions that it is composed of “spontaneous verbal and nonverbal interaction between speaker and listener” (p. 24). It seems like the emphasis on both verbal and nonverbal is related to how counselors value both verbal and nonverbal expressions in caring and understanding the clients in the counseling relationship as I discussed in Chapter 2. Since I have work experience as a counselor, I certainly know the importance of both verbal and nonverbal expressions. By counseling clients from different cultures and backgrounds, I also understand how these expressions can be interpreted differently. Throughout Collins’ statements, she expresses the value of human relationship and actual dialogue in the process of gaining knowledge. However, she does not discuss much about the importance of acknowledging various ways of expressions, both verbal and nonverbal which should not be neglected in caring relationships. We have to remember that the people from the different cultures or backgrounds will demonstrate and interpret verbal and nonverbal expressions in different ways.

In “The social construction of black feminist thought”, Collins (1989) compares White women with Black women when she explains about the ethic-of-care dimension of her alternative epistemology. She says that “while white women may have access to a women’s tradition valuing emotion and expressiveness, few white social institutions except the family validate this way of knowing” (p. 26). She says however, Black women have had the support of the Black Christian church for a long time and their caring is more of a community based caring. Various social, economic, political, and ethical actions important to Black

community development were also supported by Black churches (Sobel 1979; Mitchell and Lewter 1986). The church is known as the institution with deep roots in the African past and represents a philosophy that accepts and encourages expressiveness and an ethic of caring.

Collins (2000) presents an example of how Black church services are based on oral expression where emotion is valued, and says that it is the place where “the interactive nature of the importance of dialogue and the ethic of caring in assessing knowledge claims occurs in the use of the call-and-response discourse mode” (p. 264). She explains how the voice rhythm and vocal inflection is used by the minister and the congregation in services to convey the meaning. Collins states that “the sound of what is being said is just as important as the words themselves in what is, in a sense, a dialogue of reason and emotion” (p. 264). However, overall, African Americans tend to have distrust of ‘reason’ because of racism, and due to this reason, sometimes written texts are devalued. On the other hand, ‘heart’ is considered as a source of knowledge that people trust more, and it shows how African Americans focus more on oral tradition which values emotion and face-to-face expressions. Collins (2000) says:

Rather than seeing family, church, and Black civic organizations through a race only lens of resisting racism, such institutions may be better understood as complex sites where dominant ideologies are simultaneously resisted and reproduced... Institutions controlled by African-Americans can be seen as

contradictory sites where Black women learn skills of independence and self-reliance that enable African-American families, churches, and civic organizations to endure. But these same institutions may also be places where Black women learn to subordinate our interest as women to the allegedly greater good of the larger African American community (p. 86).

For Collins (1993) “the differences among race/gender groups thus hinge on differences in their access to institutional supports valuing one type of knowing over another” (p. 101). I believe that these differences are formed by how people are socially constructed, and influenced by the community where they belong and the people with whom they interact. As Collins mentions how the Black church has deep roots in the African past and philosophy, I think exploring people’s history will also help in understanding others. It will explicate where they are coming from, and where they are going. Although history contains only what happened in the past, it is still valuable to explore since that is the basis from where people started, and that explains how they are formulated and where they are heading.

Collins (1989) asserts that encouragement and support will always assist people to express their feelings more freely and through this interaction, people can develop open relationships. By looking at Collins’ caring which is focused on expressiveness, emotions, connectedness, and dialogue, we can realize that she is presenting how ‘practice’ is valued more compared to ‘theory’ in the Black community. It seems like some of the things she focuses on are related to the

tools for constructive thinking which is defined as a feminist redescription of critical thinking (Thayer-Bacon, 2000). Not only reason, but emotions, intuition and imagination are associated with constructive thinking. In understanding Black community, we have to consider that sometimes reason and the written words cannot be counted on being as valid of a tool as emotions especially when the issue of racism gets involved. Emotions are “something we channel, transform, suffer, build our character with, and are redeemed by” (Thayer-Bacon, 2000, p. 157). Historically, reason has been viewed as being more objective and less biased than emotions since emotions can distract us and lead us to subjectivity. This is the reason why emotions were devalued by many people. Overall, Collins values what are known as women’s qualities in discussing White feminist caring: expressiveness, emotions, connectedness, and dialogue. Black women practice these qualities continuously to gain knowledge.

Collins (1993) claims that just as women share a history of gender oppression, Black people share common experiences of oppression as a result of colonialism, imperialism, slavery, apartheid, and other systems of racial domination. In addition to this, she says that “because Black women have access to both the Afrocentric and the feminist standpoints, an alternative epistemology used to rearticulate a Black women’s standpoint should reflect elements of both traditions” (p. 96). In describing standpoint epistemology, Collins expresses how African Americans develop their own view of the world through their experiences and how they are affected by those experiences, such as being oppressed. Collins (2000) says that “Black women’s experiences serve as one specific social

location for examining points of connection among multiple epistemologies” (p. 270). However, some scholars criticize standpoint epistemology since it assumes only the insiders understand and the outsiders will never understand because they are not the insiders. Standpoint epistemology claims that the insiders know more, which is a privilege of insiders. This notion can be problematic because none of us can claim that what we know is a true perspective. According to Peirce’s (1958) theory of fallibilism, since we are all limited beings, none of us will ever know absolute truth. In a way, he is telling us that people cannot say that they understand themselves fully since we are all limited beings. In disagreeing with absolutism which is dependent on a criteria of rightness and built into the definition of epistemology, Thayer-Bacon (1998) says that “we are all, as epistemologists, hoping to warrant our theories in reality and arrive at knowledge, but qualified relativists³ are acknowledging how extremely difficult that is to do, given that each of us is so embedded within our own socially constructed realities” (p. 51).

In presenting two types of knowing: knowledge and wisdom, Collins (1993) tells us that since knowledge about the dynamics of race, gender, and class oppression has been essential to Black women’s survival, wisdom was required for living life as Black women. This is why Black women have a high belief in wisdom in assessing knowledge. Her explanation demonstrates that “knowledge without wisdom is adequate for the powerful, but wisdom is essential to the

³ Absolutist epistemologists have argued for the value of absolutism because it offers people the opportunity to judge what is right. Qualified relativists push for the inclusion of context because it forces people to open the door toward acknowledging that they could be wrong, that “right” is judged from a social perspective (Thayer-Bacon, 1998, p. 51).

survival of the subordinate” (p. 97). Especially for people who experience race, gender, and class oppression, the distinction is essential. I agree with her point, and I want to mention that oppression can lead people to have different kinds and levels of access to things including the access of gaining knowledge, which will eventually make them distinctive. For example, if people get different schooling, or get discriminated at school or society, or even if they are poor and have no money or no time, the way they obtain knowledge and their way of approaching things will be different. If people do not have much freedom of choice, they tend to lean more toward real practical experiences in obtaining wisdom and knowledge. In this sense, their experience will be a valuable source for learning.

It seems like what Collins (1993) explains here is related to what Nona Lyons (1994) discusses in terms of “individuals can hold various epistemological perspectives, that such perspectives may change over time, and that within a given epistemological perspective, approaches to knowing may vary” (p. 205). Again, similar to Collins’ description, Belenky et al. (1986) explain about two different approaches to knowing used by “procedural knowers”; separate knowing and connected knowing. Separate knowing is more like “objective, rule-seeking ways of evaluating, proving, and disproving truth” (Lyons, 1994, p. 205). On the other hand, connected knowing builds on “the subjectivists’ conviction that the most trustworthy knowledge comes from personal experience rather than the pronouncements of authorities” (Belenky et al., 1986, p. 113). They also say that since knowledge comes from experience, in order to understand another

person's ideas, it is important to share "the experience that has led the person to form the idea" (Belenky et al., 1986, p. 113). This is connected to Collins' idea of wisdom based experience and how she values experience as a source for learning.

In explaining differences, Collins (1993) asserts that "although valuing the concrete may be more representative of women than men, social class differences among women may generate differential expression of this women's value" (p. 97). Collins tries to include people's differences by not limiting herself to gender in her discussions, rather she extends her analysis to class and race matters in understanding people's perspectives and values more accurately. Her explanation indicates that although people come from the same racial backgrounds or have the same nationality, depending on their social class, they can have different ways of thinking or worldviews, and different ways of interacting with people. We need to be cautious not to generalize people on their commonness, because everybody is unique. It is also necessary to take many aspects into consideration in order to understand people and where they are coming from.

Collins (1995) also discusses about caring in relation with mothering. She says that Black motherhood serves as a place where they can express and learn "the power of self-definition, the importance of valuing and respecting ourselves, the necessity of self-reliance and independence, and a belief in Black women's empowerment" (p. 120). In explaining Black mothering, she presents how it is traditionally common in Black communities for neighbors to take care of one

another's children. According to Collins: "African-American cultural value placed on cooperative child care traditionally found institutional support in the adverse conditions under which so many Black women mothered" (p. 122). She presents that in understanding Black mothering, the roles of othermothers—"women who assist bloodmothers by sharing mothering responsibilities" (p. 121) should not be excluded. In describing othermothers, she says that not only grandmothers, sisters, aunts, or cousins act as othermothers who are considered as relatives or biologically related, but also others such as neighbors can care for one another's children. Her explanation stretches by saying that the women-centered family networks explain how traditional cultural values such as the African origins of community-based child care can assist people to cope with and resist oppression.

Collins says that "nurturing children in Black extended family networks stimulates a more generalized ethic of caring and personal accountability among African-American women who often feel accountable to all the Black community's children" (p. 130). This issue of othermothers' care illustrates a rejection of separateness and individual interest as "the basis of either community organization or individual self-actualization" (p. 132). She presents that instead, "the connectedness with others and common interest expressed by community othermothers models a very different value system, one whereby Afrocentric feminist ethics of caring and personal accountability move communities forward" (p. 132). I think that the value of connectedness in the Black community can be interpreted as the way to gain more power as the oppressed. If a certain group of people are in the position of marginalized or oppressed, they can gain more

power when they put their strength together instead of being separate or working things out individually. This is why collectivism is more valued for people who were or who are in positions with less power, and helping out each other becomes an essential quality of survival and gaining power.

In describing Black mothers' emphasis on mothering, Collins (1995) expresses that it is strongly focused on protection. African-American mothers shield their daughters from "the penalties attached to their race, class, and gender status", or they teach them how to protect themselves by providing the skills of independence and self-reliance (p. 126). Learning these skills is crucial for their survival, especially due to their oppression. Collins says that due to the demands of providing for children in interlocking systems of oppression being so demanding, many Black mothers do not have time and patience for affection. It is understandable, but at the same time, it is somewhat controversial given how Black women value and emphasize expressiveness, emotion, and empathy as some of the central qualities of caring. It seems like what African-American mothers value cannot be practiced well due to the circumstances of their social position which limits them from becoming expressive due to survival being the priority issue. Throughout Collins' work, her description on Black mothering well explains how mothering and caring for Black American women are distinct from White American women. The distinction is not just due to experiencing oppression, but it is because of African Americans' cultural value and their institutional support.

Throughout her arguments, Collins does a wonderful job of embracing the oppressed and representing minority perspectives, and helping people to learn about where they are coming from by sharing the value of Blacks and their views. She also lays out the importance of bringing in both Afrocentric and feminist standpoints for understanding Black women. I value her work of including people's differences by not limiting herself to gender but also including class and race matters in understanding people's value and perspective, although she limits herself to Blacks in her discussion.

In explaining caring, Collins, who is a sociologist, not a philosopher, tends to focus more from an epistemological perspective rather than an ethical perspective. Her aim is to develop sociological theory about African Americans, and to develop a standpoint epistemology. Although I value many of her points, I still think she is lacking something important. She criticizes White scholars and White feminists for limiting their views to Whites only in describing theories, but she tends to follow a similar route by focusing only on Blacks and limiting the issue to Black women instead of considering any other minorities or people who are oppressed besides Blacks. Throughout Collins' discussion, other minorities' perspectives are missing and I think it would have been more valuable if she led her discussion by including other minorities or at least by mentioning the existence of the differences of other minorities from Blacks.

4.2b bell hooks

bell hooks is not a philosopher, but an African American feminist and a social thinker whose major was English and Women's Studies. She criticizes the way Black women were ignored not only by what she calls, "White supremacist capitalist patriarchy" but also by the mainstream feminist movement. In her work, she discusses about various issues such as race, class, gender, teaching, and the significance of media for contemporary culture. In explaining caring, often she relates it with love, and also makes a connection with epistemology.

According to hooks (2000), care and affirmation, the opposite of abuse and humiliation, are the foundation of love. In *All about Love*, hooks states that care is "a dimension of love, but simply giving care does not mean we are loving" (p. 8). According to her, many of us choose relationships of affection and care that will never become loving. We make this choice because these kinds of relationships feel safer. When we are loving, care, affection, responsibility, respect, commitment, and trust are expressed more openly and honestly. In addition to this, hooks mentions that as children grow, they associate love more with acts of attention, affection, and caring. However, she brings out the issue that although many children are raised in homes where they are provided with some degree of care, love may not be sustained or even present.

In explaining care, hooks (2000) contrasts care with abuse, and says that since love is the will to nurture our own and other people's spiritual growth, we cannot claim to love if we are hurtful and abusive. Here, hooks tries to say that love and abuse cannot coexist, and "abuse and neglect are, by definition, the

opposites of nurturance and care” (p. 6). According to her, “although we are not born knowing how to love someone, including ourselves, we are still born able to respond to care” (p. 53). As we grow we can give and receive attention, affection, and joy. However, we face a problem of protecting and strengthening caring bonds when our self-centered needs are not being met. This is related to Thayer-Bacon’s (2000) description of the essentiality of respect in caring relationship, as she describes care as involving an appreciation of the other and respect of the other. Thayer-Bacon also states that caring requires respecting others as separate, autonomous people worthy of caring. Thus, when hooks disconnects care from abuse, she brings out the importance of respecting others in a caring relationship since hurting and abusing others are far from respecting.

When hooks (2000) distinguishes relationships of deep affection or care from love relationships, she says that in the previous care relationship we form emotional attachments to others, and in the latter love relationship all elements of care, affection, respect, commitment, trust, and knowledge or recognition are present to some degree. She sees love as a bigger entity and care is an element of that love. In describing caring relationships, she makes the link with emotional attachment but does not consider the possibility of care existing without any emotions which I discussed in Chapter 2. We have to remember that in paid caring, people do not necessarily get emotionally attached. The way hooks describes caring relationships seems to have some relation with what Noddings (1984) calls ‘natural caring,’ which does not require much of an effort but it just comes naturally. Also, it is related to Thayer-Bacon’s (2000) description of caring

as the heart of feminism as friendship, as Thayer-Bacon says that the act of attending is the act of friendship and that is where the heart comes in.

hook's (2000) description of care continues:

More often than not females are taught in childhood, either by parental caregivers or the mass media, how to give basic care. We are shown how to be empathic, how to nurture, and most important, how to listen. Usually we are not socialized in these practices so that we can be loving or share knowledge of love with men, but rather so that we can be maternal in relation to children. Indeed, most adult females readily abandon their basic understanding of the ways one shows care and respect to resocialize themselves so that they can unite with patriarchal partners (male or female) who know nothing about love or the basic rudiments of caregiving." (p. 156)

According to hooks, females get opportunities to learn about caring from various sources, which is good, but often times their opportunities are limited to child care. However, many women resist and try to add to the value of caring by embracing different ways of understanding and applying care. I think it is important to see caring not only as maternal caring but caring in general in all kinds of relationships as hooks does. If the issue of caring is limited to mothering, people with patriarchal perspectives will devalue caring which in fact will lead them to devalue women's work.

In *Salvation: Black People and Love*, hooks (2001) discusses that most Black males are not socialized to be caretakers, capable of nurturing their own or other people's growth. She says that "sexism has taught them to see loving, particularly nurturance and care, as a female task" (p. 41). It seems to me gender issues occur in all different cultural settings, including White, Black, and Korean communities although there are some differences in focuses on caring in relation with gender. Often times, White and Black feminists tend to relate caring with nurturance and mothering as a way of emphasizing caring is interpersonal, although some Black feminists try to include other perspectives of caring in their work such as considering the important influence of race and class.

Although looking at gender issues is important in caring, hooks (2001) brings in class issues by giving an example of "The Cosby Show". She expresses how upper-class Black families and poor working class families also have differences in their thoughts, and life styles. However, often on television, Blacks are represented as poor and as trouble makers. The Cosby Show, where the character of father is a doctor and the mother is a lawyer, does not do what most TV shows do and it is a counter to the stereotypical norm. Not only does the Cosby show represent a Black professional family, it also represents Black parents who are providing love for their children. hooks thinks that sometimes it is the mass media which influences people to have biases about all Blacks. It is important to realize that TV shows are just one part of Black culture and they do not represent the whole culture. hooks points out how TV shows about Black caring often show Black individuals caretaking and loving whites but hardly

providing love to each other. This has become a norm on television and at the movies. When Black characters are affectionate and caring, they are usually directing that care to White people. hooks states that “this cannot surprise, given the ongoing reality of white supremacy,” and expresses her concern that although a majority of Black people are poor and working class, it does not necessarily mean all Blacks fall under the category of being poor and working class (p. 51).

It seems like, hooks (2001) discusses two important issues. One is class in relation with caring, and the other one is class and race in relation with power. By bringing out class, she presents how caring can be interpreted differently by people from different classes although they might be from the same racial background. I think her argument clarifies that looking at each individual’s various qualities is necessary in comprehending how he or she views caring and his or her expectation of caring. However, we need to be cautious in apprehending and interpreting people based on their class and race. The sources where people acquire knowledge on these issues might not present them fairly since the way they are presented and interpreted can vary by who represents the issue. This is related to issues concerning power. The mass media is powerful and very influential in contributing ideas and forming people’s perceptions on those ideas, but we need to also think about who produces these ideas and consider the possibilities of bias before receiving the knowledge.

In *Teaching to Transgress: Education as the Practice of Freedom*, hooks (1994) demonstrates the possibility of including both challenging and caring at

the same time and gives examples of how a teacher may perform this in the classroom. Since hooks' description of care is through the practice of the teacher and that is where her theory is derived, I will discuss about her caring in relation with education in this section instead of in Chapter 6 where I lay out educational implications. The way hooks approaches caring is an example of African American ways of not separating theory from practice.

In discussing caring, hooks (1994) claims that it is important to create a democratic classroom and such a classroom does not necessarily limit its definition to a safe classroom. She states that no student should be excluded from participation and encourages teachers to value students' expressions and help them to participate in the class including students with less powerful voices. She stresses that "professors who embrace the challenge of self-actualization will be better able to create pedagogical practices that engage students, providing them with ways of knowing that enhance their capacity to live fully and deeply" (p. 191). She also adds by saying that "empowerment cannot happen if we refuse to be vulnerable while encouraging students to take risks" (p. 191).

In explaining self-actualization, hooks (1994) states that "teachers must be actively committed to a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students" (p. 15). She also relates her explanation on self-actualization with the Vietnamese Buddhist monk Thich Nhat Hanh who emphasizes that "the practice of a healer, therapist, teacher or any helping professional should be directed toward his or herself first, because if the helper is unhappy, he or she cannot help many people." (p. 15).

hooks' description of self-actualization is similar to my emphasis on self-care, which I explained in Chapter 2 as I bring out the importance of self-care for the one-caring in order to effectively play the caring role. However, many people tend to ignore self-care or self-actualization due to the main focus being on caring for others.

hooks (1994) is making a connection of care theory with epistemology by relating the caring quality of the teacher with the students' ways of knowing. Her definition of a caring teacher does not limit itself to encouraging students to express themselves, but also includes being open to risks and challenges, which will eventually help students become better knowers. I agree with her point that the caring teacher can influence students in learning and that is why teachers need to pay more attention to the process of learning rather than only focusing on the outcome, which I address as the 'visible outcome'. In other words, teachers should not only pay attention to the grades or the test scores of the students, and 'what' they learn or 'what' they get, but rather the focus should be on 'how' the students do. We have to realize that the process which might be viewed as invisible can make a big difference and impact the visible result. However, I disagree with hooks' point that no students should be excluded from the participation. It is important for teachers to help students to participate in the class, but at the same time teachers should be careful not to impose their thoughts or their ways on students. In other words, teachers should never force students to participate. Valuing each student's different styles of learning is crucial in assisting students to gain knowledge. Depending on the cultures and

backgrounds, students might have their own ways of learning and interacting with teachers and their classmates. We can not say which is the right way or the better way. In order to be caring, respecting students' differences will help them become better knowers.

In *Teaching Community: A Pedagogy of Hope*, hooks (2003) describes caring teachers as people who are always enlightened witnesses for our students. Since teachers are the ones who should nurture students' academic growth, teachers are called to serve students. hooks also mentions that "teachers who care, who serve their students, are usually at odds with the environments wherein we teach," because, often times, teachers work in institutions where "knowledge has been structured to reinforce dominator culture" (p. 91). Here, I want to add something to hooks' point by mentioning that we need to be cautious of not putting too much responsibilities only on the shoulders of teachers. In order for students to grow academically or personally, the work should be done cooperatively between teachers and students. Both parties should have enthusiastic attitudes toward education. What teachers need to do is not force the students or do things for them, but help students to build the ability to do things on their own. This can be done by working and sharing things together with the students. Only then, can we call the teacher a caring person, since server does not necessarily mean caring.

hooks (2003) expands her thoughts by saying that "committed acts of caring let all students know that the purpose of education is not to dominate, or prepare them to be dominators, but rather to create the conditions for freedom" (p. 92).

Also, “caring educators open the mind, allowing students to embrace a world of knowing that is always subject to change and challenge” (p. 92). If the teacher is caring, students will be able to address their fears openly and receive affirmation and support. This explains how a caring teacher can positively develop a caring relationship and help students to open up and share many things in that relationship.

hooks (2003) tells us that she has been criticized by scholars, students, and colleagues for several reasons. In her scholarship, she is criticized for not being rigorous but rather being too emotional, and in her teaching she is criticized for being too passionate. However, I think her criticisms are contrary to caring where emotion and passion should be valued. She says that “emotional connections tend to be suspect in a world where the mind is valued above all else, where the idea that one should be and can be objective is paramount” (p. 127). Another criticism she gets from scholars is being non-academic. It is due to not using or depending much on references or citations but relying more on her experiences and practices in writing which is considered as not following scholarly format. In her writings, she tends to speak with heart which I think should be valued equally with reason. In many of hooks’ writings, she shares her personal stories and her emotion to explain her thoughts which is a form of praxis, and both cultural studies and phenomenological analysis value praxis and seek to bring theory and practice together. According to phenomenological analysis, the only way to get to the truth is by a bracketing method, getting rid of distractions such as other people’s opinion and theory to go to the pure object.

This is connected to what Collins (1989) said earlier about trusting emotions and experiences over reason and written texts. Her perspective is that we cannot fully trust the text as the source of knowledge since it can contain racism as well. hooks' valuing of emotions is similar to Collins' (1989) focus on expressiveness, emotions, connectedness and dialogue. It is like putting importance on 'practice' as much as on 'theory.'

It seems to me that some people devalue what is known as the characteristics of constructive thinking (Thayer-Bacon, 2000) which includes not only reason but also imagination, intuition, and emotion including caring. In addition to this, sharing personal stories in explaining the thoughts or the theories can actually help readers to relate to the topic more easily. It is a good way to assist readers to make connections and work on relating theories to real practice.

Often times, in hooks' work, she emphasizes the importance of taking race, class, and gender into consideration to see caring, love, or even the relationship between people in a just way. I absolutely agree with her on this point, and want to argue that it is actually helpful for the author to share his or her own personal experiences in order to help readers understand the issue more clearly. This is a good way to relate theory to practice and bring them together as one.

4.2c Audrey Thompson

Audrey Thompson is a White feminist who is looking at race issues and discusses Black caring in depth. The purpose of including Thompson in my dissertation is to share how White feminist philosophers discuss about Black

caring which might bring another perspective to caring. I am explaining her theories and views under the section of Black feminist perspectives, since her work considers issues about race concerning Blacks, and she writes from their perspectives. Due to her discussions mainly focusing on Black caring instead of White caring, I think it will be more consistent to place it in this section which will help the readers to follow up and understand Black caring more easily as the topic flows.

In the article, "Not the Color Purple: Black Feminist Lessons for Educational Caring," Thompson (1998) relates colorblindness with White feminist care theories. She argues that "insofar as theories of care fail to acknowledge and address the Whiteness of their political and cultural assumptions, they are in effect colorblind" (p. 522). This is related to racial discrimination. In applying care theory, if people take the norm, such as being White, and try to reflect that norm to non-Whites, it will not work and it will be problematic. In other words, if the racial difference is not considered, it is a form of discrimination, since the difference is not being recognized but ignored and not valued. Thompson discusses about how colorblindness in teaching and learning situations limits us from benefiting from other perspectives that may inform educational practice. The problem she raises about colorblind theories of caring is that the cultural specificity of what counts as caring is not taken into consideration. She encourages us to pay attention to race, class, gender, cultural, and other differences when we are dealing with caring. She recommends that theorists and teachers reexamine their approaches and ideologies, and include

perspectives of caring that are based in non-white and/or less powerful or less dominant cultures in their work as well.

Thompson (1998) discusses how Black feminist theories have paid close attention to the issue of race and says that “whereas colorblind theories of care tend to emphasize innocence, Black feminist ethical theories emphasize knowledge” (p. 532). She criticizes colorblind theories of care for representing childish innocence, and racial innocence being intended to support “the sentimental belief that being natural means not noticing racial differences” (p. 523). Her argument is that colorblindness is rather a position of privilege than innocence. It seems like the ones who are in the position of the oppressor often tend to ignore racial differences and describe their position as innocence. On the other hand, she presents the point that Black feminists try to take account of and notice the things which are considered innocent. In other words, she claims that not valuing racial differences cannot be described as innocence.

Thompson (2004) notes that while in colorblind caring, caregivers often are required to put their own needs and interests aside in order to fully enter into each individual child’s point of view, in Black feminist models of caring, “the caregiver proclaims the knowledge she shares with other strong Black women as a point of departure” (p. 30). She claims that ethics in Black communities rely on family and communal networks of support, which can mean that “black ethic of care emphasizes care by and for the collective as well as by and for individuals” (p. 29). In explaining White justice and caring theorists, Thompson represents that many White feminists, such as Martin, Noddings, Gilligan, and Sullivan,

specifically refer ethics to an ideal. According to Thompson, “the idealism, individualism, and colorblindness of White ethical and educational traditions contrasts markedly with the political and communal pragmatism of Black traditions of justice and caring” (p. 35). Her explanation of how Black people form relationships with others helps us to see how caring is viewed in that community, and lays out the importance of looking at the way people interact with each other in order to understand their expectation of caring in relationships.

More specifically, Thompson (1998) says that “caring in the White tradition is largely voluntary emotional labor performed in an intimate setting” (p. 532), but, caring in the Black community is as much “a public undertaking as it is a private or semi-private concern” (p. 532). It is because the work of caring in the Black community never solely relies on the family but extends to the Black church, relatives, and other people such as neighbors. According to Thompson, “community is essential for reconstructing ideology” (p. 532), since it provides “the context and validation for rejecting negative stereotypes and developing new ways of knowing” (p. 532). For Blacks, caring means “bringing about justice for the next generation, and justice means creating the kinds of conditions under which all people can flourish” (p. 533).

As Thompson (1998) raises the problem of colorblindness and focuses on race issues with care, I also think that people should consider about racial differences when it comes to the issue of care theory. This is because how caring is viewed can vary by race to race, or culture to culture, or other variables. However, we have to keep in mind that race issues or consideration of racial

differences is not so serious in some countries. For example, some countries in East Asia are extremely homogeneous, such as Korea. Korea is racially homogeneous since there has never been much immigration into the peninsula. Foreigners who visit the country or live there for a while tend to feel like outsiders (Reid, 1999), not because Koreans are racists but because the number of minorities living in Korea is so low that the foreigners do not feel at ease. However, I am not saying that Koreans never experience racist treatment since many Koreans have experienced and still experience racist treatment by Japanese in Japan, but my explanation here is for Koreans in South Korea, not in Japan.

In “Caring in Context: Four Feminist Theories on Gender and Education”, Thompson (2003) argues that “caring theory appears unthreatening insofar as it underscores the teacher’s personal response to individual student needs, rather than demanding that teachers attend to systemic forms of race, class, and gender inequity” (p. 12). Her discussion on caring extends by presenting that due to some theorists describing the ethics of care in such vague, sweeping terms, the model’s cultural specificity is disguised. She suggests that this kind of attitude is problematic because people think framing caring in generic terms is one of the ways to solve the ethnocentrism problem. Since every individual is unique, we have to pay attention to their differences and value the cultural specificity instead of generalizing and giving the universal definition to caring.

Thompson (2003) mentions that according to care theorists, if the teacher fails to acknowledge and respond to the students’ needs, no matter how friendly or

concerned a teacher might be, her response could not be considered caring, since what accounts as responding to the needs of students is likely to vary from one culture or situation to another. It seems like the point Thompson makes is somewhat related to Noddings' (1984, 1992) perspective of care being complete only when the cared-for receives it. Here, in extension to Thompson' notion, I want to mention that in order to acknowledge and respond to the students' needs more successfully, working on building good interaction and communication is essential in developing a caring relationship, on top of acknowledging each individual's differences and uniqueness.

In explicating caring, Thompson (2003) argues that:

While particular women of color and working-class women certainly may share the ideal set forth in the caring literature, the theoretical mistake is in assuming that there is only one possible ideal and that that ideal corresponds to the cultural beliefs and values of white, middle-class (and, for the most part, straight) feminists. Cultural patterns characteristic of other classes and ethnic groups may reflect quite different assumptions, concerns, and aspirations. (p.

27)

Thompson (2004) illustrates the cultural context of caring by discussing how mothers put emphasis on caring differently. For example, Black mothers, teachers, and othermothers usually help children to learn about various threats, and ways to respond to racism and sexism productively and without loss of

integrity, which is different from trying to protect childish innocence. Thompson's example is also related to how Collins (1995) describes about Black mothering focusing on survival and the essential role of othermothers. Thompson says that "in Black traditions of caring and education, caring for the whole child is likely to include concern for the child's cultural and political growth" (p. 35). Although Thompson provides valuable insights to Black mothering and caring, it seems like in discussing these issues, she does not consider about how some White mothers also help their children to learn about various skills for various threats, and survivals. If she ignores this fact, and only judges all White mothers as teaching to protect childish innocence only, she is also not considering the minority within the majority, Whites. We need to remember that people from the same racial backgrounds do not necessarily share the same perspectives for everything as hooks (2001) also mentions, since besides the category of race, there are many other categories such as class, gender, sexual orientation, and religion, which influence and form each individual. We should not forget to value each individual as a unique human being.

For Black feminist perspectives, I have discussed Patricia Collins', bell hooks', and Audrey Thompson's care theories. Mainly their focus is on bringing respect for otherness and avoiding power imbalances with race, class, and gender in discussing care theory. Since everybody is unique, it is essential for the one-caring to acknowledge the differences of each individual. They suggest that looking at history, tradition, and value systems of people will help the one-caring

to play the role more effectively. In addition to this, they focus on the importance of expressiveness, experience, and emotions in caring in contrast to reason and the written text which can be biased.

4.3 Korean Perspective

In Korea, people did not consider much about the issues of caring in the field of education or caring itself as an issue to be discussed until recently. Due to this reason, there are not many Korean literatures related to care theory. However, while in Korea, I was able to find several scholars who published books on caring. In this section, Byung Choon Park, Yong Sung Choi, and Dong Yeun Won's theories are explored, and then, I establish my own Korean care theory by comparing and analyzing Korean care theory with White care theory and Black care theory. I also want to mention that the Korean scholars in this section are all men, and it will be interesting to see how caring, which is recognized as women's quality according to many White feminists, is discussed by male scholars from another culture.

4.3a Byung Choon Park

Byung Choon Park is a male scholar and a professor who teaches ethics and education at several different universities in Korea. His interest in ethics expands from ethics in general and Korean ethics to the world's ethics and moral education, and care theory. Park (2002) defines care as "a foundation which maintains not only our personal life but also human relationship and more over,

serves as a cornerstone for attainment of ethical community” (p.3). He sees mother’s warm caring as an ideal model for caring and says that it is an essential nutriment for maintaining our lives. His emphasis on caring is not limited to imposing responsibility and obligation to specific people, but on how everybody should perceive the ethical value, the importance of care, and respect others first. Also by extending care to strangers, it will be possible for us to have an ethical society.

Park (2002) expresses that today’s society is controversial due to many people considering care as belonging to women or a women’s quality. He says that some people tend to think that if they receive care from their parents or other people, it is natural and they deserve that care but they do not recognize the caring obligation for others. In other words, people like to get cared for by others but they do not care for others enough. They are only concerned about their rights and show indifference to others which is a contradiction. He stresses that as a result, the Korean society faces ethical problems such as moral indifference, individualism, separation and isolation between individuals, and collapse of human relationships. According to Park, the direct reason for Korean society’s moral problem is from lack of caring for others, and this has been influenced by Western ideology of liberalism and liberal moral education. He explains Western ideology in terms of focusing on their priority for individual’s freedom and rights. He describes that according to liberalistic moral education, it is perceived ethical to maximize each individual’s rights as long as one does not unjustly infringe upon others’ rights. From a liberalist moral perspective, caring for others is not

only beyond the territory of moral responsibility, but also can be understood as irrational, so one's rights come before caring for others, which as a result weakens the feeling of caring and interests for others.

Park (2002) asserts that Korean moral education attaches importance to Kohlberg's cognitive moral development. In Korean moral education, it is also the case that a person who is rational and is able to make moral judgment, is considered as an ideally moral person. Thus, instead of focusing on fostering a caring person who has love, empathy, and a warm heart for others, fostering a stoic and rational person who respects other people's rights and asserts his or her own rights is the objective of moral education which has been established. As a recommendation to make Korean community more caring, he proposes for Koreans to intensify their education on caring at the school setting first. He says that through this, Koreans can gradually find the counterplan to increase the care or interests for others in the social dimension.

In defining care, Park (2002) also states that care can be presented with various meanings. When we say that we need to care for family, friends, lover, coworkers, or oneself, we mean "considering others' situation first and responding to their adversity and needs" (p. 13). Also, care relates to "professional jobs such as medical people, social workers, and teachers. At this time, care is translated and used as *dol-bom*, or *bo-sal-pim* instead of *bae-ryeo*" (p. 13). Let me distinguish their differences a little more. *dol-bom* means 'take care of', *bo-sal-pim* means 'look after', and *bae-ryeo* means 'consideration'. Although all three of them contain the meaning of 'take care of', there is a slight

difference in using the terms. In the field of academics such as philosophy of education, the scholars tend to use *bae-ryeo* more often than *dol-bom* or *bo-sal-pim* for 'care'. In my opinion, it is because *dol-bom* or *bo-sal-pim* is usually used in the private situations, while *bae-ryeo* is used more in the public situation. It also seems that since *bae-ryeo* contains more meaning of considering others in the relationship, which is one of the core elements of caring, Korean scholars tend to use this term more often in the philosophy of education for describing care.

In describing Western care ethics, Park (2002) mentions that "care ethics in a wide scope falls under women's ethics, but if strictly divided, it belongs to the ethics which focuses on feminine ethics or care" (p. 33). However, in Korea, I believe the general use of 'care' is more related with masculine qualities, when it is not used as mothering which is opposite from Western care ethics. In Western societies such as America, ethics is associated with philosophy, and philosophy is still today predominantly males'. In Korea, how people view ethics and philosophy as belonging to males is similar to America, but the difference is even care ethics seems to be discussed more in relation with masculine qualities in Korea. I am not going to discuss about how caring is related with masculine qualities in depth here, since more explanation on this will come later in this chapter.

In explicating Korean care, Park (2002) expresses how Korean care is sometimes problematic due to providing excessive caring to the ones who are intimate. The example he provides for excessive caring is "the excessive family

individualism, regionalism, school relations, and connectionism” (p. 162). This means that Koreans value the connections they have with others, and consider those connections as intimate, and care for others excessively. On the other hand, others who are not connected will be ignored often times, and the people will not even bother to care for those others. ‘The family individualism’ can be interpreted as ‘family oriented’ but the reason why Park uses it as ‘family individualism’ is due to excessively focusing and valuing only the family members which can be interpreted as individualistic or selfish from the perspective of non-family members. Sometimes this excessive caring can be burdensome to the cared-for, since too much attention is paid to the cared-for from the one-caring.

I agree with many of Park’s points, since I have also experienced these connection issues myself. Sometimes, excessive caring and expectations from the family members can serve as a burden instead of being a caring that one can appreciate. For example, the senior year of high school in Korea is somewhat like a hell for students since there is not much freedom and the students put all their energy into preparing for the entrance examination for college, which is very competitive in Korea. During this year, students go to school early in the morning and stay up until late in the evening by attending extended classes, and study hours. Students go to school six days a week, and for senior students, the school sets up extended summer class programs, which in fact make students have not much of a vacation.

As the students go through this stressful time, the parents try their best to support and care for their children by sacrificing their personal life. All the

focuses of family members are on that child. If a family has a child who is a senior student, other family members also arrange things according to that child. For example, when the child comes back from school, all the family members try to keep quiet so that they will not disturb the child, and in some extreme families, they even get rid of the television, because the noise can distract the child from studying, or the television can tempt the child to watch it.

When I was in the senior year, my parents also did a good job of supporting and taking care of me. They prepared special food for me everyday, gave me a ride to school everyday (which is uncommon for Korean High School students, since they usually use the public transportation), contributed all their time to me which pulled them away from enjoying their personal life, and provided many other countless forms of caring. I was really thankful to them and appreciated their love and care. At the same time, at one corner of my heart, their excessive care became a burden for me. I wanted to get into a good university not only because I desired to, but also because I wanted to make my parents happy, and not disappoint them since they devoted so much to me already. However, it is great to have such a strong support group of people, who truly care for the family members. The fact that they are always there to provide various assistances and backups can also make one feel relieved.

The way connectionism works is that people have an incredibly strong bondage or relationship between the alumni, and the region where one is from. If someone is from the same school or region, they bond together no matter how close they are. Sometimes strangers, just by hearing that they are connected in

some ways, become attached to one another quickly. Sometimes this bondage leads to an easier life, and faster success in the public world. Connectionism is good for people who are connected, but for people who are disconnected, it serves as a downside. This is because only people who are connected get more attention, tend to have more access to things, and get provided with more opportunities, compared to people who are not connected. For example, if people who are in powerful roles tend to favor ones who are connected to them in some ways, what would happen to the people who are disconnected? People who are disconnected will remain as strangers and not get much attention or care, and there will be a possibility of getting discriminated. This is why Park (2002) recommends that instead of caring for closer people with some kind of connections, the focus should go toward caring for strangers and respecting them more. Sometimes if the one-caring only focuses on caring for the people who are intimate, it can lead to discrimination for the strangers as well.

Park (2002) states that care ethics recognizes the importance of emotions and feelings through emphasizing caring, sympathy, empathy, mutual dependency, reciprocal relationship, moral responsibility and human relationship. These qualities were also valued by Korean ancestors as important traditional virtues and moral principles, but with the introduction of Western individualistic rational thoughts, they were devalued and judged as something that people need to overcome. According to Park's perspective, care ethics plays the role of helping us to be aware of the definition and importance of Korean traditional moral principles.

However, I want to bring out a problem which Park missed in his explanation. It is important to value traditional virtue and moral principles, but during those old times, there was a problem with gender discrimination. Traditional virtue and care in Korea was mainly from men's perspective. Asian cultures, including Korean culture, were greatly influenced by Confucianism and women were regarded as secondary to men. Due to this reason, women's role and existence was basically for serving men. For example, the women were not allowed to sit together with men once they turn seven years old, and they did not get much opportunity for education compared to men. In many ways, women were treated as inferior to men. In this sense, we have to realize that although there were many valuable aspects in the past, some are socially unjust and not applicable any more in today's society. One of the critiques that I have about Confucianism is that it expressly positions women below men. However, I am still presenting Confucianism in describing Korean caring since they have some relations, and it is important to explore Confucianism in order to understand Korean caring, not because I favor all the ideas provided by Confucianism. I will explore Confucianism below.

Toward the end of the book, *Care Ethics and Moral Education*, Park (2002) provides educational implications, and suggests that to help students to engage in a good moral education and learn to be caring, people should include social service, cooperative learning, and let students have the same teacher for over three years. He also recommends that through students and teachers engaging in a consistent interaction, having a moral conversation, and teacher's modeling

moral education through stories or narration, we can develop moral emotions or feelings such as caring, and as a whole, we can improve education itself. What Park recommends here sounds similar to Noddings' (1995a) suggestions and how she values cooperative learning, and a dialogical relationship at school. As Noddings talks about care in relation with education, she values modeling, dialogue, practice, and confirmation. She also recommends students have the same teacher for three years. I discuss more about this in Chapter 6 when I lay out educational implications.

Throughout Park's arguments, he focuses on the issue of excessive caring intensively and argues that family individualism, regionalism, school relations, and connectionism can be problematic. He suggests that instead of only caring for the ones who are intimate, people should extend care to strangers, which will lead us to have more ethical society.

4.3b Yong Sung Choi

Yong Sung Choi teaches education of ethics at Pusan University in Korea as an adjunct instructor, and one of his latest publications is *A New Approach to Moral Education: Ethic of Care*, which is co-authored with Mee-Sik Lee (Choi and Lee, 2002). In separate publication, Choi (2002) claims that to present an image of a fixed and mature individual, autonomy and connection, or justice and care should come together and be valued equally. Choi points out that in the case of Korea, traditional awareness or consciousness of the community goes beyond the private sector and gets into the public sector, where it hits "the problem of

exclusive regionalism and connectionism” (p. 321). This is linked to Park’s (2002) description of connectionism and how it is problematic. Since connectionism is a serious issue in caring relationships in Korea, often times this issue becomes the focus for debate. In addition to this, Choi expresses that in a more private or personal space, mutual devotion, attachment and relationship take place between existing members of the community, which is valued by Confucian ethics and family-oriented ego.

Choi (2002) points out that both Western community’s view and Korean Confucian ethics’ view agree on the emphasis of the special devotion and duty to the relationship of family, friends, or to the community, and East and West agree on their focus on “the emotional relationship and sensitivity with others, which are related to the feminist’s perspective of care” (p. 322). In other words, the ethical perspective of care underscores our mutual dependency instead of individual autonomy, family instead of individual, and caring among parents and children instead of contracted relationship. It seems like Choi is overgeneralizing ‘Western community,’ ‘West,’ and ‘East’ when he explains his point. There are many cultures within West and East, so he should be cautious in using the general term. On top of that, when he discusses about the special devotion and duty to the relationship of family, friends, or to the community, he just wraps West and East together. Here, he is being reductive and not considering the different ways of devoting and the different meaning of duty in different cultures.

Choi also explains that Confucian family community, which has a strong authoritative characteristic, and Korean family community were reformed by the

influence of liberalistic values, such as the rights of divorce, rights of self-attainment, freedom from physical and sexual abuse. By going through this change of process, people face conflicts with the values of traditional ethics and liberalism. According to Choi's interpretation, the conflict is between the individualistic autonomous ego (which a liberalistic moral philosophy is emphasizing), and the ego of Confucian relationship.

Ultimately, Choi claims that both care ethics and Confucian ethics share the value of human relationship for each individual's rights, and see it as a moral starting point. If there is a difference, Confucian ethics emphasizes the ego of community and family, while White feminist care ethics emphasizes ego of relationship by considering women's rights. The origin of Confucian ethics is based on hierarchy such as men/women, husband/wife, *yangban* (nobility)/*sangmin* (plebeian), older/younger, as he explains. More over, Confucian ethics is based on the male centered relationship. On the other hand, feminists' perspectives emphasize an equal relationship and have their interests in promoting women's freedom, equality, and democratic values. I discuss more about Confucian ethics later in this chapter.

In my opinion, due to having strong traditional collectivism and connectionism, Korean people do not pay much attention to themselves. The reason is due to people valuing the group more than the individuals. The issue of Koreans valuing collectivism might sound similar to what Black feminists have discussed in previous sections, but there is a big difference. While collectivism is valued in

the Black community, they also focus on each individual simultaneously, and their collectivism is used as one of the tools for survival.

Koreans also value their family's reputation and not losing faces, because they have strong traditional collectivism and connectionism. Due to these circumstances, sometimes people cannot pursue what they want to do in order to avoid those problems. For example, in choosing the major at the university, the students sometimes tend to choose the major which will satisfy their parents instead of focusing on their own interests. As the group or family gets more attention, each group member or family member has to sacrifice oneself. If people pay more attention to themselves instead of the group, they can be judged as selfish and self-centered. Thus, if the student only considers about his interests in choosing the major instead of reflecting what his parents think, that student can be viewed as being selfish by not considering his group or his parents' opinions and family. In a way, Korean collectivism can be interpreted as a form of 'respect', since Koreans excessively consider about how their group feels, but on the other hand, it can be also viewed as moving people away from freedom and choices.

In Choi's (2002) later chapter of *Moral Philosophy and Moral Education* where he concludes with alternative plans for education, he suggests that Koreans should consider the problems of authority and power issues, not only focusing on the gaining of the knowledge and experience, in structuring the curriculum. His point is related to how Collins (1989), hooks (1994), and Thayer-Bacon (2003) relate caring with epistemology by focusing on the process of gaining knowledge

instead of only putting the emphasis on the result. However, it seems like Choi is not realizing that the issue of power cannot be completely removed from Korean culture due to the traditions of respecting elders which is rooted in Confucianism, and because of the structure of Korean language which has a formal form to use with elder people or people with higher status. I discuss more about these points when I do the analysis on Korean caring more in depth toward the end of this chapter.

Choi also criticizes the teacher centered, text centered, knowledge centered, and elite centered education in Korea. It seems to me the first three things are issues not only in Korea but also in American culture. Teacher centered education can be interpreted as Freire's (1970) banking concept of education, where the teacher is viewed as the depositor of the knowledge, and the students are the depositories. In the banking concept of education, "knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing" (Freire, 1970, p. 58). The banking method is related to the text centered education, since the teachers mainly use textbooks to help students to gain knowledge (which is knowledge centered), instead of helping them communicate with each other to enlarge their thinking or construct knowledge. This banking concept of education is opposite from problem-posing education where "the teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach" (Freire, 1970, p. 67).

On the other hand, elite centered education is somewhat different from the previous three examples, and it is becoming a serious problem in Korea, since it is related to university centered education. The students, teachers, parents, and society's main focus of education tends to gear toward getting into good universities. In other words, schooling is focused on getting into a good university, which will lead people to get a decent job, and eventually will lead them to happiness. This will also direct them to become a member of the elite. Due to people perceiving education as the way to gain happiness and a tool for survival, and society conceiving a few universities as the good ones, naturally people (students, teachers and parents) become extremely competitive in gaining knowledge. However, most of the times, this knowledge is limited to what is required for the entrance examination for college. Therefore, especially for students in high school in Korea, they do not get much freedom. Because of the stress to pass examinations, sometimes we find young high school students committing suicide which might be an extreme example. Sometimes I question myself what is the real purpose of education? Is it to survive in a competitive society, or to get a decent job? What is happiness? What is an ultimate goal? I would suggest teachers, students, and parents in Korea need to think about these more seriously. Elite centered education is again related to collectivism and connectionism. People who are graduates from the same university tend to help each other out once they get into a professional field, and most of the times, the ones who graduated from good universities get more opportunities compared to the graduates of lower ranked universities. That is why people struggle and

use up all their energy to get into the good university, and the education is based on helping students to succeed with this goal in mind.

Choi's (2002) suggestions demonstrate that teachers should engage in a dialogical relationship with students, and avoid only the teachers talking, but both parties should participate together in the conversation to build a dialogical relationship as many White and Black feminists also value. He mentions that in helping students with their learning, teachers should help them to realize how to find the truth by themselves, which can be done by encouraging students to share their stories, and speak with their voices. According to Choi, through students sharing their thoughts, emotions, and actions with other students and the teachers, they can also obtain authority and responsibility. This kind of interaction between students and teachers will also help students to gain critical thinking skills. He explains how a caring teacher should be attentive to students' stories, respond to them, respect, support and encourage them. On top of that, a caring teacher needs to respect and value each student's extraordinary nature which is described as open education. His explanation on how to be caring is similar to Noddings' (1984) description as she presents caring as being attentive to and receptive of the other rather than focusing on the self.

I want to argue that Choi seems to be not considering about the actual resistance of students speaking with their voice. If students engage in speaking with their voices, sometimes it might be actually considered as challenging the teachers instead of the way of communicating or the way of learning, by teachers and even by students. In addition to this, sometimes it might be considered as

'noise' which acts as a disturbance to others, keeping them from learning. Additionally, it is difficult for students to obtain authority in Korea, since possessing authority is not the students' role, but it is considered as the teachers' role or the role of the ruler, the older, or the people on the higher position in the hierarchical ladder. According to Confucianism, "the idea of an ethical hierarchy is considered necessary to creating and maintaining social harmony: everyone standing on the social ladder will know her or his place, duties, and responsibilities and the proper way of performing these duties" (Gutek, 2005, p. 19). Overall, Choi provides a good definition of caring teacher, but it seems like he is lacking in considering the reality of Korean culture and Confucian traditional influences.

4.3c Dong Yeun Won

Dong Yeun Won (2003) is one of the founders of Seine High School in Korea which is a boarding school in the country side. He established an alternative school where teachers and students can practice the Five Dimensional Education. The Five Dimensional Education was developed by Won to help students maximize their "intellectual power, mental power, physical power, self control and human relationship power" (p.70). Intellectual power stands for power for distinguishing truth and false. Won is aspired by wisdom based education instead of knowledge based education. It is somewhat related to how Collins describes African American women have a high belief in wisdom in assessing knowledge. Won's definition of intellectual power is not limited to

acquiring much knowledge or solely focusing on school grades. The purpose is not only to gain professionalism through the in-depth knowledge, but also to improve the ability to discover the truth in life. Mental power stands for power to transform the acquired knowledge into my own. Physical power stands for the power that helps us to practice and engage in an ethical life. Self control stands for the ability to use our strength to the valuable place and not misusing our power, and human relationship power stands for the power to respect others with community consciousness or awareness. Won calls a “Diamond-Collar”, a person who has all these five qualities, in other words, the ability to lead the 21st century (p. 173).

Won (2003) makes an argument that when people learn and practice through the Five Dimensional Education, which is considered as the essential factors for human beings to possess, it can help people to maximize their true power and talents. His ways of viewing caring, the relationship between teacher and student, and the requirements of curriculum are different from the public schools. He is dedicated to the values of excellence and professionalism to make students' academic experiences both rewarding personally and professionally, which is different from the public schools. Usually, Korean public schools and most of the private schools do not pay much attention to personal aspects, and how the curriculum is set up in the public schools tends to ignore the personal aspect of the students. Since the major focus is on the curriculum that helps students to get into a good university, paying attention to the personal aspects are devalued and it might be considered as a waste of time. It seems to me that

devaluing the personal aspects in Korean school is also related to people valuing collectivism. It is somewhat related to what Park (2002) and Choi (2002) describe about collectivism in Korean culture. Since more emphasis is put on the group, the personal things are neglected. In order to change and improve the system of the school and the education, Won is not only trying to motivate students but also teachers. In a way, he challenges the traditional Korean definition of care in an educational realm.

In Seine High School, the headmaster and teachers have the authority to build 30 percent of the curriculum, which is different from the regular or public schools. Won (2003) developed curriculums which are specifically detailed, and help to reach the goal of the Five Dimensional Education. The slogan of Seine High School is 'no teaching'. This motto means that teachers are not directly teaching students only with their knowledge and experience, but it emphasizes the importance of teachers' role modeling. He tries to emphasize the importance of learning naturally instead of depositing the knowledge in students. In explaining caring, Won encourages teachers to understand and care for their students from each student's perspective which has been discussed by Noddings (1991, 1992) and several other White feminist philosophers as well. Through building this relationship, and doing things together with students, teachers become like companions.

In order to care and focus on students more effectively, Won (2003) constantly discusses with other teachers and tries to adapt various methods. Originally, there were two classes at Seine High School, and each classroom

held twenty students. All the subjects were taught in *Go-Gong* educational method, which is looking at the things or subjects from above, the higher level, so that students can visualize them from a distance first, which Won thought would be a helpful learning method for students. It is like exploring the forest before the trees.

While Won (2003) explains about the relationship between the teacher and the students, he states that the students' grade can go up and down depending on how caring the teacher is. For example, if the student feels humiliation by the teacher or gets negative feedback, it can actually affect that student's grade of the subject that the teacher teaches. Thus, the student-teacher relationship can influence the success of the students. This presents how Won relates care theory with epistemology, as Thayer-Bacon (2003) does, since he thinks that there is a relationship between a caring teacher and the knowledge that students gain. Another recommendation Won provides for teachers is to be constantly, absolutely, and unconditionally patient. Sometimes teachers enduring and just being with students, which might be viewed as a passive way of caring, can still be helpful in building and recovering the trust in the relationship. Only when there is a mutual trust, can the students study and the Five Dimensional Education can be practiced. People have to be patient in building trust as well, although it might be time consuming, since the teacher's love, care and patience can change students' attitude in a positive manner.

Won (2003) addresses that sometimes students themselves are the ones who actually seek direct or dogmatic instructions from teachers and parents. Instead

of wanting freedom, students will seek structure, as that is what they are used to. Due to this reason, some students do not mind getting caned, a form of physical punishment, but what they are more afraid of is teacher's indifference. Let me expand my thoughts here. Until the recent past, teachers caning students for discipline was legal and common in Korea. Actually parents also wanted teachers to discipline their children, and parents did not mind if their children needed to be caned. Usually, teachers used a stick to hit students' palms whenever teachers thought caning was needed. The parents trusted the teachers and gave them the responsibility of disciplining their children while they are at school. This system of disciplining children through caning has changed over time, and in the present years, people can rarely find this kind of situation compared to the past. During those earlier times, students did not mind getting caned by their teachers even though it hurts, since it was natural for teachers to discipline students and nobody really questioned about it. It was viewed as one way of expressing teachers' care to students. This is why people call it 'love cane'. However, caring teachers should be careful not to punish their students, depending on their moods. I guess this is not restricted to student-teacher relationships, but it should also be observed cautiously in parents-children relationships. The caregivers should always watch their moods and temper in interacting with the cared-for. If a caregiver's bad mood is directly or even indirectly expressed on the cared-for, the cared-for will only become a victim of the caregiver. This is not what a caring person desires to do and it is a caregiver's responsibility to put one's personal negative feelings aside.

According to Won (2003), caring teachers also encourage students and help them to develop confidence. He says that in class, teachers should not force their students to perform certain things, and should not insult them in public which can lead students to lose interest in the subject. Sometimes teachers might try to encourage students when they do something wrong, but if that encouragement does not come sincerely, the students can sense that teachers are upset and irritated by them and their mistakes. Since an insincere attitude of teachers might be viewed as uncaring to some students, teachers should pay more attention to providing warm and sincere encouragement. Also, caring teachers are open to forgiving their students, and treating them as an individual human being. Through this interaction, students can become more receptive and they can open up to their teachers more easily.

Won's (2003) views on caring teachers extends to someone who does not only pass the knowledge on to the students. He says that if teachers only focus on passing knowledge, it is insufficient, and he suggests that teachers should help students work on changing themselves internally and mentally. In order to change students' inner world, teachers have to spontaneously work on changing themselves. Teachers cannot expect only the students to change, think and behave differently, but teachers have to look back on their own conducts as well since teachers can influence students greatly. Teachers and students need to work together. Without going through this process of changing oneself, one cannot change others. Teachers themselves should consistently learn and practice in order to change and grow. Only then can teachers maximize their

potential and talents and through their experiences, they can help their students to maximize their talents. What Won explains here is similar to hooks' idea of self-actualization, as teachers should be actively committed to "a process of self-actualization that promotes their own well-being if they are to teach in a manner that empowers students" (hooks, 1994), and my emphasis on self-care for the teachers as well as for the one-caring in general.

Won (2003) also discusses how caring teachers always focus on students' perspectives instead of their own. It seems to me that Won's explanation is similar to what some White feminist philosophers such as Noddings and Thayer-Bacon describe about caring in terms of being receptive, attending, and feeling with the other. Throughout Won's work, he emphasizes the importance of love and care in education by claiming that these are something that cannot be excluded in education. "The school can be operated without love and care, but education cannot. Education is ultimately changing people's mind/mentality. The mind cannot be solved logically" (p. 131). Koreans often relate love with caring in discussing the teacher-student relationship. However, many White feminists scholars tend to not focus on love when the topic comes to the teacher-student's caring relationships. This points to a key cultural difference, and I compare and explain about care in relation with love more in depth, in Chapter 5.

Won (2003) mentions that when Seine High School was founded for the first time, many people had doubts about its success. However, when the school had its first graduates, over 90 percent of the students got into college. Although their curriculum was not specifically prepared for tests, they were able to demonstrate

their success to the public. Again, it is recognizable that the way people define 'success' in Korea is presented in terms of 'getting into college,' not in terms of happiness or love of learning. Won presents that one of the reasons for the school's success is due to teachers not hesitating to devote and sacrifice themselves.

Koreans view sacrifice as a good quality of caring, which is different from Houston's perspective. According to Houston, we need to be able to protect ourselves and it will help us from getting abused or getting burned out. When the one-caring sacrifices oneself in caring relationship with others, there will be a higher chance of getting involved in an abusive relationship. In addition to this, Houston values mutual caring, but Korean teacher-student relationship is more of a one-sided caring from the teachers. The teachers who are in the powerful role with more authority can only care for the students, and students who have less power should be positioned as a care receiver. This is also contrary to Noddings' (1992) description of care that both parties need to be a caring person in order to have a caring relationship.

Won believes that in order to have a brighter future, something has to be done to improve public education. His ultimate suggestion for education is not aiming to do different things aside from public education but to revive the existing public education. Overall in describing care theory, he focuses on Korean caring and discusses in relation with love and sacrifice. He sees that all these elements should come together in order to have an effective caring relationship.

For Korean perspectives, I have discussed Park's, Choi's and Won's care theories. Mainly their focus was on Korean caring instead of discussing general forms of caring. They did a great job of presenting care theory with more specific subjects, and most of them discussed about it in relation with the issues of 'connectionism' and 'regionalism' in Korea. They recommended Koreans need to recognize problems due to these issues and stated that people should extend their care to strangers instead of limiting caring to the ones who are intimate to them. In discussing care theory, they also made a connection with love. Since Korean caring is intensively related to its tradition such as Confucianism which has influenced people's ways of thinking, and ways of viewing 'caring', I analyze Korean caring more in depth by relating it with Confucianism in the following section.

4.4 Analysis on Korean Caring

In this section, my own analysis on Korean caring is provided more in-depth by giving some illustrations which help the readers to understand Korean caring more easily. I think it is important to add a Korean perspective of caring to the conversation of care theory, since Korean caring well demonstrates how the tradition such as Confucianism, and language itself, can influence people's ways of viewing caring. I am hoping that this process of exploring Korean caring will be helpful for non-Koreans or non-Asians in enlarging their perspectives on caring and the caring relationship.

As tradition such as Confucianism has strongly rooted in Korean culture, I explore Confucianism and hierarchy in this section. Since Koreans value collectivism which focuses on groups and especially the family, over individuals, I also discuss the relationship between Korean parents-children and husband-wife in relation with caring. Then, the analysis on communication skills and Korean language wrap up this section of analysis on Korean caring.

4.4a Confucianism

Confucianism, which values respect and hierarchical relationships, has impacted Korean people's perspective in many ways including how they view caring. In general, Koreans are very concerned about politeness and respect in building and maintaining a relationship with others. This has been greatly influenced by Confucianism, and its philosophy still remains in Korean culture although some of the thoughts have been neglected and not practiced any more by the younger generations due to not being applicable to Korean society today. Before I discuss more about Korean caring in relation with Confucianism in a hierarchy section, let me briefly explicate what Confucianism is and what part of Confucianism has influenced Korean caring.

The roots of Confucianism, which is constituted with Confucian ideas and Confucian values, began more than one thousand years ago, from the beginnings of Chinese civilization (Eber, 1986). Confucius was a philosopher and a teacher, who offered ethical principles for individuals and governments

(Reid, 1999). Ching (1986) says that Confucius was also a great spiritual personality, and a paradigmatic individual. In explaining Confucius, she says:

His central doctrine is that of *jen*, translated variously as goodness, benevolence, humanity, or human-heartedness. This was formerly a particular virtue, the kindness which distinguished the gentleman in his behavior toward his inferiors. Confucius transforms it into a universal virtue, that which makes the perfect human being the sage. (p. 65)

It is also important to realize that Confucianism, which is a spiritual-moral tradition, has nothing to do with religion, but rather is cultural and part of Asian, or more specifically Korean basic education (Reid, 1999). It helps Asians who are influenced by Confucianism to find the wisdom and strength to cope with problems, but in fact, it cannot resolve the problems of human existence (Ching, 1986). Ching also says that Confucius' emphasis on rituals is significant, as they govern human relationships.

Many Asian countries such as Korea, Japan, Thailand, Indochina, Singapore, Vietnam, Cambodia, and to somewhat lesser degree, Malaysia, and Indonesia have adopted Confucian ideas and value structure into the social, educational, and governmental fabric (Reid, 1999). Although they are greatly influenced by Confucianism, sometimes they do not realize it, and they do not always cite Confucius. According to De Bary (1986), the countries that take this tradition are viewed as "inherently repressive and incapable of sharing or expressing the

sentiments which underlie human rights in the West” (p. 111). De Bary says “Confucianism, the ethical core of that tradition, is often spoken of as conservative and authoritarian, as fundamentally indisposed to value human rights” (p. 111).

In exploring Confucian principles, Reid (1999) presents that the principles focus on working hard, following rules, respecting authority, taking responsibility, and getting along with the group, and these moral lessons are important in every Confucian society. As described, we realize that Confucianism pays much attention to the attitude toward human life such as respect for others, harmony, and group.

Another principle of Confucianism Reid (1999) explains is that “by using a test of merit rather than birth or wealth as the gateway to a privileged position, societies can make sure that their leaders constitute an elite of the brightest (or at least hardest-working) members of society” (p. 108). Although the test was introduced to people for bringing equality for power, it was basically used for men. It seems to me, this principle of Confucianism tries to remove social or class discrimination by providing people with equal opportunities, but it fails to consider gender, since women are not included for getting equal opportunities to move up to the higher part of the hierarchical ladder.

De Bary (1986) says that “Confucians accepted social distinctions as an inevitable fact of life, and believed that differences in age, sex, social status, and political position had to be taken into account if equity were to be achieved in relations among unequals” (p. 119). As a whole, one of the most important

relationships discussed in Confucianism is family relationship; it should be served as the basis for the conduct of social relations. De Bary (1986) claims that “Confucians enshrined these familial relations in their new humanistic traditions, emphasizing filiality as the source of all virtue and reciprocity or mutuality as the key to the conduct of all social relations” (p. 119). Overall, Confucianism puts emphasis on “the group, close family ties, a deep commitment to education, and value social harmony and cultivate a sense of loyalty” (Reid, 1999, p. 235).

According to Gutek (2005), Confucius discussed about Five Relationships: between parent and child, elder brother and younger brother, husband and wife, friend and friend, and ruler and subject, and identified the major roles, duties and responsibilities in these relationships. For example, parents are responsible for “giving their children nurturing and care, moral formation, and education; a child, in return, owes a parent respect, obedience, care and support in old age” (p. 19). The parent-child relationship is seen as establishing the foundation for the other relationships. In describing husband-wife relationship, it is mentioned that “a husband and wife are to support and care for each other”, but it is the husband who is responsible for supporting and protecting the wife (p. 19). Between brothers, it is the elder brother who is responsible for “caring and guiding younger siblings who owe him deference and respect” (p. 19). Then, “the relationship between the ruler and the subject parallels that of parent and child. The ruler is to provide care, guidance, and protection to the subject, who in turn, is to be respectful, obedient, and loyal” (p. 19). Thus, except for friendship which is the only relationship that can be between “people of equal rank and age”, there is a

hierarchy (age, authority, status) in other relationships, and it seems like the responsibilities are put on the shoulder of the people who are in the higher position of the hierarchical ladder (p. 19).

As someone raised in a Confucian society, I think these aspects of respecting others, working on bringing harmony, and valuing group are important in building up the caring relationship and maintaining it. However, instead of only respecting authority, what should be more emphasized is respecting everybody, no matter if one has authority or not. If respect is only practiced toward people with authority, I can only see it as a form of discrimination which is far from being caring. I am not claiming that people with authority should not be respected, but I am pointing out the importance of mutual respect.

I value Confucianism since it shares many great principles, and I see how it influences Korean people, including myself in some ways. My grandparents who have stronger beliefs in Confucius' thoughts raised my parents, and my parents who were educated with those thoughts raised me. How can I say I do not have any influence of Confucianism although I lived abroad for many years? Then, how about the people who were born in Korea and lived all their lives in Korea? Obviously, their ways of thinking will share much more of Confucianism's value and philosophy compared to the people who lived in Korea for a short period of time, or who have never lived there.

I do not necessarily agree with all the principles of Confucianism. Some of them seem to emphasize the hierarchical relationship too much by ignoring people's equality and their freedom. Then, again, if I impose my criticisms or

disagreements and devalue other people's culture or perspectives, I might be in the role of the oppressor myself, as someone who does not value the differences of others who are marginalized. We need to be open to others' differences although we might not have a full agreement since respecting others including their differences is important in caring relationships. This is where we can see the contrary of cultural relativism and I discuss more about it in Chapter 6.

4.4b Hierarchy

In social relationships, Korea and other cultures influenced by Confucianism value hierarchy and status whereas Americans value equality. We can say that many Asian countries' value system was influenced by and formed through Confucianism. In America, emphasis is placed upon equal rights, democracy and freedom. This is reflected in most of American culture. Although equality might still not happen in many fields, Americans still value equality. In Korean cultures, much greater emphasis is placed upon recognizing roles, position, status, and hierarchy in social relations. For example, the father holds the highest position in a Korean family, and Korean children are taught to refer to authoritative figures, siblings or relatives by their titles, like teacher, big sister, big brother and so on.

In examining Korean relationships, I think the issue of power imbalance due to hierarchical relationships cannot be completely avoided in Korean culture since it is related to the tradition and has deep roots in Confucian thoughts. First of all, power in Korea is related to 'age.' Age plays an important role in human

relationships, and it is related to respect as well. In America, people do not pay much attention to age when they are meeting somebody for the first time. However, in Korea, one of the first questions that people ask in meeting new people is “what year were you born?” to identify the age. In a way, people build the relationship based on age. Only after recognizing age, can they choose the way to address the person, such as *unni* (older sister; female calling older female), *noona* (older sister; male calling older female), *oppa* (older brother; female calling older male), *hyung* (older brother; male calling older male), *sunbae* (senior), *hoobae* (junior), and so on. Here, the words ‘sister’ and ‘brother’ are not limited to one’s own biological siblings but are used in addressing whoever is older. Often times, people address each other by their title, unless they are younger, same age or in the same position at their work. Even at school, students do not address teachers by their name such as Mrs., Mr., or Ms. Pemberton or Dr. Jenkin. The students address their teacher as solely “teacher” or “professor”, and it is natural in Korea.

Hierarchy is everywhere in Korean relationships, and it can also be found in eating out and paying for dining. Noddings (1991) says that “eating together can provide a powerful opportunity for caring relations to develop, and in such settings, teachers have a chance to guide the growth of peer relations as well” (p. 167). Koreans also notice the importance of eating together in order to formulate a caring relationship. Compared to America, more teacher/student, *sunbae/hoobae*, boss/employee and employer/coworker eat out or drink together, and it is generally teacher, *sunbae*, boss, employer who pay for the dining.

When Koreans eat out, it is rare to see ‘dutch pay’ and split the bill, which is common in American culture. In Korea, normally the bill is paid by one person, either the person who has done the inviting, or “the most senior figure in age or status” (Vincent & Yeon, 2003, p. 38). It is generally regarded as the senior person’s job to pay for everyone else, and it is the cultural tradition. After all, “everyone ends up being the senior party at some time or other, so everything works out fairly in the end!” (Vincent & Yeon, 2003, p. 38).

I remember that when I was a freshman at the University in Korea I hardly paid for my meals, since my *sunbaes* (seniors) were paying everything for me. If I tried to pay myself, they would get offended and tell me to wait until I become *sunbae* so that I can pay for my *hoobae* (juniors). Thus, when *hoobae* becomes *sunbae*, and an employee becomes a boss, it is their turn to pay for the treat. It is like returning the care and love, what they have received, to younger ones. It is somewhat like *naeri-sarang*, which I will explain in my next section, and caring is cycling by moving from the powerful to less powerful person. In a way, this kind of caring is related to the matter of protection, protecting needy people, and sharing what we have with them. Maybe it can be viewed as the privilege of the powerful.

Overall, I value how respect is emphasized in hierarchical relationships especially for older people, but it seems to me that most responsibilities are on the shoulders of who are on the higher level in the hierarchy. Due to this reason,

there will be more chances for the one-caring⁴ to get burned out in the relationship, and it is why self-actualization or self-care is important for the one-caring in order to maintain more effective caring relationships. Additionally, due to excessive responsibilities of the ones who are on the higher level in hierarchy and due to their roles, they will be more reserved in expressing their feelings and opening up to the ones who are on the lower level in hierarchy. It will be because of their role as authority, and usually a person with authority should not be seen as someone who is equal but rather someone who needs to get respected. When the relationship is not on equal ground, sometimes it is difficult for people to build up mutual interactions and the relationship will tend to remain more unidirectional. In this case, the relationship can be less natural since both one-caring and cared-for will be focusing more on their roles instead of naturally being themselves.

4.4c Korean Parents' *naeri-sarang*

In Korea, the country where I am from, parental caring is very different from America. How parents care about their children, and how grown-up children take care of the elderly parents are noticeably distinctive. Nobody can say which way of caring is right or wrong. There is no one answer to this. Usually, Korean parents live together with their children and support them financially until they get married. It is nothing strange to see some parents even loan money and end up

⁴ In Korea, the one-caring is usually the person who is on the higher level of the hierarchical ladder or who has more power.

being in great debt because of their children's education. Not many college students work in Korea compared to America, since many parents are paying for their living cost, tuition and sometimes pocket money. It is the way Koreans interpret caring. On the other hand, American students tend to be more independent once they get into college. It is related to the value of freedom and autonomy. If someone wants to be free and independent, that person needs to be capable of taking care of himself or herself. In America, it is very common to see college students not living together with their parents, and not being financially dependent. Also, American parents would not feel guilty for not paying tuition or pocket money for their children. It is natural and it is their way of caring for their own children. It is just a different way of caring in different places. If someone tries to apply what caring is like in Korea to America or vice versa, definitely there will be a conflict.

It is important to discuss about parental love in Korea, since when the topic comes to parents-children, or even teacher-student relationships, 'love' is considered as the way to care for others effectively. In Korea, love or caring, especially parental love is identified as *naeri-sarang* which means 'the love falls from top to bottom or from higher to lower level'. Most of Korean parents sacrifice themselves emotionally, mentally, physically, and financially for their children, especially to provide them with a good education so that their children will develop skills to compete with others in the community. In the process of doing this, the parents do not pay much attention to their own enjoyment of life,

but their focus is more toward supporting their children, and obviously children learn about the parents' role through seeing and experiencing.

When the children live with their parents, it is the parents who are stronger and have more power in the relationship. Once the children grow up, finish school, get a job, and start their own family, they become stronger and gain more power, while their parents' power gradually diminishes by retiring from the job, having less money, getting sick or getting old. Then, what I call the 'love ladder' moves from children to parents. It is children's turn to take care of the weak, old, needy parents, who were constantly caring for their children while those children were weak and vulnerable. The children express their appreciation by taking care of their parents, and they think this is natural and reasonable. However, people say that the children's love toward the parents cannot be compared with parents' love toward the children due to parents' love being more enormous and deeper. People say that the children will learn how to love and care like their parents only after they have their own children. Then, the children who become parents will pass down the love that has been received from their parents when they were young. This is how people explain *naeri-sarang*. Unconditional love is latent in this concept and it explains how people who received love or caring from the others (higher), for example from parents, will pass down what they received to the others (lower). In a way, it shows the inequality of care. In defining caring, Noddings (1984) also agrees that the relationship is unequal, and accepts the inequality of care. For example, the relationship between parents/children, and teacher/student explain it well.

Naeri-sarang can be interpreted as unidirectional caring since it falls from one point to the other. However, I want to mention that although I value *naeri-sarang*, I still think there is *olly-sarang* along with *naeri-sarang*. *Olly-sarang*, the term that I want to introduce which in fact is not used in Korean language, is an antonym of *naeri-sarang*, and I want to define it as ‘love or care that rises from bottom/lower to top/higher level’. *Olly-sarang* indicates the children’s love toward parents. Even though the children are located in the lower part of the hierarchical ladder, they still have love and caring feelings toward their parents. Thus, people should avoid seeing caring as unidirectional and only the privilege of the powerful people. I further discuss about unidirectional caring in Chapter 5.

In addition to this, I want to argue that if we solely explore the term, *naeri-sarang*, it is unconditional love, but in a way, it might sound like it is conditional since children are paying back what they have received to their children who are in the lower part of the hierarchical ladder. People receive love from their parents, and pass down love to their children. Parents provide love and care for their children because they are emotionally moved, and want to care for their children, not because they want something back from the cared-for. When the children grow up in this loving and caring relationship, they learn about caring through their experiences and they will be able to respond to caring and naturally care for others, not only because of responsibility. This is also related to what Noddings (1992) refers to as ‘the caring attitude’, and how people act in the caring relationship especially between parents and children.

4.4d House Person and Outside Person

Now I will explore the relationship between husband and wife, and discuss their caring responsibilities. There are several ways of addressing wife and husband in Korean language, but traditionally, the term *jipsaram* is used for wife, and *bakatsaram* is used for husband, although there are some other words which describe husband and wife. The translation for *jipsaram* is 'house person', and *bakatsaram* is 'outside person'. As *jip* means house, *bakat* means outside, and *saram* means person, the combined words can be translated as described. As a wife being called a house person, her responsibility is mainly taking care of the house, while for a husband the outside person's role is to take care of the outside businesses, not the house business. The house business is none of his business but his wife's business. This way of naming wife and husband indicates the roles they should play in their life. Even through this, we can understand how the caring role has been distinguished between men and women.

These roles of husband and wife in Korea, such as the father's caring role of earning a living, and the mother's caring role of taking care of the children and the house might sound similar to American culture. My concern is that some people might argue about how it is a generational thing which is specifically related to the history of gender roles since this gender division is what the second wave feminist theory talked about in the 1960's to 1970's. However, I want to claim that Korean roles are not only formed generationally based on the gender difference, but it is mostly influenced by the philosophy and tradition of Confucianism which values the men over the women, the older over the younger,

and the family or group over the individual. It might be a generational thing in some ways, but we have to realize that it is related to the whole history and tradition which have influenced the people, not only limited to the history of gender roles. Instead of only focusing on the roles of men and women, Koreans simultaneously focus on the roles of different people's jobs such as father, mother, children, teacher, student, boss, employee, and so on. Since the power of Confucianism which dominated people's life was so great in Korea, the change of gender roles cannot come as fast as in Western cultures, or the complete change might not even come at all since the problem is not simply limited to gender but it is linked with many other aspects of the culture such as the emphasis on respect and having hierarchy among people. In other words, since Confucianism is so powerful as the historical context of these gender roles, to change gender roles or even Confucianism will unravel the social fabric of Korean culture.

According to most White feminists, generally 'caring' is associated with a feminine activity, but in Korea, people divide caring into masculine caring and feminine caring, and usually masculine caring is valued more. It is somewhat related to what Tronto (1989) discussed in Chapter 3: "traditional gender roles in our society imply that men care about but women care for" (p. 174), as her description of 'care about' refers to a more general form of commitment and becoming aware of the need for caring which is more of outside caring, and 'care for' involves responding to more particular and concrete needs of others which is more of inside caring. As I mentioned earlier in Chapter 3, the way Tronto

defined 'care about' and 'care for' is distinctive compared to other White feminists who use those terms, since the way she formulates the distinction reveals more about caring and traditional assumptions of gender difference. One of the interesting examples which demonstrates how outside and inside caring works for Koreans is that when a couple gets married, usually, a groom takes care of the house where they will live, and the bride takes care of what will go inside the house. In other words, groom usually finds and buys or rents the place to live, and bride buys the things that they need in order to live in the house, such as furniture, electronics, kitchenware, bedroom set, and so forth. In this case, both man and woman take care of things financially but man takes care of exterior while woman takes care of interior.

Now, let me discuss more about how masculine caring differs from feminine caring in Korea. Masculine caring in Korea presents the men's responsibility to take care of the family which is composed of wife, children, parents, siblings, and so on. Men are usually responsible to take care of the family by providing them mainly with financial caring although other forms of caring such as emotional caring exists. Among the siblings, the son, compared to the daughter gets more responsibility to take care of the family, and among sons, the older one gets all that responsibility of taking care of the family and his old parents by living together with them. That is why many people desire to have a son in the family. For example, when the older son gets married, although his parents are still healthy, most of the times he is the one who lives together with his parents and takes care of them although it might be again more of a financial caring. The

emotional care also exists for the older son, but it might not be expressed openly due to the son not being used to presenting and sharing feelings. However, the physical caring of the parents such as cooking or doing laundry for them seems to be left for the wife of the older son to do since not many women were working outside in the past.

The older son's duty does not stop there, for if the family is non-Christian, they need to take care of their ancestors as well by performing '*jaesa*'. *Jaesa* is something like sacrificial or ancestral rites where current family members celebrate the anniversary of each ancestor's death. It is usually performed for three dead generations above. When the day of *jaesa* comes, the current family members get together at the older son's house, and arrange a table with Korean traditional food. After they put the ancestors' photographs on the table, all the family members begin the ceremony by bowing down. This is the day when all the family members can get together to think about their ancestors and share some stories which help them to become more united. This is the way to express caring for dead ancestors.

Another role for the outside person (the husband/male) is taking care of the inside people, and also generally the women. Since the women are considered weaker beings compared to men, men tend to do most of the heavy physical duty such as moving, lifting things and so forth. Since men think that they need to take care of the weak women especially physically or financially, they are willing to carry things for women. I remember at one time when I was attending the university in Korea, my male classmate asked me if he could carry my bag since

he thought it looked too heavy for me. This might be considered as an insult to women's strength from a Western feminist perspective. When I lived in France, and went shopping with my male friend, I had a lot of things to carry and he had only one bag, but he still did not offer to carry things for me, which was different from what I experienced in Korea. It is because culture forms how we see caring. It also happens between parents and children. When children are small, Korean parents tend to do everything and carry everything for the children. The parents want to protect their children as long as possible, and do things for them as long as they can. However, based on my experiences, in French or American cultures, parents tend to let children do their own business, unless they really need parents' assistance. They want to raise their children more independently, and this is the way to show their caring. It seems to me that Korean caring makes the cared-for too dependent on the one-caring, since the role of the one-caring is more of 'providing' care and 'leading' the caring relationship, while the cared-for is considered as the recipient of care. This is a problem for Korean caring since instead of helping the cared-for become independent, more emphasis is on protecting them and making them dependent on the one-caring.

In comparison with masculine caring, feminine caring in Korea represents taking care of the inside business, which includes all the house chores such as cooking, washing, ironing, cleaning, taking care of the children, husband, and husband's parents, with more of their daily needs. In addition to this, if a wife does good '*naejo*', which is defined as good 'inside helping', that wife is considered a good wife. This is how traditionally caring has been divided into

masculine and feminine caring in Korea. However, with more women working in the public, and less women being only inside the house, the conception of feminine caring is gradually changing, although many men still expect this kind of feminine caring from women. Overall, in Korea, masculine caring is more valued as a form of caring and is viewed as superior caring, while feminine caring is devalued as a form of caring, and is viewed as inferior caring. In a way, it looks as if men use more of 'mind' and 'reason' to care by working outside and providing financial care, while women use more of 'body' to care inside the house, although men still physically care for women who are considered as weaker in strength than men. It seems like care is related to mind over body in some senses, and mind gets more valued. Some White feminists might say that masculine care and feminine care for Koreans also sound like the West, historically. However, we have to realize the fact that in many of Euro-western cultures, such as America, the term caring is often not even associated with the males, but it is limited to females and caring itself has been devalued due to its feminine association.

Now, let me introduce how communication is displayed in Korean culture, since it is an influential tool in developing the relationship, especially where respect and politeness is continuously being emphasized.

4.4e Communication Skills

Good communication skills are one of the important factors that one should focus on to have caring relationships. Being aware of how communication is

viewed differently in different places is important. In Korea, it is not only women or less intelligent people who are silent and less expressive. It occurs for everybody, including men. Since the hierarchy of 'age' is important in Korea, silence is viewed as being polite to elders and as a form of respect. This occurs in relationships between students and teachers in the classroom or in the educational settings as well.

Being silent does not mean that people are not communicating, but it is rather described as communicating in a 'proper' way. If one talks too much in the classroom as a student, it might be sometimes viewed as being rude or challenging teachers. Also, according to Koreans, it is rather important to 'save the words' rather than express one's thoughts or feelings frequently through words, which is considered verbal communication. This is also related to Confucianism's philosophy of saving the expression. This is why it is hard to hear people saying "I love you", "I am sorry", or "thank you" in some countries such as Korea. It is not because people do not think or feel that way emotionally, but it is because they think the meaning will fade away if they say it too often. If they save the words and use them when they really feel that way or when they think it is the proper time to use, they think the meaning of the words become more powerful. Using the words at the right moment is what they focus on more.

In addition to this, even though people rarely express themselves verbally in Korea, they say that other people will still understand what they are saying if others know them or if others really attend. This thought is another influence of Confucianism. For them, it is essential to learn how to 'feel', instead of 'hearing'.

Thus, silence does not mean that he or she is stupid, that he or she has nothing to say, or he or she is a passive person. Rather we can say that it is just the application of passive or non-active communication to some people. On the other hand, maybe to some people it might be viewed as lacking communication skills. However, I disagree on saving words to use it more powerfully when it is needed. As we are all limited knowers, and sometimes even it is difficult to understand ourselves, we need to learn how to express our feelings verbally to others especially if we want the others to recognize how we feel. We cannot just sit and wait for others to understand us when we are not trying much from our sides. Although nonverbal expression is important and should be valued, that does not mean we should limit our verbal communication. We need to learn how to express ourselves verbally as well but of course not in a harmful way.

Overall, I wish to mention that communication can never be fully complete without both verbal and nonverbal communications. Since having good communication skills is one of the essential tools that a caring person should have, we need to focus on this issue and also be able to compare how good communication means different things culture by culture. The person who is in the role of caring is required to know these variables in order to be more effective. Only by putting oneself into another's shoes, can one better understand the person and the situation. Then, eventually, people can build caring relationships. Since language is one of the important tools we use in communicating, and it has played an influential role in forming care theory in Korea, I discuss it more in my next section.

4.4f Language

Here, I want to describe how collectivism, which is one of the values of Confucianism, is an important issue to explore in understanding Korean caring. Collectivism has strongly rooted in Korean culture and it also has a relationship with the language. In selecting and using the language, Koreans consider the status of the people and respect, which is again related to Confucianism.

First of all, let me explain the importance of language. Language is the tool that people use to communicate, and constantly it transmits messages to people. It can be used to express emotions, and influence and control other people's behavior (Bloomfield, 1933). According to Whorf (1973), languages differ in their vocabularies and in their rules for combining words into sentences and "these differences have cognitive and behavioral implications" (p. 121). Whorf also indicates that "speakers of widely differing languages not only speak about the world in different terms but actually experience the world in different ways" (p. 121). Overall, I want to argue that language has a great impact on human relationships.

Koreans have various styles and levels of speech which are used "according to the social situation" in which they are speaking; it is principally shown by the verb endings (Vincent & Yeon, 2003). Vincent and Yeon (2003) mention that although there are formal and informal languages in English, it is not as systematic and widespread as the Korean system of verb endings. According to their description, "these verb endings are crucial to every Korean sentence, since you cannot say a Korean sentence without selecting a speech" (p. 5). Mainly,

there is polite/formal style, which is like an honorific form of Korean, and plain style, which is like the informal style of language. Honorifics are used in Korean to express respect to the person one is talking to, and informal style is used among close people, usually friends or people who are younger than the speaker. In the polite style which is honorific, the verb usually ends with –yo. The decision of choosing the style is mainly depended on the age. Thus, the formal style is generally more suitable when speaking to someone older or higher in status than the speaker (Vincent & Yeon, 2003). In selecting and using the language, Koreans consider the status of the people and respect, which is again related to Confucianism. Sometimes, the honorific and informal languages fall together in one sentence. For example, if a mother tells her child to call grandmother to have dinner, the mother would talk to her child in informal language, but she would use honorific form to describe ‘have dinner’ since the subject for having dinner is grandmother, who is an older and esteemed person and respect should be added to the language.

It will be easier for the readers to think that there are two languages within one language in Korean. People might try to relate with how French and Spanish have two different forms (formal and informal) in their language, but it is very different. For example, in French, people use ‘*tu*’ which is informal, and ‘*vous*’ which is formal, for ‘you’. However, once people become close to the one who they used to call ‘*vous*’, they can start addressing him or her by ‘*tu*’, and they also use it for addressing their mother and father, but never with Korean language. The difference appears since Korean language considers about age, status, and

ranks in selecting the use of the language, instead of focusing on intimacy. This way of respecting is another form of caring for others in Korea.

Now, I will provide some actual examples to help readers understand how collectivism in Korea also can be found in Korean language. In order to see that, let us explore their usage and how they name things. Instead of saying 'Korea', Koreans often call their country as "our country". That replaces the word for Korea. Also, Koreans say 'our mother', 'our father', 'our wife', 'our husband', 'our teacher', 'our school', 'our house', instead of 'my mother', 'my father', 'my wife', 'my husband', 'my teacher', 'my school', and 'my house'. In addition to this, in Korean, the surname always comes first, before the first name, which is the opposite from English, where people use first name and then the surname comes after. This even shows how Koreans value and care for their family which is one of the principles of Confucianism. Thus, in referring to people's name, Koreans say Noddings Nel instead of Nel Noddings. It is also interesting to see Reid's (1999) description: "For centuries, Korea has had its own language, culture, and government. The national sense of kinship is so strong that the Koreans never felt much need to create a lot of different family names" (p. 255). Maybe that is why more than half the Korean people's surname is Kim, Lee, or Park.

This example of valuing collectivism which we can find in Korean language well explains how caring for the group comes before caring for themselves. Koreans tend to pay more attention to the group members who share the same value with them, and once they realize others are connected in some ways, they become closely bonded together and develop a caring relationship. Maybe I can

say it is a collective caring. This is why Koreans also love to say 'united, we stand; divided, we fall'. As Whorf (1973) also mentions, the examples I provided explain how the "speakers of widely differing languages not only speak about the world in different terms but actually experience the world in different ways" (p. 121). However, I want to say that due to over-valuing collectivism, sometimes people lose their own identity and are not able to focus on themselves. As Houston (1990) and hooks (1994) mention, we have to remember the necessity of taking care of ourselves first in order to effectively care for others.

This emphasis on collectivism is also displayed in presenting the location. For example, when people write an address in English, the order begins with a person's name, house number, street name, city, and the country. However, in Korea, people begin with the country, city, street name, house name, and usually the person's name comes at the end. It indicates Korean's valuing and caring of collectivism, and thinking the community or the society they belong to comes first, before themselves. It is more of a community based caring than individual caring, and this impact can be found in many parts of the language and in people's daily lives.

Due to highly regarding collectivism, often times people share many things together with their group members; it can be family members, relatives, or any other community member one belongs to. Sometimes in Korea, when a person is in a caring role, he or she will try to know everything about others and expect others to share everything together with him or herself. However, for Americans, this might be viewed as putting one's nose into other people's business. It is

related to the matter of privacy. In some cultures, this aspect of Korean caring can be natural and recommended in building relationships but in other cultures, it is like intruding upon one's privacy, which is far from being caring. That is why we need to know and learn various forms of caring in order to play the caring role more effectively. People have to realize that there is no universal truth or definition of caring. For example, some teachers will think their perspective of caring is the universal truth but we have to learn how to be more receptive and open to the world and to people from different backgrounds especially when it comes to the issue of caring.

4.5 Conclusion

In Chapter 4, I have examined Black caring and Korean caring, and carefully analyzed them by going over their theories and thoughts. While I was analyzing I have also reflected to some of the theories discussed in White feminist perspectives. In addition to this, I did some internal comparisons with one another. It was more of a micro level analysis and comparison. Also, I have provided my own description of Korean caring more in depth. In Chapter 5, I analyze and compare White, Black, and Korean caring across different boundaries which will be cross-cultural comparisons. I offer more analyzing and comparing by looking at the whole picture, the forest instead of the trees, a kind of macro level analysis and comparisons.

5.0 Analysis and Comparison

5.1 Overall Analysis of White, Black, and Korean Care Theory

In Chapter 4, I have examined Black feminist and Korean caring, and carefully analyzed them. While I was analyzing, I did some internal comparisons and also offer discussion in relation with White feminist perspectives to see if there were any connections. Also, I have provided my own description of Korean caring more in depth. In Chapter 5, I analyze and compare White, Black, and Korean caring across different boundaries. It is more of analyzing and comparing by looking at the whole picture which means that it is more of an overall analysis in sum. As I used philosophical analyses such as ordinary language analysis, phenomenology, existential, and pragmatic in previous chapters, I continue to use them to analyze the work in this chapter. Then, I conclude this chapter with my concrete explanation of care theory and offer another perspective.

Let me begin this chapter by going over some of the important key points of each group's caring by briefly summing up what has been discussed throughout the two previous chapters. There have been many valuable points which have been presented by White, Black, and Korean scholars, and all of them have made a great contribution to the field of care theory. As care theory can be situational, and varies depending on the people, it was somewhat distinctive to see how White, Black and Korean scholars have defined caring although there were some similarities and overlaps.

As we have seen in Chapter 3, in presenting caring, several of the White feminists often relate it with ethics and contrast caring with the ethics of justice, such as Gilligan (1995), Noddings (1995), Jaggar (1995), Houston (1998), and Applebaum (1998) although there are several who relate caring with epistemology such as Ruddick (1989) and Thayer-Bacon (2003). Their explication of caring mainly tells us that it has culturally been associated as a feminine quality, and that it is relational. Many of them such as Noddings (1984) and Ruddick (1989), discuss caring in relation with mothering. Basically, they discuss caring in terms of men and women, and agree that caring which has more of women's quality should be valued. However, they emphasize caring should to be practiced by both genders. Although there are some differences between the first generation and the second generation White feminists in describing care theory, they still share some similar points. Overall, they value the act of attending, empathy, being receptive, appreciation of the other, and respecting the other in caring relationships. Their discussion on caring focuses intensively on the act of caring such as how to be caring, and how to form a caring relationship but less emphasis is put on the uniqueness and the differences of each individual. For example, the act of attending or respecting can be taken from different angles by different people, and consequently it will have different meanings. Thus, without understanding the context of the people, it will be difficult to understand what caring means to each individual and act as a caring person.

Black feminists' view on care theory is somewhat different from White feminists. If White feminists' focus is mainly concerned with gender, Black feminists' focus is more on race and class issues. Due to the fact that many Blacks experience racism, oppression, and poverty, their perspectives and approaches have been presented differently from White feminists. Collins (1993) and hooks (2001) mention about how survival is one of the key issues for them; surviving in the community, society, and in the country where they live, and caring cannot take place without considering this aspect. Black feminists' focus on survival does not limit to individual survival, but also group survival, and their ways of caring also developed along with this. In order to understand their view, it is important to include religion and political issues since both play an influential role in the Black community. It is like how tradition such as Confucianism, and language are important factors for understanding the ways Koreans define caring. For a long period of time, the Christian church has played a supporting role for Blacks, and the Black church has deep roots in the African past and philosophy. It seems to me that African Americans value and put great emphasis on helping one another especially when it comes to caring. For example, in mothering, they also get support from other mothers in the community, and it is like supporting one another.

Overall, Black feminists value uniqueness, personal expressiveness, emotions, empathy, dialogue, and cultural specificity in caring relationships. It is the opposite from how Koreans view caring. For Koreans, often times, it is rather considered as caring and being considerate to others if one keeps personal

expressiveness and emotions away from others. Koreans are more reserved and conservative in presenting their feelings openly to others. However, African Americans also have some similarities with Koreans for focusing on the collectivism and valuing the group although it is not done exactly the same way. While African Americans value the group, they value individuals as much as the group. On the other hand, Koreans tend to value the group, and not much of individuals. Most Koreans tend to think from other people's perspective, and sometimes they tend to focus too much on how others will think or feel about them which then becomes a problem for them. Sometimes they are restricted from doing things which they really desire to do. In this case, we can say that Koreans are good at respecting others, especially the ones who are intimate, but they are not good at respecting themselves. Being considerate of others is important in caring relationships; however, if the focus goes beyond that and starts to intrude upon one's personal life, it will be problematic. We should learn how to respect and care for ourselves first, in order to respect and care for others effectively. This is a key problem for Korean collectivism since not much focus goes to each individual, but the emphasis is more on the group and others who are related to them in some ways.

In discussing caring, Koreans focus more on gender than on race. Although they bring gender into defining care theory, it is different from how White feminists raise the issue. Instead of defining caring as a feminine quality, Koreans divide it into masculine and feminine caring. Both forms of caring are valued in terms of their distinctive roles although if we weigh which caring is more

important, masculine caring gets more credit. It seems like the men's caring is more valued than the women's caring in the community, except for the childcare which is viewed as a woman's job. Mostly, White and Black feminists often relate caring with mothering, but although Koreans sometimes do focus caring with mothering, caring is rather related with other qualities. The concept 'caring' is more used for family caring than caring for individuals or children. Since respect is one of the core factors in caring, more emphasis is put on 'age' and 'power'.

As mentioned in Chapter 4, some White feminists might say that masculine care and feminine care for Koreans do not sound different from theirs, historically. However, we have to remember that in America, the term caring is often not even associated with males at all, but it is limited to females and caring itself has been devalued. This is why White feminists claim that caring which has women's qualities should be valued by both men and women. In Korea, when the topic comes to caring, the focus is mainly on the 'caring role' as caring being divided into masculine and feminine caring. Here, the focus on the role is not limited to men and women's role, but it also is the case for the roles of parents (taking care of children's health, education, morality, etc), teachers (taking care of students by sending them to a good university, so that they can get good jobs and succeed in the society and become happy), younger people (respecting older people), and so forth.

Since caring is considered as only powerful people's privilege in Korea, and only powerful people can care for the weaker people, care is described often from that perspective. It is like the weaker people should not dare to care for the

powerful people and the weaker people are not qualified to care or not qualified to be in the role of caring. However, this issue of privilege does not necessarily equate with the idea that oppressed people cannot care for the oppressor because the weaker people are not always oppressed. For example, compared to older people, younger ones are considered as weaker in status in Korea, but it does not always mean that they are oppressed. The word 'oppression' is related to being treated unjustly and there is a feeling of dissatisfaction from the side of the oppressed. Since the younger Koreans, who are in the lower level of the hierarchy due to their age, do not think they are treated unjustly by the older people, but consider their relationship as a form of respect, they do not relate their situation with oppression. Due to Korean tradition, people take this relationship rather more naturally and actually look highly of the relationship where respect for elders is valued.

We have to realize that most Koreans value respecting elders and positively agree that elders are in the higher rank. This also explains how Korean relationships are built in hierarchy which is related to issues concerning power, but this power issue is somewhat different from American culture since Korean power is intensively related to age. As age plays an important role in human relationships, and it is related to respect, younger people are expected to respect older people as I have discussed in the previous chapter. Here, I am not saying that Americans do not respect older people, but the way the relationship works is different. In America, people can still become friends and treat each other equally although there is a difference in age. For example, a son or a student

can tap on father's or teacher's shoulders in America and it can be considered as a friendly gesture. However, in Korea, if younger people tap on older people's shoulders, it will be considered as a form of disrespect. Koreans also tend to focus more on the age than the name of the person which indicates 'who you are.'

Usually when the issue is related to power imbalance, it is considered as problematic as it is against social justice since it can be described as a form of discrimination and inequality. Maybe if the issue is on gender inequality, Korean women will react more sensitively and see it as an unjust power balance which is problematic. With more women working and gaining knowledge, there is a chance of men and women gaining equal ability in the society. With this opportunity, if the women do not get equal treatment, they will consider it as unjust. However, in Korea when power imbalance occurs between people due to age difference, they consider it as something natural or good, and actually encourage people to accept that fact. It is related to respect for elders which is rooted in Confucianism and Koreans take it positively. In addition to this, due to the language structure, the hierarchy formed due to the age cannot be completely removed, as I described in Chapter 4. Koreans believe that one of the ways to bring harmony in the community is by respecting older people, and this is why hierarchical relationships can be viewed as an ethical ladder.

As we can see, in understanding Korean care theory, exploring their tradition such as Confucianism is important. I am not arguing that Confucianism is great and we should all take its perspective, but I am rather saying that Korean care

cannot be fully understood without understanding the tradition of Confucianism and its influence on society and people. Koreans mainly focus on collectivism and value of the group, especially family, instead of individuals. Although African Americans emphasize collectivism, it is done in a different way since they respect and value each individual along with the group while Koreans tend to focus more on the group by sacrificing individuality.

To sum up, when Koreans use the term 'caring', it is often from 1) the men caring for the women, and 2) the stronger (powerful) person caring for the weaker (less powerful) person such as the parents caring for the children, the teachers caring for the students, and younger people caring for the older people, and the boss caring for the workers. It is like 'independent party' versus 'dependent party', and independent party cares for the dependent party. Korean caring seems to focus more on leading and providing caring rather than on the act of attending and receiving which White feminists discuss in depth. In Korean caring, the responsibility is on the person who is in the role of caring, and the cared-for is more in the role of passively accepting the care which has been provided to them as well as respecting the one-caring. The cared-for should be somewhat obedient to the one-caring. This is the way for the cared-for to care for one-caring, by accepting their caring.

5.2 Different Parenting and Caring

In discussing care theory, since many scholars from different cultural backgrounds have intensively related it with mothering, I compare their distinctive

qualities by presenting some examples. In explaining mothering in relation with caring, some White feminists such as Noddings (1984) and Ruddick (1989) emphasize reflective feelings. Noddings (1984) defines caring in terms of being receptive and feeling with the other, and brings out the importance of mutual caring. However, as I explained in Chapter 4, the relationship between parents and children in Korea is not the same as in America. The mothers or the fathers usually lead things in caring relationships and instead of valuing children's opinions, the parents focus more on helping children to learn the parents' values and make children to follow their rules. Instead of parents and children working together in focusing on the skills or attitudes of caring such as being attentive and receptive, parents are usually in the leading role to help children succeed in the society; they focus on moral education. While American parents help children to become independent so that they can stand by themselves, Korean parents tend to make their children more dependent on them by over protecting. Although different parenting should be valued, I think the way Korean parents treat their children leads them to focus more on collectivism instead of helping children to discover themselves and value their individuality and their independence. In a way, Korean parents are limiting their children from gaining power to stand by themselves and experiencing various aspects of life. Sometimes children can learn more from making mistakes or going through a trial-error process, but if the parents are too protective of their children, it can limit their chances of experiencing this valuable process.

Due to cultural differences, it is difficult to define what is a 'good mother' and a 'bad mother.' The parents are in the role of the leader in Korea due to the existence of hierarchical relationships. hooks (2003) says that "any relationship where there is an imbalance of power will be problematic; it need not be a context for exploitation or abuse" (p. 150). However, we have to realize that in some cultures such as Korea, the power imbalance cannot be completely removed and it is impossible due to its tradition and how the human relationship is formed. We have to remember that something natural to one culture does not necessarily mean it is natural in another culture and we need to constantly work on valuing people's differences. This example of Korea also indicates how mothering can vary, and the needs of appreciating people's distinctive, unique, and cultural different ways of mothering should be valued by everyone.

In comparison with Black mothers, Korean mothers also do not express affection much, but the reason is different from Black mothers: not having time and patience due to multiple forms of oppression in their lives. Korean mothers and even fathers are not verbally affectionate with their children, due to their tradition and habit of not being used to expressing their emotions. That is why the parents rarely say 'I love you' to their children especially to the grown up children. It is not because they do not have the feelings, but rather they are not used to expressing feelings verbally and at the same time they think it will be obviously understood by their children even though they do not express that feeling. According to Confucianism, people are supposed to understand what others are thinking by looking at their eyes, especially the ones who are close. If

people know the other person well enough, they will know what the other person has in his or her mind. As a result, the children do not doubt their parents' love, they know that they are still being loved although those expressions are not presented verbally. It is a trust issue. Children also realize their parents' love through seeing parents sacrifice and devote time and energy for them. In other words, although parents do not verbalize their love, it is still recognized by their children. This example is with the assumption of parents being loving and caring but not expressive.

In addition to this, the way Korean parents protect their daughters is somewhat different from African-American mothers. Instead of making their daughters independent, and strong by providing them with the skills they need to survive as Black mothers do, Korean parents' protection tends to make their daughters more dependent on them, sometimes by overprotecting their daughters and limiting them from exposure of the outside world where parents think danger exists. This might be one of the reasons why Korean parents are stricter in disciplining their daughters than sons, and give less freedom and exposure to the daughters than the sons compared to both White and Black mothers. It is like taking care of the flowers in the greenhouse where they can be safe and well protected. This way of raising daughters might actually limit the girls to become more empowered but rather leads them to be passive, and have a less powerful position in the family, and eventually in the society as well.

Collins (1995) mentions about how "too many Black men praise their own mothers..."(p. 118) for being super strong. Through motherhood, Black women

express and learn “the power of self-definition, the importance of valuing and respecting ourselves, the necessity of self reliance and independence, and a belief in Black women’s empowerment” (p. 120). Similar to this, Korean men also often praise their mothers, although it is for different reasons; being obedient to the older people and husband, and sacrificing herself for the family. However, with the time flow and social changes such as women gaining more power in the society by being more educated and having more chances to work professionally, the role of women in Korea has changed compared to the past. Women try to become more active instead of staying passive and being obedient to the husband. This example shows exactly what Houston (1998) worries about with caring which Applebaum (1998) tries to address; the unfairness of caring meaning women’s sacrifice of herself for the family. However, this role of mother is viewed as the ideal female or wife’s quality in Korea by many men, even from the perspective of some men from the younger generation. That is why, in looking for their wives, sometimes Korean men want a woman who is like their mother. They appreciate their mother’s way of caring, and mother becomes a model for choosing a wife.

It seems to me that this Korean notion of looking for a wife who has mother’s quality is problematic. It presents three major problems here. First, men are trying to keep women in the passive role by appreciating their obedience although they are not much concerned about their own obedience towards wife. Instead of the word ‘obedience’, people should pay more attention to ‘respect’ and it should be mutual. Second, this example shows how people want to be

cared for by others continuously especially from the family members such as the mother or wife, and think the care they provide is natural. However, they do not consider much about the possibility of their role as the one-caring. In other words, sometimes people want to remain in the role of the cared-for instead of working together as also being the one-caring for others. It is similar to what Park (2002) says about how some people tend to think that if they receive care from their parents or other people, it is natural and they deserve that care but they do not recognize caring obligation for others. Lastly, many Koreans tend to equate sacrifice with care, but care should not be seen that way. As people sacrifice themselves in the relationships, they are continuously stimulating the cared-for with more expectations, and the relationship will not remain healthy. This relationship can lead to abuse where the one-caring does not even realize that they are getting abused. However, I am not claiming that sacrifice should be completely removed from or devalued in caring relationships. If people do not sacrifice excessively, but up to a point that they can handle it, it can be respected. They need to find the place where they can balance it. Also, sacrifice should be mutual, as when parents in Korea sacrifice their own enjoyment in order to support their child's educational efforts.

Overall, it seems like often times White and Black feminists tend to relate caring with nurturance and mothering as a way of emphasizing caring is interpersonal, although Black feminists in Chapter 4 try to include other perspectives of caring in their work such as considering the important influence of race and class. In addition to this, in presenting care theory, mostly Collins

(1989) and hooks (1994) make connections with epistemology and describe these connections in depth. However, by relating caring with mothering which is considered as women's quality, both White and Black feminists tend to bracket out males in the realm of caring although they still want caring to be valued by males. On the other hand, Koreans tend to focus caring as more of a man's responsibility although mothering is categorized as woman's responsibility. There is a difference in using the term caring and mothering or parenting in Korea. Korean male's caring is somewhat like Tronto's (1989) definition of caring about, "becoming aware of and paying attention to the need for caring", where Tronto uses the care in terms of bringing home money. It seems to me when the topic comes to caring, responsibilities and duties are considered as important aspects of caring in Korea. This is why, what men do, such as 'caring about' or taking financial care or strength caring gets to count as caring in Korea.

Since Koreans strongly emphasize each person's role, caring cannot exist without successfully performing the roles that follow for each individual. However, it sounds problematic, since caring should come more naturally without being restricted to responsibilities and roles. In other words, people should not think that they are caring just by completing their roles since roles are usually set by the tradition or by themselves with the possibility of not considering the perspective of the cared-for. Thus, I would recommend that understanding the cared-for should come initially.

Another concern that I have about Korean caring is the fact that it is usually viewed as unidirectional, instead of bidirectional or multidirectional, which is

mainly due to the hierarchical relationships in Korea. Unidirectional caring lacks mutuality in the relationship. In agreement with Noddings (1992), I think caring should be mutual. However, most Korean relationships can be seen as unidirectional and this is not only limited to the parents-children relationship. For example, even between *sunbaes*(seniors) and *hoobaes*(juniors), *sunbaes* are the ones who need to take care of *hoobaes* such as by treating them out to eat, or helping them with their studies if it is needed. People also describe the teacher-student relationship as unidirectional, and it is teacher who cares for students, although in return, students express respect. However, student respect is considered as different from teacher's caring, and instead of defining students' respect towards teacher as 'caring,' people rather call it as a form of 'respect.' Since I think that respect is a form of caring for teachers, people should not deny defining it as caring. As I believe everyone should try to become caring for one another, I disagree with this aspect of only the powerful people having the privilege to care for the less powerful people, who are in the lower rank of the hierarchy. However, I want to argue that the less powerful people in Korea are also caring for the powerful people although it might be expressed in different ways. It seems to me that often times, when the caring act is performed by people who are in the lower rank of hierarchy, people are resistant to call it caring although it is caring.

In this section, I have laid out some different qualities of mothering in relation with care theory in White, Black, and Korean communities. After reviewing the differences and seeing how they are unique in their own ways, I want to claim

that we should be cautious not to generalize mothering and moreover, avoid focusing care theory from the majority's perspectives since there is not a universal caring. We cannot only rely on White care theory, but we need to further explore Black, Korean, and other minorities care theory in order to better understand what care theory is since they are all unique.

Love is an important part of mothering along with caring, and since some scholars such as hooks and Won discuss care in relation with love especially in referring to students and children, I discuss more about care and love in the following section.

5.3 Care and Love

There are many debates about whether caring is loving, or loving is caring. In Chapter 4, hooks (2000) states that care is the foundation of love and sees care as a dimension of love. However, she warns us that loving relationships can end up being abusive, and we should recognize that love and abuse cannot coexist. As she presents love as a bigger entity than care and care as an element of that love, she sees care exists with love. This might be true and emotional attachment might exist only when the cared-for is someone who is intimate to the one-caring such as family members or friends. However, when it comes to strangers or due to working in the helping professions, love does not necessarily coexists with care, as there are possibilities of nonexistence of emotional ties in paid caring. However, hooks' overall emphasis on care with the existence of love seems to have some similar perspectives with how Koreans view caring.

In looking at Korean parents-children, and teacher-student relationships, love is considered as the way to care for others effectively, and Koreans tend to equate care with love. However, due to too much emphasis on love and responsibilities in caring, many one-caring tend to sacrifice themselves to meet those criteria in caring relationships with others. Parents and teachers see love and care as the responsibilities of the one-caring. As Won (2003) mentions, teacher's devotion and sacrifice are considered as being caring, and Koreans see them as good qualities of a caring teacher. According to his description, teacher's sacrifice and endurance can lead to students' success. However, I want to bring out the point that we need to be careful when we are sacrificing. I value Korean way of looking at sacrifice as a form of care and love, but I want to add by saying that sacrifice can be caring and loving only when the one-caring does not go over his or her limitations. While sacrificing himself or herself in order to care for others, the one-caring can easily get worn out if he or she does not monitor how much is given.

Contrary to Korean caring in relation with love, many White feminists scholars such as Houston and Thayer-Bacon worry that loving students can be problematic between teacher-student relationships. It is due to their concern that students are vulnerable and the relationship can easily become problematic, due to power differentials. It is somewhat true because if teachers love certain groups of students, they tend to tune into those students more, which can lead to favoring students who teachers love and it can become a form of discrimination. However, when Koreans say that teachers should love their students, they are

trying to say love all the students equally, and they see this as the quality of a good teacher. Some other concern addressed by White feminists is the possibility exists of the relationships becoming abusive. Houston mentions about how people can manipulate love. Thus, in a way, teachers are advised to draw a boundary between students and themselves. It is similar to how counselors discuss the importance of having a boundary between counselors and clients, and how they emphasize that counselors cannot and should not become friends with clients. It seems like, as counselors try to avoid dual relationships with clients, teachers also try not to get engaged in dual relationship with students.

According to my analysis, this aspect of drawing a boundary is related to how White feminists value individuality and each individual's freedom, which is contrary to how African Americans and Koreans value collectivism. Often times, self-care becomes a core issue for White feminists and they focus on the importance of protecting themselves. However, Koreans and African Americans tend to value the sacrifice of individual in order to care and support the group. This is why othermothering (Collins, 1995; Thompson, 2004) is valued in African American community, and family reputation is important in Korean community. The biggest difference between Koreans and African Americans in relation with collectivism is that while Koreans basically value group over individual, African Americans do not completely neglect individual.

Overall, I value the essentiality of self-care in caring relationships since the one-caring is vulnerable of getting abused by the cared-for and vice versa. However, I also want to mention that if the one-caring focuses too much only on

not getting harmed by the cared-for, it will also be difficult for the one-caring to open up with the cared-for. Sometimes the one-caring needs to be flexible with the boundary, only in the case that it does not affect them negatively or critically. Thus, I want to say that the boundary should be movable back and forth accordingly with the situation.

5.4 Method-Centered, Difference-Centered, and Role-Centered Care Theory

After examining White feminists, Black feminists, and Korean scholars' care theory, I have realized that their approaches to caring varies. It seems like White feminists' focus on caring is more on 'how': 'how to care' and 'how to become a caring person', which is a 'method-centered caring'. Although the second generation White feminists try to bring in the value of differences which has been ignored by many of the first generation White feminists, they still pay great attention to the attitudes of the one-caring in caring relationships. They discuss intensively on the method of being an effective caring person. For example, in explaining caring, White feminists emphasize how the one-caring should be attentive, empathetic, receptive, and respecting. Of course it is important to know how to be caring, and realize what falls under caring attitudes, but the focus should be put on understanding the person, the cared-for first. Without understanding the subject, it will be more difficult to become a caring person, but if one has an idea of the cared-for's identity, it will be much easier and more effective for the one-caring to be in the role of caring. Here, I am not completely declaring that White feminists ignore the cared-for, but what I am claiming is the

fact that they emphasize more on the method and study intensively on 'how' to be caring and they focus less on actually trying to explore and understand differences of the cared-for.

Black feminists' caring focuses on 'who': 'how to care for a unique person', and it is more of 'difference-centered caring', although it seems like their difference-centered caring is often limited to Blacks. Their focus is on including the marginalized or the oppressed people in caring relationships which is a social justice issue. They value how each individual is distinctive and they claim that these differences should not be ignored but seriously examined in the application of caring. According to Black feminists, colorblindness will distract the one-caring from becoming a caring person, so it is important for people to be color vivid, meaning that they should be alert in recognizing racial differences. In order to understand each individual better, Black feminists also recommend people should not overlook religious or political backgrounds of the cared-for, since understanding these backgrounds will well explain where each individual is coming from and how he or she is influenced by those factors. In emphasizing the importance of each individual's uniqueness, Black feminists such as Collins (1993) and hooks (2001) also argue that not only race but also class can make people distinctive. Since upper class Blacks will not share the same value systems as lower class Blacks, it is important to recognize these class differences as well. By presenting their value of collectivism and community-based caring, which is distinctive from White Americans, they emphasize the uniqueness and differences of people in explaining care theory.

On the other hand, Korean caring emphasizes 'what': 'what is the role or responsibility of one-caring and cared-for, how to care for the group, and each person in that group', and it displays a 'role-centered caring'. All relationships in Korea are built on the hierarchical ladder.⁵ In this hierarchical ladder, everybody has their own responsibilities and roles. They are aware of what they need to do with other people. There are set rules for interacting with others and maintaining relationships. According to Gutek (2005), "the concept of hierarchical relationships can be viewed as an ethical ladder; each person has a connection with the person on the rung above or below" (p. 19). On the other hand, from a cultural studies perspective, this hierarchical ladder can be viewed as an issue of inequality and the dominance of oppressors. Since the people who are in the higher position on the ladder will be considered as having more power, the people in the lower position will be considered as having less power, and the relationship is based not on equal ground, but rather on a power imbalance. What makes the power imbalance less problematic is that eventually everyone moves up the ladder as they age. This hierarchical ladder is something which cannot be completely removed from Korean culture due to the tradition of Confucianism and the formation of the language which I have explained earlier in Chapter 4. As Gutek (2005) mentions, "the idea of an ethical hierarchy is considered necessary to creating and maintaining social harmony: everyone standing on the social ladder will know her or his place, duties, and

⁵ Within the hierarchical ladder, there are also people who fall in the same level such as friends, who are usually the same age or similar ages.

responsibilities and the proper way of performing these duties” (p. 19). This is just a different way of respecting people.

According to White or Black feminists, the definition of respect begins with treating people ‘equally’, but according to Korean perspective, respect is treating people ‘accordingly,’ based on their status, especially with consideration to age. I would say that both forms of respect should be valued equally since it is related to cultural difference. There is not a universal way for respecting people, just like there is not a universal way of caring. However, role-centered caring is contrary to what Houston says about how good caring is situational. Since too much attention is paid to the roles in Korean caring relationships, sometimes less attention is paid to the perspective of the cared-for in the caring relationships. In agreement with Noddings (1984, 1992), I think that caring can be identified as caring only when the cared-for receives it, but if each individual is not being focused on their differences, how can we say that we are caring for that person? The one-caring should work more on looking at individuals as they are with considerations of their different situations.

By looking at White, Black, and Korean care theory, we can distinguish how people from different background approach the same topic differently. The way they describe, interpret, and apply caring are distinctive depending on their cultures and different situations. What we, as the one-caring, should do is consider care theory more from multicultural perspectives by accepting pluralism, as there is not a universal form of caring.

5.5 Multicultural Care Theory

Human beings are socially constructed and constantly influence one another in constructing knowledge. Since we live in the world with people, not by ourselves, we need to learn how to live together in a more pleasant environment where everyone can be valued and respected. In order to build positive and healthy relationships with people, it is essential for us to learn how to care for each other effectively. When the topic comes to care theory, many people tend to believe there is a universal caring. This is when people see caring in the majority setting and take that majority view to be the norm. It is problematic if people try to apply what is considered as the norm to everyone else including ones who do not belong to that setting. The one-caring should be more open to the voice of marginalized people who are neglected. It is important that we learn how to care for people differently, not in the same way. Since everybody is unique, treating people the same way will actually end up discriminating against people. Instead of thinking that the world is a melting pot, we need to see it as a salad bowl, where we see each ingredient or individual more distinctively rather than just mixing them together and seeing them as one. That is what we need to do for care theory as well. However, if we only focus on differentiating, people would not have anything in common. In other words, we also need to see what we have in common along with what we have in difference.

Overall, I value how Black feminists work on avoiding the problem of colorblindness in care theory, but it seems to me that their perspective focuses mainly on people who are oppressed and marginalized. I also want to claim that

what is more important is not only including oppressed people in caring, but including all minorities in general by valuing their uniqueness since being a minority does not necessarily mean that they are oppressed. Looking at each individual's identity will assist the one-caring to understand the cared-for, and it can lead people to achieve more effective caring relationships. Here, I am not trying to put all the burdens of caring on the shoulders of the one-caring, and excluding the cared-for's role as caring. Since caring should not be unidirectional but should come mutually, the cared-for can also be in the role of caring. However, I will use the term 'the one-caring' in explaining caring, not only for the actual 'one-caring' but also for 'the cared-for', since once the cared-for plays the role of caring, he or she also becomes 'the one-caring'.

According to Milbrey McLaughlin (1993) "young people construct their identities within these embedded, diverse, and complex environments, a reflection of such elements as local political economy, peer relations, family circumstances, civic support, churches, schools, and neighborhood-based organizations" (p. 35). His statement well explains how people's identities are influenced by the various communities they belong to, and it will be important for the one-caring to see these communities as a key source to gain knowledge about the cared-for. In other words, his statement demonstrates how the individual is strongly related to the group and also influenced by one's community in formulating one's characteristics. In addition to this, the communities which the individual belongs to can affect and impact the development of their qualities and identity as a whole.

The number of the members in the community can be as small as two. Everybody is born into a community, since we all start our lives in relation with someone else (Thayer-Bacon, 1998). According to Thayer-Bacon, community is often assumed to be a group of people, with shared interest, who interact with each other. We agree that this shared interest can be something like the shared geographical boundaries, shared territory, shared language, shared economy, and other common discourses, or the only shared interest between the beings can be survival. In addition to this, we have to realize the fact that we do not necessarily belong to only one community. Since a person can belong to various communities simultaneously, it is essential for the one-caring to try to pay attention to all the communities that the cared-for belongs to in order to talk about one's identities. Depending on the communities, the same person can share different characteristics as well. This is why it is insufficient for the one-caring to examine only one community of the cared-for since it can lead to misjudgment of the person. We have to realize that although people have some shared interests in the community, they are all unique individuals. They can have commonness in one setting, but outside that setting, they might not have any other shared interests.

According to Michael Clifford (2001), "the individual, then, is not a basic unit. It is a fabrication—a product of specific, historically contingent, discursive and nondiscursive practices that define roles, relations, positions, statuses, freedoms, capacities, natures, even sexuality" (p. 99). As a matter of fact, people cannot live by themselves but they are socially constructed, and this is why we cannot

say that we understand the person without looking at the context. Looking at institutional support, group affiliation, and the role of the individual in relation to society as a whole will definitely help in gaining knowledge of the person's identity.

In discussion of identity, Michel Foucault (1980) says that "the individual is not a pre-given entity which is seized on by the exercise of power. The individual, with his identity and characteristics, is the product of a relation of power exercised over bodies, multiplicities, movements, desires, forces" (p. 73). Since people are constantly influenced by their context, it is important to understand the context of the people in order to understand their identities. Looking at the cared-for's position in the community will also help in understanding the formation of his or her identity. Examining the identity of the cared-for is not only recommended, but it will be more of a 'must', especially when it comes to caring.

Without understanding the subject of the caring which is the cared-for, the act of caring cannot exist. Only after understanding individuals with reference of their identities, will the one-caring be enabled to use the method of caring such as being empathetic, receptive, attending, and respecting in caring relationships. The way people attend, or people expect others to attend to them can vary as well. It is like how the issue of respect can mean different things in different cultures. Without acknowledging the differences in interpreting attitudes and looking at worldviews, the act of attending or respecting will be meaningless.

Another aspect of identity that we need to consider is about the possibility of people having multiple identities. The fact is that everyone has multiple identities

and it is natural when one makes the important distinction between personal and social identity. One does not necessarily have to possess a single identity, but rather these multiple identities will help people to adapt to different settings more easily with flexibility. As I have lived in many different countries, I was confused about my identity at one point, and began to question myself about it. This was when I thought people should have only one identity but I have realized that all of us have multiple identities and it is natural. Since people belong to more than one social context, they will naturally present distinctive qualities or various forms of identities along with that social context.

Along with accepting the multiple identities of the cared-for, the one-caring should also not hesitate to open up to the various qualities of the cared-for and work together in building caring relationships. In addition to this, sometimes we will face people who deny their own identity, or it seems like they are denying their identity when we see from our point of view. What needs to be considered is, the need to examine identity from that person's perspective instead of from our own lens. Usually, people with power tend to interpret things in their own ways for everybody else, including for people who are marginalized or oppressed. When they do this, the views of the marginalized or the oppressed are not taken individually or distinctively, and actually this is partly what makes people marginalized and oppressed.

In observing identity, we also need to focus both on 'the given identity' and 'the formed identity.' The given identity can be something one was born with, which people have no choice of. It can be called involuntary identity. For

example, age, gender, place of birth, biological parents, color of skin are all factors that form one's identity involuntarily. On the other hand, formed identity is one that has been developed after birth, by oneself as well by people around that person. Formed identity is the identity that is 'becoming', and it is more of a voluntary identity although sometimes there is an involuntary quality to this as well since we learn through acculturation. Here, I am claiming that people can form their own identity by interacting and relating with others. That is why it is important to look at culture in understanding people, and in caring relationships. However, we have to avoid generalizing culture. It should be only used as a tool to understand and narrow down in gaining knowledge of individuals, since within the culture, there are many other subcultures as well.

According to Clifford's (2001) argument, "more radical projects of multiculturalism are based on a recognition that the issue of cultural diversity is an issue of cultural identity" (p. 167). He presents that it will be helpful for people to understand others' cultural identities, if one actually experiences what it is like to belong to a particular racial or ethnic group, or experiences cultural difference itself, and experiences the cultural machinery in which such identities are constituted. Thus, I think that it will be difficult for one to fully understand other people's identities only by reading about it from books. This is something that we can gain by having an open relationship with others, engaging in trustworthy relationships. In order to do this successfully, we need to work on developing good communication skills, by focusing both on verbal and nonverbal communication.

In explaining identity, William Glasser (1972) states:

Two human qualities are necessary to gain a successful identity: love and worth. First, one has to love and be loved—to be loved with people whom one cares for and respects. Second, one must do a worthwhile task that increases his sense of self-worth and usually helps others to do the same. (p. 53)

Glasser also points out that the only way to maintain a successful identity is “to accept and be accepted by others who you believe are worthwhile” (p. 32).

As cultural studies tries to take what has been traditionally neglected more seriously, the one-caring also needs to take the perspectives of previously marginalized groups in the society more seriously and cautiously while engaging in a relationship with the one-cared for. It is important to recognize that the one-cared for does not always come from the same cultural background with the one-caring and vice versa, and he or she might have different interests. If acknowledging these differences is excluded in performing caring, and if the one-caring only interacts and relates with the cared-for from his or her own point of view, it can be considered as manipulating or misusing power, and dominating without using force, from the perspective of the cared-for. The act of discrimination does not only mean treating people differently, but it also means ignoring or not recognizing differences. The one-caring should be sensitive to the differences of the cared-for, and avoid generalizing or universalizing.

Along with this, we need to focus on becoming better 'world travelers' (Lugones, 1987). I mean world traveling in a sense to traveling to other people's inner mind to understand each individual from their own worldview. We cannot become that person and we cannot completely understand others, but we should still try to travel to that individual's mind and experience what he or she is going through since it will definitely help the one-caring to enlarge his or her views on understanding the cared-for. Everybody is living in his or her own small world, and each world is distinctive, like how each country is unique. Although all the countries are located in the same earth, they are very distinctive in their customs, traditions, language, food, mentality, and in many other ways. If we try to speak English to non-English speakers, will they ever understand what we are trying to say? This is what needs to be focused on in caring relationships. The need is to find a common language, and I do not mean literal language here. The one-caring cannot constantly speak to the cared-for in his or her own language and interpret it as caring, if the cared-for does not even understand a thing. They should try to work on finding a common language or common ground, and it needs to be done before building a caring relationship can occur.

Lastly I want to explain about cultural relativism which is a philosophical concern. Philosophers as varied as Harvey Siegel (1997) and Charles Sanders Peirce (1958) can criticize me and express concerns about cultural relativism in terms of my multicultural care theory. Multicultural caring can be viewed as problematic due to having the false assumption that people cannot talk to each other across cultures because people only understand people within their culture.

This is a philosophical problem of incommensurability. Another concern that philosophers might have is the fact about there is no way to judge others. If caring is culturally contextualized, how can we define what is good caring and what is harmful? For example, what is right in one culture such as caning being viewed as a form of caring, might be viewed as something wrong in another culture since it can be viewed as a form of physical abuse instead. These questions can be raised by philosophers concerning my multicultural approach to caring.

In explaining absolutism, Siegel (1987) says that absolutism allows us to be fallible but still does not embrace pluralism and claims that we need a concept of absolute in order to be able to argue what is right and wrong. We make mistakes but still we need to have the answer. If we get rid of absolute truth, we cannot judge. According to Siegel, relativism is incoherent, self-defeating, arbitrary, or impotent. Overall, Siegel puts absolutism and relativism aside and embraces what he calls a non-vulgar absolutism, and explains that it offers “the possibility of objective, non-question-begging evaluation of putative knowledge-claims, in terms of criteria which are taken as absolute but which nonetheless admit of criticism and improvement” (p. 162).

According to qualified relativists such as Thayer-Bacon (2003), “the construction of knowledge is social, interactive, flexible, and on-going” (p. 113), and we have to recognize our limitations and think that we could be wrong. Thayer-Bacon argues that “(e)pistemological fallibilism entails (e)pistemological pluralism” (p. 49). In addition to this, she argues that “democratic communities

always-in-the-making are what protect us from fears of vulgar relativism, as we openly argue and discuss and debate our concerns within our own communities as well as among other communities, even communities we can only imagine” (p. 49). Overall, Thayer-Bacon places emphasis on “the social negotiating process that inquiry must go through, to help us settle our doubts and satisfactorily end our inquiry” (p. 72). Here, in agreement with qualified relativism, I want to argue that it is possible for caring to be embedded within a cultural context but at the same time, we can make general claims about what counts as ‘caring,’ across cultural boundaries. Thus, people can understand caring in another culture and with the help from the outsiders and vice versa, we can help each other to enlarge our thinking and play the role of the one-caring more effectively.

Overall, in this section, I want to claim that the key point in care theory is caring ‘accordingly’ depending on the person and the situation. Providing equal opportunities to people are important in society, but it does not mean that everyone should be treated the same way. Treating people unjustly is wrong, but treating people differently is rather fair and just. This is the way the one-caring should focus on caring for the cared-for. For example, attending, respecting, being receptive accordingly to each individual and their needs, and valuing their uniqueness, is what the one-caring should focus upon. Taking each individual’s identity into consideration and trying to understand the individual from that perspective will lead the one-caring to accept the cared-for as how he or she is ‘being’, since identity indicates ‘who a person is, or the qualities of the person’.

We have to remember that there is not a universal caring, but try to see caring as ‘multicultural caring’ and ‘multicultural care theory,’ like how there are some fields such as multicultural counseling, multicultural education, and other multicultural disciplines or discourses. We need to learn how to value diverse peoples’ differences in understanding them and building and maintaining caring relationships. The most important thing in the caring relationship is understanding the cared-for, and his or her identity. Without understanding the person, the one-caring cannot play the role of caring effectively. On top of that, caring is not something that we stop once we feel that it is positively progressing, but it is something that we need to continuously express and work on while we are engaged in caring relationships with others.

5.6 Conclusion

In Chapter 5, after briefly going over some important points discussed by White, Black, and Korean scholars on care theory, I have analyzed and compared them cross-culturally. This chapter offered a macro level analysis and comparisons. Then, I concluded this chapter with how I think care theory should be viewed, suggesting that we should look into people’s identities and care theory should be approached as ‘multicultural care theory’. Until now, we have learned the importance of multicultural caring, but there are still some general things that we can learn from this. Thus, in Chapter 6, I present the educational implications and applications of care theory with some recommendations on the basis of care theory in relation with epistemology.

6.0 Educational Implications

6.1 Introduction

Throughout previous chapters, I have discussed my objectives, the theoretical framework, common sense notions of caring and in the helping professions to make a base for me to develop caring more philosophically. In addition to this, I have discussed, compared, and analyzed White, Black, and Korean feminists'/philosophers'/scholars' perspectives on care theory more in depth. I am not just doing this project for my own interest, but I am eager to contribute something to people in the field of education and related fields. Thus, in Chapter 6, I discuss the educational implications and provide recommendations for care theory by actually relating what I have explored in previous chapters with practical examples in education. This is where I try to connect theory to practice. This chapter might sound like my voice shifts from the value of pluralism to a universal tone while I present recommendations to teachers. However, I want to claim that although I recognize that not only students but also teachers are diverse and one example might not work for everyone, people can still share some commonness. Lastly, I want to mention that these recommendations will be applicable to some teachers and students, but not necessarily for everyone.

6.2 Care Theory in Relation with Epistemology

Ultimately, I desire to bring out the point that care theory plays an essential role in school settings in relation with epistemology. There is a very intimate

relationship between how caring the teacher is and the knowledge that students gain. In the past, there have been many scholars who have related care theory with ethics. Carol Gilligan (1982) and Nel Noddings (1984) are two of the first and key scholars who did this. However, I want to focus care theory in relation to (e)pistemology in this chapter.

Epistemology is the study of knowledge. Historically, it is a branch of philosophy that considers theories of knowledge and assumes that there is an absolute “Truth” as a necessary condition for knowledge. However, I am not going to use ‘epistemology’ the way others have used the term. Thayer-Bacon (2003) uses (e)pistemology with a bracket in order to underscore in the language that she is not using it the way it has been traditionally defined, and that is how I relate care theory with (e)pistemology. Epistemologists establish the criteria and standards necessary to prove validity and truth, but Thayer-Bacon (2003) tries to distinguish epistemology from the philosophical definition of epistemology as transcendental, and uses the term in a naturalized way, meaning within the context of this world, not removed from our ordinary, everyday experiences. For her, (e)pistemology is based on an assumption of qualified truths. According to Thayer-Bacon (1998), it is necessary to look at theories concerning knowledge, which philosophers label “epistemological theories” because what we believe concerning how students obtain knowledge affects how we teach them.

As social beings, we learn from each other constantly by interacting and socializing. This explains the importance of a relational (e)pistemology. As Thayer-Bacon (1998) mentions, “as social beings, people grow and develop,

learn a language and culture, and form a sense of self, all through their relationship with others. We need each other to be better thinkers” (p. 38). She tells us that our lives are surrounded with relationships with others and these relationships directly affect our abilities to become knowers since we develop a sense of “self” through our relationships with others, and we need a sense of self to become potential knowers. According to her, a relational (e)pistemology must assume that people have a past and have been affected by others’ views. “A relational (e)pistemology views knowledge as something that is socially constructed by embedded, embodied people who are in relation with each other” (p. 60).

In my opinion, there is a very intimate relationship between how caring the teacher is and the knowledge that students gain. Actually, it is not limited to student-teacher relationships only but also student-student relationships. Knowledge is something people acquire as they build relationships and have interactions with others and the world around them. Depending on how caring the teacher is and the other students are, the students can improve their chances of becoming knowers. When people talk about someone being a knower, they tend to focus mainly on the pure knowledge they gain, instead of looking at the process of gaining knowledge. Care theory plays an essential role in the process of gaining knowledge and everybody should pay attention to this process instead of only what we get as a result, which is knowledge.

From an (e)pistemological standpoint, emotional feelings like caring affect us, as inquirers, because our emotional feelings help us choose what questions we

want to address and try to understand as Thayer-Bacon (1998) describes. These emotional feelings of caring are what motivate us and inspire us. “They are what make us feel unsettled and troubled about issues and problems. They are what make us feel excited and give us the desire to carry on with our efforts to understand” (p. 144). It is my desire to encourage people to realize the importance of care theory due to its relation with epistemology, but what should be more focused is valuing differences while the one-caring and the cared-for engage in caring relationships. It will be problematic if the act of caring is taken up from the teacher’s perspectives instead of considering the students’ perspectives since there is not a universal caring.

In this chapter, I provide recommendations for Korean teachers who have Korean students, and American teachers who have Korean students. Since these two types of teachers should approach caring in different ways to their Korean students, I explain them in separate sections.

6.3 Korean Teachers with Korean Students

6.3a Korean Education Today

Korea is an education-oriented country and Koreans were greatly influenced by Confucianism’s value of education. Not only students but also teachers, parents, administrators of schools, and the society in general put great emphasis on education and work hard to acquire and provide intensive education to students. Since good education is considered as leading people to a better life, success, and happiness, people become competitive when it comes to education.

The competitiveness is derived from the fact that there are limited universities and limited spaces in the universities so not everybody can go and achieve what they desire to do. In addition to this, only certain universities get more respect due to their higher ranks. In other words, not everybody can get to the highest level, so it creates competition among people.

If we see today's education in Korea from elementary to high school levels, it is more of a test-driven or a test-focused education. This is why administrators, teachers, and even parents pay much attention to curriculum which can effectively help students to prepare for the test such as the entrance examination for university especially when it comes to the level of high school. As I have explained in Chapter 4, Korean education is very competitive and due to this reason, education has become more and more test-focused. In other words, due to competitiveness, schools focus on helping students to successfully perform on the test by setting curriculum according to that goal so that students can use the curriculum as a tool to effectively prepare for the test and succeed in the competitive world.

All students from grade one through twelve go to school six days a week, and especially the senior year of high school is the time when students are mostly stressed with their studies since there is not much freedom and they put all their energy into preparation for the entrance examination for university. The competition is not limited between students, but also between teachers, schools, and parents. Since the reputation of teachers, schools, and parents are related with the success of students, everybody becomes competitive with one another.

Sometimes, the school's success is judged by the number of students entering the universities. In other words, people think that there are relationships between the success of students and the quality of teachers, schools and parents. In order to help students, schools add extended classes which start after regular school hours and they last until late in the evening. Some students get private tutors, or attend *hakwon*, which is a private after school institute, to gain more knowledge. Overall, in assisting students to succeed with their goals, teachers and parents intensively focus on students and continuously pay attention to play the caring role for students by providing them with the best condition to study and sometimes due to this, teachers' and parents' personal lives are put aside. In order to care for students, not only parents but also teachers emphasize loving relationships and they are willing to sacrifice themselves in the relationships with students.

6.3b Roles of Teachers and Students, and Recommendations

In this section, I provide some recommendations for Korean teachers who have Korean students in their classrooms. I hope my recommendations will be helpful to Korean teachers in building up caring relationships and understanding their students.

As mentioned, often times in Korea, care is related with love even between teachers and students at the school settings. In order to care for students, Korean teachers do not hesitate to sacrifice themselves. Won (2003) also describes how the success of students and schools are related with teachers'

devotion and sacrifice. Love and sacrifice are considered as the key aspects in developing effective caring relationships. This is why it is not rare to see that Korean teachers focus more on students and helping students acquire more knowledge than the teachers focus on their personal lives. As senior students of high school stay up late at school to attend extended classes, teachers also stay up with them. Teachers and students are considered to be in one team to go through the hard training to pursue their goals together. It is like cooperative work. In a way, students' success is related to teachers' success, and they work together toward the same goal.

In Korea, the same teacher and students get to stay together in the same classroom for one whole year and it is for all levels from elementary to high school. This assigned teacher is known as '*dam-im*.'⁶ As both teacher and students belong to the same classroom for a year, they become attached and learn how to care for each other. For example, teachers focus on helping students to gain knowledge or prepare for the tests, and students express their care by respecting and being obedient to teachers. When students are in elementary school, they usually have one teacher who teaches all the subjects except for music, art, and physical education. Thus, students get to stay with the same teacher almost all day long for every school day for a whole year. Once students go to middle school or high school, the way that they spend most of the time in the same classroom is similar from elementary school (they also eat lunch

⁶ It is somewhat similar to a homeroom teacher in America. In Korea, one teacher is assigned to take care of a class of students, usually consisted of around fifty students, and this teacher stays with the same students in the same classroom for one whole year. The teacher is responsible for their students, their learning, and the classroom in general.

in the same classroom), but all the subjects are taught by different teachers. In America, it is students who move around to different rooms for their classes, but in Korea, all the students stay in the same classroom for all the subjects with some exceptions such as for physical education or some laboratory works, and it is actually teachers who move around to teach students. However, Korean students still stay with same teacher for one whole year. The teacher is responsible to take care of students and help students to succeed with their goals and of course especially for high school students, the goal will be entering into good universities. Usually, *dam-im* comes in every morning to start a day with his or her students and shares news and announcements. Then, teacher leaves the room and returns when the day is over for students with their regular classes. Often times *dam-im* also plays the role of counselor for students, although there are professional counselors at schools. In a way, this teacher is becoming like othermother for students at the school setting.

Overall, I value how Korean teachers sacrifice themselves to help students gain more knowledge and pursue their goals. However, if we examine the relationship from White feminists' perspectives, it can be viewed as problematic since the issue of sacrifice is exactly what Houston (1990) worries about. I am not recommending Korean teachers should not get involved with sacrifice, but I want to express my concern about how teachers can easily get burned out if they do not watch their own limitations. In this case, teachers can no longer care for their students. They need to learn how to balance their personal life and their relationship with students.

Another concern that I have is the way 'sacrifice' is interpreted. If it is viewed as sacrifice from teachers' perspectives but not from students' perspectives, it can be problematic. One of the reasons for teachers sacrificing themselves and taking it naturally can be analyzed as due to perceiving the caring role to be played only by the ones who are in the higher level in the hierarchical ladder or the one with more power. Due to the hierarchical relationships, sometimes teachers tend to be in the role of leading students instead of actually focusing on each individual as they are. Sacrifice can be appreciated only when students realize and accept it as a form of caring. Thus, teachers need to learn more about individual students and their needs even in sacrificing themselves in order to call it sacrifice and caring.

It is important for Korean teachers to be aware of the fact that hierarchical relationships cannot be completely removed from Korean culture, and equality can hardly occur between teachers and students in Korea due to its tradition, the influence of Confucianism and the structure of Korean language which values the older people and the people with higher status more, as I have explained in Chapter 4. However, the existence of hierarchical relationships does not necessarily mean that teachers should manipulate students and impose their thoughts on students. I am not claiming that Korean teachers are manipulating students but I am suggesting that Korean teachers should be cautious of not controlling or dominating their students due to possessing power and being in the higher level on the hierarchical ladder. The education should be more student-centered than teacher-centered. Taking advantage and misusing the power of

authority or power of being in the higher level on hierarchical ladder is what needs to be eliminated if it exists. Here I am not saying that hierarchical ladder should be removed but I am claiming that if the power is misused due to the hierarchy, that ladder should be eliminated since it is not how hierarchical relationships should work.

Instead, teachers can work on respecting, being attentive, receptive and open to students and their different opinions. If these attitudes are not performed sufficiently by teachers who are in the role of one-caring, and if students who are in the role of cared-for do not receive it as caring, we cannot say that teachers are caring. Both teachers and students need to work on mutual respect since everybody deserves respect, no matter if one has the authority or not. Sometimes, Korean teachers tend to value only what is considered as 'good' and 'right' answers but this kind of approach should be avoided. Teachers can work more on valuing everyone's voice and encourage every student to participate. Making negative comments in front of other students in class can hinder students' participation as well as harm their interests in learning. Teachers being cautious of not devaluing what they consider as the wrong answers is important since this kind of devaluing attitude by teachers can make students become more passive or resistant in class participation and to learning as a whole.

Although hierarchical relationships between teachers and students cannot be completely removed, Korean teachers can still try to gradually eliminate the traditional role-centered caring from the school settings. Traditional role-centered caring can be interpreted as people focusing more on the

responsibilities and duties of the one-caring which is set without actually looking into the cared-for's differences. Eliminating the traditional role-centered caring can be done by moving what is known as the teacher's role to a 'shared' role so that students will also feel and have some kind of responsibilities in class and at school. Not only the teachers need to be caring, but students need to be caring for one another as well since they can affect each others' learning both positively and negatively. In this way, all the burden of caring which is mainly on teachers' shoulders can be also shared by both teachers and students, the one-caring and the cared-for.

Noddings (1992) presents that caring teachers should not limit themselves to only creating caring relations in which they are the carers, but they should also help their students to develop the capacity to care. Caring teachers are the ones who listen and respond differentially to their students. When they care, they really hear, see, or feel what the others are trying to convey. In agreement with Noddings, I also think that it is important for Korean teachers to be caring, but they should not limit only themselves to the role of caring, but they need to teach students the importance of caring, how to practice caring and how to care for each other. Moreover, Korean teachers can teach students how they can impact each other and influence each other's learning, by being caring. Teachers can encourage students to become caring for one another, since each student has the capability of affecting others to become better knowers. For example, if student A makes fun of student B, then B will have problem participating in class or even lose interest in studying. A can negatively affect B's education.

Providing a caring environment is essential and it should not be restricted to the teachers caring for the students. If teachers assist students in realizing how care theory is related to epistemology, it will be easier for students to perceive the value of caring even more. It is especially important in Korean classroom where students spend a great amount of time together in the same space and have more chances of interacting and influencing one another that students learn to be ones caring, too.

The reason why many Koreans do not pay much attention to care theory at the school setting is due to education being test-focused and putting more emphasis on the result than the process. It is also because people do not really learn the importance of care theory. Teachers can help students to enjoy learning by focusing on the process of learning. We can realize that a test-driven curriculum is more of a 'result' focus than a 'process' focus, but in order to have more effective and caring education, teachers need to emphasize more on the process than the result. Valuing process over product or result shows how caring is related to epistemology, since the caring teacher can impact students' ways of knowing or gaining of knowledge. Although it takes more time and patience to focus on the process, once people succeed in doing that, it can definitely help students to achieve a good result to certain degrees. Consequently, it can serve as a tool to help make a 'good human being'. In other words, if our focus is only on the result instead of the process, and if we ignore the process, thinking that it is not important, then, maybe one might have a satisfying result, but if one sees the bigger picture, it might not be a desirable one,

and especially as a human being, there might be something lacking. Teachers who make students only focus on the result such as test scores, class rank and school rank⁷ can cause students to become cunning, selfish, and individualistic. In a way, it is like indirectly leading students to think that, 'no matter what happens, get the result in your hand!' but students need better guidance than this. Korean teachers can continuously assist students to see the importance of the process, not only the result. The focus of education should be more on 'enjoyment' instead of 'task' or 'requirement.' In other words, students should all enjoy learning first instead of thinking it as something they need to do. This is the beauty of education.

When Korean teachers encourage students to learn the importance of caring, they can try teaching it at an 'early age'. It might be better for students to learn the importance of caring as early as possible so that they will realize its importance as they grow up and also be able to apply it positively while interacting and relating with others. Before students form their own philosophies or theories, before they build all the concepts (which are mostly socially constructed) and before they form their personality or characteristics too strongly, the value of caring should be introduced appropriately. If teachers fail to implement these important ideas to students at an early age, it might be tougher for students to take it and make it as their own. If teachers wait until students turn to their later age, it might be too late, since by that time, the students might

⁷ Class rank and school rank are provided together with students' other grades whenever they get their report cards.

have already formed an idea of devaluing caring, as the society also influences them in devaluing caring for a long period of time. Thus, before it gets too late, teachers can help students to see the importance of caring right away.

Korean teachers do some teachings of caring from an early age such as helping students to care for the environment. Students are engaged in cleaning the classroom by themselves and the cleaning is done cooperatively. Usually, cleaning is done after students are through with their regular classes, and they are divided into groups. Each group goes around in turns to be responsible and takes care of their classroom which is done on a daily basis. It is a good way to learn cooperative work. There are no janitors but it is the responsibilities of students to clean and keep in good condition the classroom where they will spend intensive time. Thus, I recognize that there are some methods used to help students learn the importance of caring, but I am suggesting that students need to value caring more and bring it to consciousness and teachers can help students to acquire these perspectives of valuing caring.

Another aspect that Korean teachers can focus on in order to help students to care for each other is on removing students' class rank and school rank from the report cards. For example, in Korean schools, after each exam, the students are provided with their test scores with the class and the school ranks. The ranking system is applied for middle school and high school students, not in elementary school. Class rank shows the student's rank in the class which usually is consisted of around fifty students, and school rank shows the student's rank by including all the students from other classes in the same grade level in the same

school. Usually, there are a number of classes in each grade level and each class is consisted of fifty students as mentioned.

Both class rank and school rank identify where the students fall among all other students, which make and encourage them to become more competitive with one another. These results can help each student to be more committed to their study and work hard, but simultaneously, they can make students to become more individualistic and result-focused. These ranking systems will eventually pull them away from working together or working cooperatively since everybody is a competitor and usually students do not want to share many things with other competitors. However, we have to realize that we do not live by ourselves, but we are social beings. Teachers can ponder upon these issues and help students to become more process-focused than result-focused by not over-stimulating students to compete with each other. As the one-caring, Korean teachers can help students to not only focus on their grades or ranks, but also the knowledge they gain. It is important for teachers to actually begin focusing on the process first, in order to help students to also focus more on the process than the product. Teachers can be good role models. If teachers tell students to value the process but in fact if they only value the result, it will be difficult for students to focus on the process of learning.

As competition is a serious issue in Korea, teachers paying attention to the visible and invisible competition going on in the school settings is important. Although there are some good points about being competitive, it can be still problematic as well. In *The Challenge to Care in School*, Noddings (1992)

explains that "students need to consider when cooperation is more appropriate than competition, and teachers need to ask how competition fits the continuity of purpose... Does it help to produce competent, caring, loving and lovable people?" (p. 102). hooks (2003), in *Teaching Community*, says that "competition in the classroom disrupts connection, making closeness between teacher and students impossible" (p. 130). I also think that it is what happens in some of the classrooms due to over focusing on the competition, which is problematic. In order to decrease this problem, Korean teachers can focus on adding more group work, or cooperative learning, with both approaches leading to more peer learning time where the students can work together and help each other and learn how to care for each other. This can help students to think more that other students are in the same boat or they are one team, instead of looking at them as their enemies. Teachers can help students realize that not only teachers but also other students are on the same team.

In exploring caring, students need to learn to value each other as distinctive individuals. Nobody is the same and nobody is inferior to others. Students need to value each other's culture, backgrounds, and characteristics. However, teachers need to let students realize that if someone is distracting, interrupting or disturbing others, these attitudes can distract other students from learning or gaining knowledge. Caring does not mean accepting everything. In other words, caring does not mean that teachers embrace everything students do. On the other hand, teachers can discipline and punish their students if it is needed. Korean teachers caning students was one form of disciplining, although it is

gradually disappearing, and it was considered as an act of caring: teachers only cane students if they care about students and only if they love them. The caning was meant to motivate the students to work harder. This was the equation. However, teachers need to realize that caning can be a form of abuse and it can actually hurt students instead of helping them to achieve their goals. Sometimes if caning becomes more of a routine, it would not even affect students positively. Usually caning involves emotional feelings such as love according to teachers' perspectives, or even anger can influence teachers to cane their students. It can also be related with teachers' patience. If teachers are impatient and not willing to take students' certain behaviors in the classroom, caning can be used in order to fix the problem. This is why there can be a misuse of caning. Realizing that there are other ways to discipline students besides caning is important. If teachers are caring and sincerely concerned about their students, they should focus more on having a conversation with students and be ready to hear why students are acting in certain ways and focus more on understanding students by sharing their stories.

Lastly and most importantly, I want to mention that Korean students in Korea are not as culturally diverse as American students since Korea is a more homogenous country whereas America has more immigrants and people with various cultural backgrounds. However, less ethnic diversity in Korean students does not mean that teachers can generalize for all the students since there will be other variables or different and unique qualities for each student. Everybody is distinctive, and caring teachers should acknowledge this fact and value each

individual as they are, and look into each student's identity more cautiously in order to become more caring.

6.4 American Teachers with Korean Students in America

6.4a America, the Salad Bowl Country

Due to America being a country of ethnic diversity, there will be high chances of American teachers having students with different cultural backgrounds, although some parts of America are still not very diverse. In this section, I provide some recommendations for American teachers who have Korean students in their classrooms. I hope my recommendations will be helpful to American teachers in building up caring relationships and understanding Korean students.

Initially, it is important for teachers to be aware of the fact that there are differences between Korean Americans and Koreans who moved to America recently for their studies or due to their parents' jobs. In other words, there are differences between Koreans who are in America permanently and Koreans who are here temporarily. While Korean Americans are more exposed to and influenced by American culture, Koreans who just moved to this country will share more of Korean traditional values. However, since both their parents are Koreans, they might still share some similarities about the value of education.

Most of all, I want to claim that it is important to not generalize for all Koreans living in America, since due to their different backgrounds and experiences, they will have different perspectives and worldviews. Here, my recommendations will

focus more towards caring for Korean students who are not Korean Americans. However, some parts will still be applicable to Korean Americans since their value system on education might share some similarities due to the influence of their parents and customs in the family.

6.4b Roles of Teachers and Students, and Recommendations

The classroom can be diverse and full of students sharing different backgrounds of culture, race, gender, class, religion, and other variables. Having Korean students and understanding them will be another challenge for American teachers if they do not share many things in common. Instead of focusing directly on how to be caring and the actual attitudes of caring, teachers should first try to understand and realize the importance of valuing students' various backgrounds. According to Thayer-Bacon (1998), "the people who walk into a teacher's classroom do not come in without a past" (p. 7), but "all students bring the context of their lives with them and their effects" (p. 7). Everybody should be able to value each individual's "unique backgrounds, their own genetic makeup and health conditions, their own cultural backgrounds, such as their language and customs, and their own unique experiences and interpretations of them by the significant others in their lives" (p. 7).

What is important for caring teachers to do is not focusing on helping students to 'adjust' or 'adapt' to teacher's culture or American culture only, but rather work on finding a common ground for both teachers and students. If teachers try to explain and try to make students adjust to his or her own cultures and rules,

students can become resistant and not even open up themselves to teachers. Students might feel uncomfortable and even offended in the relationship with teachers. This feeling can lead students to judge teachers as someone who does not understand them and students can eventually draw back from teachers. A form of resistant can come with refusing to communicate with teachers which can even make students more passive in the relationship. This is why it is necessary for teachers to try to understand where students are coming from. Instead of imposing teacher's value, listening to students should come first. As Thompson (2003) mentions, if a teacher fails to acknowledge and respond to students' needs, no matter how friendly or concerned a teacher might be, his or her response could not be considered caring, since what accounts as responding to the needs of students is likely to vary from one culture or situation to another.

The ways of thinking for Korean students who were born and raised in Korea will share much more of Confucianism's value and philosophy compared to the people who lived in Korea for a short period of time, or who have never lived there. Imagine if a teacher is trying to build a caring relationship with a student from this background. The important approach the teacher should take is focusing on valuing the student's different background. Without understanding where the student is coming from, it will be difficult for the teacher to become caring. Due to this difference, the student can have a totally distinctive way of interpreting caring and working on the caring relationship.

In building up a caring relationship, communication and relational skills play essential roles. In *Stories Lives Tell: Narrative and Dialogue in Education*,

Noddings (1991) presents that through telling, writing, reading, and listening to life stories, we can penetrate cultural barriers, discover the self and the other, and deepen our understanding of others. She emphasizes that a caring relation requires dialogue and says that through dialogue and inclusion, we learn more about caring for ourselves, each other, and the professions to which we are committed. I agree with Noddings on the importance of dialogue, and actually think it can help people to become caring more easily. When we are engaged in a dialogue, we get to share many things together, and through this process, we learn more about how others think.

Especially, when students are from different cultures such as Korea, focusing on nonverbal communication will be even more important in understanding students. Sometimes nonverbal communication contains more information due to various reasons, such as students are not being able to express verbally or even due to resistance to communicating verbally. Also, because of Korean culture and tradition, students might not be verbally active, and not present their emotions too openly to people. They might be more conservative in expressing their feelings. Sometimes passiveness is also considered as the way students express their respect to teachers. Korean teachers are viewed as the authoritative figures, and students are used to respecting and obeying people who fall under this category. Due to the existence of hierarchical relationships, people who are in the higher status, or older in age tend to get more respect in Korean culture. Thus, instead of only paying attention to what is directly or

verbally said by students, teachers can also constantly try to explore some of the hidden messages expressed by students nonverbally.

When Noddings (1991) discusses dialogue or conversation, she does not only limit herself to verbal but also focuses on empathic silence and body language which can dominate the conversation. Including verbal and nonverbal communication is one of my focuses in care theory, and I value what Noddings claims. Moreover, it is what needs to be focused in building up a caring relationship with Korean students. Although people have a conversation for a long period of time, if they do not pay attention to nonverbal expressions, one cannot say that the relationship is complete or they understand what others are thinking. Nonverbal expressions are like some kind of hidden characteristics of the person which might contain more meanings. If someone is passive and not expressive, nonverbal aspects will show more accurate feelings of the person than verbal aspects. In this case, sometimes verbal communication might not contain much weight for understanding the person. In many of Noddings' work, we can realize that her notions of a caring relation requires contributions from both parties in the relation. "The one-caring, or carer, comes with a certain attitude, and the cared-for recognizes and responds to this attitude. The relation provides a foundation of trust for teaching and counseling alike" (p. 6).

Students' passiveness can be found not only in the relationship with teachers but also for class participation. Since most Korean students are educated in the form of the banking method (Freire, 1970), they will feel more comfortable being in the passive role. Also, sometimes having too much voice in the classroom

might be considered as challenging or not respecting teachers. Thus, silence does not necessarily mean that they do not know anything or they are stupid or they are not interested in the subject or in learning although this can be still possibilities. Another possibility of students being passive can be drawn from their lack of English language. Since there can be various reasons to make students passive in the classroom setting, teachers can endeavor in discovering the possible reasons that affect students to behave in certain ways. Overall, I am suggesting that caring teachers need to value students' different ways of communicating and relating in the classroom since there is not a universal or best way of learning and they can come in various forms depending on individuals as well as their varied previous experiences.

Teachers' willingness to get to know students' parents will also be important. As I mentioned in Chapter 4, most of Korean parents sacrifice themselves emotionally, mentally, physically, and financially for their children, especially to provide them with a good education. Parents impose a great attention to education and this is the influence of Confucianism. They consider it as one of the biggest responsibilities for parents, to support their children's education. Due to these reasons, Korean parents will be more geared toward and interested in acquiring intensive and detailed information about their children's performance at school. Teachers need to be aware of how parents express care varies by cultural values as well. Understanding parents' value, family culture, and family interactions will help teachers to understand students better and it will eventually act as an effective tool to help teachers care for students.

Teachers need to not only work together with students but also with parents in helping students gain more knowledge as involving parents in students' education is important. Caring teachers are the ones who can bring a positive influence to individual, school, and in large, make a better society. However, I am not asserting that everything should be done by the teachers only. This caring role should not be limited to teachers at schools, but also parents should work on being caring at home at the same time since students not only spend a great amount of time at school but also at home. Since Korean parents pay so much attention to their children's education, it will be helpful for both parents and students if teachers share things about students' education together with the parents. Students develop a sense of self mainly through engaging in these two environments and by interacting with people in those settings. This is why it is important for the teachers and the parents to have a good relationship and share things together about each student in order to help students become better knowers.

We can say that teachers and parents are the major influential caregivers for students, and as I have presented in Chapter 3, it is important for different caregivers to discuss and share their opinions on the child in order to serve as more effective caregivers, especially when the students are from different cultures such as Korea. Parents and teachers can help each other out to understand students more fully. It is essential for teachers to let parents get involved and be a part of students' education and be in the caring role for the students together. However, sometimes due to parents' level of English, it will be

difficult for parents to actually get involved with school and share things with teachers. Although parents want to get involved with students learning by engaging at the parent-teacher's meetings and so forth, if they cannot communicate well in English, it will limit them from doing that. Thus, teachers also need to be aware of language issues and not misjudge the parents' interests in their children's education.

Moreover, in caring for Korean students, teacher's focus does not necessarily have to be only towards Korean students, but teachers also can help other students in the class to not see difference as something lacking, but instead to see difference as something which needs to be valued. Teachers cannot play the role of one-caring by themselves, but they need to bring other students together to play that role. Teachers can help other students to value each other and their differences. Since students constantly interact with other students and influence each other, it is important for them to develop caring relationships among themselves as well. Here, I am not suggesting that teachers should only tell other students in class to care for Korean students, but teachers can share the importance of caring for each other with all the students including Korean students. However, teachers need to be open to acknowledging that Korean students who are newly introduced to American culture might need some kind of support from the class as well as from the school setting, more than the students who were there for a longer period of time. Korean students need to feel that they are not an outsider. Both teacher and other classmates can be a good support system for them. Then, eventually the Korean students can also end up

caring for others as well once they feel comfortable in that new setting with new people, although there can be still differences among Korean students depending on their identities. It is important to remember that those who are new in the setting always need more help from the existent members in the beginning.

However, if teachers themselves are not being good role models for their students, whatever is shared with the students will not be persuasive. When Noddings (1995a) talks about care in relation with education, she shares how important modeling is and says that demonstrating our caring in our relations with people is more important than just telling them to care and giving them texts to read on the subject. Thus, I would say that when teachers focus on having their words and actions come together, and when the students see this, they can naturally learn the importance and the value of what has been shared by the teachers. Moreover, teachers can try to be consistent with what they say and what they do, so the students will not get confused and they will learn from the teachers more easily and quickly. For example, if teacher continues to emphasize the importance of caring, and how people should be respected although they are different, but if the teacher does not care for the students accordingly or according to their differences, the students will not be able to trust their teacher any more. We have to remember that 'trust' is one of the essential factors in caring relationships and inconsistency undermines trust.

Overall, teachers need to be aware of the fact that a student from a different culture might bring some unexpected behaviors to the classroom due to their different ways of thinking and due to their previous experiences which are

distinctive from American culture and American school. Teachers being cautious of not misjudging the students due to their own cultural biases or misunderstandings is essential. It will take time for both teachers and students to understand each other and it might be time consuming. Sometimes things might not work as the teachers expected so they need to be patient in building a caring relationship with their students. If teachers try to care for Korean students the way they care for American students, it might not work although it was successful with American students. Everyone is unique, and there is not one equation of caring that applies to everyone. Both teachers and students need to remember that everyone does not necessarily share the same values and each individual should be treated differently according to their differences.

Teachers should avoid applying universal caring, but it does not mean that American teachers can never understand Korean students. With the help of outsiders such as Korean students and parents, American teachers can still become caring. Teachers should not be arrogant in thinking that they can just figure out everything by themselves without getting help from the outsiders. It is also important for teachers to remember that it is difficult to understand others completely so it is okay for American teachers to not understand Korean students fully and realize that we are all limited beings. For example, American teachers do not fully understand American students as well. However, it does not mean that teachers should not try at all, but it implies that teachers do not have to be perfect. The act of 'trying' can be the act of 'caring.' Although there are differences in seeing caring depending on culture, there still can be sameness in

defining caring. Overall, teachers need to find a way to care for each student effectively by sharing things and working together with their students. It cannot be a one-sided job but people have to cooperatively work together to find the common ground.

6.5 Self-Care for Teachers

Although there are many things Korean teachers and American teachers can offer in order to develop caring relationships with their students, we should not put all the weight on teachers. We need to consider about caring for teachers as well, as I discussed about the importance of self-care in Chapter 2. Teachers should not only focus on caring for their students, but they need to be able to take care of themselves. Otherwise, teachers can easily get burned out by over-caring for others and in this case, it will be difficult for teachers to remain in the role of the one-caring.

Whatever the form of caring teachers practice with students, all teachers should be able to take care of themselves first in order to effectively play the role of caring and care for others such as their students. If teachers fail to take good care of themselves, they will not only negatively affect students, but also they will face the problem of getting burned out and will eventually not value what they do with students. Teachers should know their own limitations and try not to go over that. Teachers should remember that they are not there to serve and do everything for students. All the roles are not on the shoulders of the teachers and teachers are human beings, and limited beings as well. Teachers not only

need to respect students, but they also need to respect themselves. Additionally, teachers should be able to draw boundaries and keep a balance, since caring does not mean doing everything for others. Realizing one's own limitations and helping students to work out things for themselves are as important. There should be room left for others to work on themselves. Caring teachers need to help students to learn how to care for themselves, instead of only providing constant care for them.

6.6 Conclusion

This dissertation is titled *A Comparative Philosophical Study of Care Theory in Western and Korean Cultures and Their Educational Implications*. I have focused my work as a philosopher on thoroughly comparing and analyzing care theory in various cultures. I have also offered critique and suggested ways to amend various care theories in order to give a fuller meaning to caring. In the process of doing that, I was able to develop my own way of defining care theory which I want to encourage people to practice to become more effective in caring relationships. I hope that my conclusion and recommendations will be eye openers for many people in the field of education and related fields, and also help them to enlarge their perspectives on care theory.

In Chapter 1, I developed my need reasons by sharing the importance of care theory. I emphasized the inclusion of diversity by raising the problem of how care theory has been viewed in the past. Since Chapter 1 was a road map, I included my objectives and my theoretical framework. This is where I laid out the

explication of the philosophical methodology that I used throughout the six chapters of this philosophical dissertation.

In Chapter 2, I presented how caring is defined commonly and in the helping professions, in order to enhance different views of caring. I also discussed about care and gender, empathy and caring, communication (verbal and nonverbal), multicultural understanding, social care, nursing care, cultural care, classroom care, and self-care. Overall, Chapter 2 served as a base for me to develop care theory more philosophically in the following chapters.

In Chapter 3, I carefully discussed about influential White feminists' thoughts on care and I included cares' relation with justice ethics. After the description of various definitions of caring, my analysis of each of the philosopher's concept of caring has been provided. It was interesting to see how the first generation and the second generation White feminists were distinctive although they shared many similar perspectives.

In Chapter 4, Black feminist and Korean views of caring were explored to enrich care theory from another angle. It was fascinating to see how women or men from marginalized groups have presented caring differently from Euro-western feminists. After introducing their views on caring, I have analyzed their ideas and did some internal comparisons. While I was comparing, I also related with White feminists' perspectives if there were any connections.

Chapter 5 was the analysis and the comparison of White, Black, and Korean caring across different boundaries. It was more of analyzing and comparing by looking at the whole picture. Then I concluded the chapter by providing how

caring/care theory should be viewed in relation with identity. I have stated that looking at each individual's identity would assist the one-caring to understand the cared-for, and it could lead people to achieve more effective caring relationships. Overall, I have claimed that the key point in care theory is caring 'accordingly' depending on the person and the situation. Since there is not a universal caring, we need to see caring as 'multicultural caring' and describe our care theories as 'multicultural care theory.' I addressed the fear of cultural relativism in this chapter as well.

Finally, in Chapter 6, I presented the educational implications and applications of care theory with some recommendations on the basis of care theory in relation with epistemology. This connection of care theory and epistemology was made since I believe that there is a very intimate relationship between how caring the teacher and students are and the knowledge that students gain. I have argued that especially with America being a salad bowl, it is important for us to realize what caring means to different groups of people. Including various perspectives is what we need to do in order to practice caring more effectively since the cared-for can come from various backgrounds and we need to take this into consideration in developing caring relationship.

Throughout this dissertation, I have focused on valuing and theorizing care theory by presenting it from various angles. I have argued in this final chapter that care theory cannot stand by itself, but it has to be combined with or followed by practice. We need to be able to apply what we have learned and what we know to the real world. If care theory stays as a theory itself without involving

practice, we cannot call it effective caring or an effective theory. Only when theory and practice come together in care theory, will it have real meaning. I want to assert that care theory always has to come in the form of praxis. In addition to this, we should remember that there is not a universal caring but it should come more in the form of multicultural care theory. In other words, teachers should focus on 'identity-centered caring', where they can value everyone's uniqueness and care according to each individual's differences. Lastly, I have argued that care theory is essential in educational settings since it is deeply interconnected with epistemology. Now that we know the importance of care theory and how it can be introduced more effectively, it is time for us to actually practice and apply our knowledge and theories that we learned to the real world. We should never be afraid of making mistakes and facing errors. Obviously we might go through a trial-error process to work on improvement but this is a natural process, and only by going through and overcoming this process, can we develop what needs to be done. Throughout this dissertation, I was eager to contribute something to people in the field of education and related fields. I hope that my work will be beneficial and fruitful to the people who care for people, education, and care theory.

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