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Developing Teachers' Capacities to Create Caring Relationships with Students: A Case Study of a Gandhi-Inspired Private School in India

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**DEVELOPING TEACHERS' CAPACITIES TO CREATE CARING
RELATIONSHIPS WITH STUDENTS:
A CASE STUDY OF A GANDHI-INSPIRED PRIVATE SCHOOL IN
INDIA**

BY

VICTORIA S. ZAKRZEWSKI

A Dissertation submitted to the Faculty of Claremont Graduate University in
partial fulfillment of the requirements for the degree of Doctor of Philosophy in
the Graduate Faculty of Education and Psychology

Claremont, California
2012

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APPROVAL OF THE REVIEW COMMITTEE

This dissertation has been duly read, reviewed, and critiqued by the Committee listed below, which hereby approves the manuscript of Victoria S. Zakrzewski as fulfilling the scope and quality requirements for meriting the degree of Doctor of Philosophy in the Graduate Faculty of Education and Psychology.

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Abstract

Developing Teachers' Capacities to Create Caring Relationships with Students:

A Case Study of a Gandhi-Inspired Private School in India

by

Victoria S. Zakrzewski

Claremont Graduate University: 2012

Research indicates that many factors may impede teachers' ability to develop caring relationships with students such as the school environment (Schaps, 2009), lack of cultural understanding (Thompson, 1998), the teacher's beliefs and attitudes about care (Goldstein, 2002), and personal experience of being cared for (Noddings, 1984). Yet, little research exists on how schools can address these and other potential limiting factors in order to help teachers cultivate caring relationships with students. The purpose of this study was to examine how one school in India, which claims to emphasize the importance of the teacher-student relationship, develops and supports teachers' capacities to create caring relationships with students. The hope was that the outcomes might provide insight for policy-makers, school administrators, and teachers about what is needed to best support teachers in their relationships with students.

The research site for this study was a pre-Kindergarten through 12th grade private school in India. The choice of India as a cultural context stemmed from the historical precedence of the importance of the teacher-student relationship. A mixed-methods descriptive case study served as the design for this study.

Qualitative methods included interviews of teachers, administrators, and students, classroom and event observations, and document analysis. Quantitative methods included surveys of teachers and students. The qualitative data were analyzed using Noddings' (1984) four methods for teaching care (modeling, dialogue, practice, and confirmation) with other themes added as needed. Descriptive statistics and factor analyses of both surveys were used to triangulate and expand upon the qualitative data.

Findings indicated that schools can support teachers' capacity to care for students through a strong commitment to the teacher-student relationship, deliberate fostering of relationships between students, teachers, and parents, and through the modeling by and direct receipt of care from administrators. Other factors that may help teachers to care for students include cultural respect for the teaching profession and acknowledgement of care from both students and parents. However, teachers' efforts to care may be impeded by intense testing environments. Recommendations were made for the implementation of resources and support needed by teachers to create caring relationships with students.

Dedication

As always, for P.Y.

Acknowledgements

A study on care makes one very aware of what it means to care and be cared for, and of the significant sources of care within one's life. While I would love to engage in "reciprocity" by expressing my appreciation to every person who has ever cared for me, I must limit myself in this context to those who have guided and supported me throughout the Ph.D. process. But, in my heart, I proffer the warmest thanks to all my "ones-caring."

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CHAPTER 1

Introduction

If asked the question, “Can you tell me about a teacher who made a profound impact on you as a student?” nearly all of us could name at least one. What would we remember most about this teacher? The subject matter we learned? Possibly. But more likely, we would remember how this teacher made us feel as we learned the subject matter, whether that feeling encompassed a sense of excitement or discovery, or the safety to take chances in our learning and make mistakes, or just that we were valued as a human being, warts and all.

Why is it that some teachers are able to foster these kinds of relationships with students and others aren’t? Is creating caring relationships with students a skill that can be learned and cultivated? If so, whose responsibility is it to provide opportunities and the proper environment in which teachers can develop this skill, and does this responsibility extend beyond teacher education to schools themselves?

This study sought to explore how schools can develop and support teachers’ capacities to create caring relationships with students. The purpose of this descriptive case study was to examine how one school in India, which claims to emphasize the teacher-student relationship, helps teachers to cultivate these relationships. The hope was that the outcomes might further provide insight for policy-makers and school administrators about what is needed to best support teachers in their relationships with students. Teachers, as well, might benefit from the findings via an increased understanding of the external and internal factors

that hinder or help in their attempts to care for students. A mixed-methods descriptive case study methodology was used to explore the phenomena under question. The research site was a large pre-Kindergarten through 12th grade private school in Lucknow, India, that mirrors the tenets of education in ancient India by placing the teacher-student relationship at the center of the educational experience. Data were collected through interviews of teachers, administrators, and students, classroom and event observations, teacher and student surveys, and school documents.

This chapter begins with an overview of the background and context of the study, followed by the problem statement, a brief synopsis of the purpose of the study, the research questions, and a short description of the methodology. Finally, the chapter concludes with a description of my own background that pertains to this study, the rationale and significance of the study, and definitions of specific terminology.

Background and Context

Research has demonstrated that a caring relationship between teachers and students can greatly enhance the educational experience of students. Students who feel cared for by teachers exhibit greater academic success (Aultman & Williams-Johnson, 2009; Davis, 2003; Rauner, 2000; Rogers, 1994; Teven & McCrosky, 1996) and increased pro-social behavior (Ang, 2005; Berkowitz & Bier, 2005b; Davis, 2003). Caring teachers can also transform the school experience for students who face enormous difficulties, such as dropping out, probation, or dysfunctional home lives (Cassidy & Bates, 2005).

Studies on the characteristics of caring teachers - from the point of view of both teachers and students - abound. Both parties agree that caring teachers listen to and take a personal interest in students (Cassidy & Bates, 2005; Collinson, Killeavy, & Stephenson, 1998; Dempsey, 1994; Hayes, Ryan, & Zseller, 1994; Rogers, 1994; Van Sickle & Spector, 1996), are respectful towards students (Cassidy & Bates, 2005; Collinson, et al., 1998; Dempsey, 1994), and are warm and approachable (Bosworth, 1995; Larson & Silverman, 2005; Mercado, 1993; Rogers, 1994). Teachers also demonstrate their care for students by adapting the curriculum to fit students' interests and needs (Cassidy & Bates, 2005; Collinson et al., 1998; Dempsey, 1994; Goldstein, 1998; Larson & Silverman, 2005; McCall, 1989), and provide extra help to students when necessary (Bosworth, 1995; Hayes, Ryan, & Zseller, 1994).

Even though research has shown what constitutes a caring teacher, not all teachers are adept in caring for their students. Caring is a complex phenomenon: cultural beliefs (Frost, Dutton, Worline, & Wilson, 2000; Goetz, Keltner, & Simon-Thomas, 2010) and identification with the one needing care (Cassell, 2005) possibly affect our *desire* to care; and available resources (Goetz et al., 2010; Tronto, 1993), secure attachment (Mikulincer, Shaver, Gillath, & Nitzberg, 2005), and personal experience of being cared for (Noddings, 1984) potentially impact our *ability* to care. Specific factors found by research to influence a teacher's capacity to care for students include school environment (Schaps, 2009), lack of cultural understanding (Thompson, 1998), and the teacher's beliefs and attitudes about care (Goldstein, 2002). Thus, with so many potential impediments,

expecting teachers to automatically have the skills and resources to develop caring relationships with students may be unrealistic.

Teacher education has begun to recognize the need for attending to pre-service teachers' dispositions (Sokkett, 2006), which directly relate to their ability to create positive and caring relationships with students. Briefly, these dispositions are defined as "Professional attitudes, values, and beliefs demonstrated through both verbal and non-verbal behaviors as educators interact with students, families, colleagues, and communities" (National Council for Accreditation of Teacher Education as cited in Osguthorpe, 2008, p. 290). Teacher education programs are now required by their accrediting agency to assess the dispositions of teachers in order to ensure that only teachers with appropriate dispositions are certified to teach. However, there is very little evidence of successful programs that cultivate pre-service teachers' dispositions (Diez, 2006), and a tremendous amount of controversy still surrounds the definition of these dispositions (Damon, 2007), their assessment (Burant, Chubbuck, & Whipp, 2007), and their development (Diez, 2007).

One of the questions that the teacher disposition controversy brings up is whether these dispositions are fixed or developmental (Diez, 2007). If they are fixed, then little can be done to change them, and people who do not have the appropriate dispositions should not be allowed in the classroom (Wasicsko, 2007). Conversely, if they are developmental, then the potential to cultivate and change them over time might exist (Diez, 2006). While a small body of research exists on developing pre-service teachers' ability to care for students (Goldstein, 2002;

Gomez, Allen, & Clinton, 2004), there is little or no research on the development of in-service teachers' capacity to create caring relationships. However, research has demonstrated that in-service teachers' moral sensibility can be raised through training and mentoring (Oja & Reiman, 2007), which suggests that a teacher's capacity to care for students may potentially be developed as well. Yet little research exists on how and what is needed to cultivate this capacity.

The Context of India

While it would seem appropriate to have conducted this study in the United States due to the paucity of research on this topic, I chose to examine this issue in India because of the historical precedence and central role of the importance of the teacher-student relationship there. Education in ancient Vedic India revolved around the relationship between teacher and student, with the student's moral development occurring mainly within the context of this relationship (Pollak, 1982). This tradition has continued today to a certain degree with the inherent respect afforded teachers by the culture (Keay, 1938), and through the efforts of several prominent 20th century Indians, including Mahatma Gandhi and Rabindranath Tagore. Both Gandhi and Tagore created schools that emphasized the importance and centrality of teachers in the development of students' morality (Avinashilingam, 1960; Lal, 1984). Their influence can still be seen in some of India's schools today and in the lofty educational ideals to which the Indian culture aspires (Government of India, 1950).

Even though many differences exist between India and the United States, several important similarities are present that suggest that the two countries could

potentially learn something from each other's educational practices. While none of these similarities were directly addressed by the purpose of this study, aspects of each one were touched upon within its confines. First, the United States and India are both secular pluralist societies. The extreme religious, cultural, and linguistic diversity of India far surpasses that of the United States (Nussbaum, 2007). Because of the modern-day separation of religion and state, India, too, struggles with teaching morality in the schools, particularly as "to the Indian mind it is simply inconceivable that [religion and morality] could be separate" (Seshadri, 1981, p. 297). Second, research on character education programs in the United States has found that caring relationships are a crucial aspect of successful character development (Berkowitz & Bier, 2005a). Similarly, Seshadri (1981) claims that moral education in India revolves around feelings and heart. With the long history of moral development within the teacher-student relationship, the West could potentially learn from the best practices of India in this area. Third, economic and cultural changes are rapidly altering the structure of Indian families to mirror the individualism found within families in the United States (Misra, 1995). Indian teachers are facing the challenge of students who are more independent-minded and who are creating identities outside the dictates of their families. Thus, the relationship between teachers and students in India may need to undergo a transformation that considers Western teaching practices in order to better serve students' changing needs. Finally, while India is more extreme and intense in its current testing culture, both countries' educational practices at

present revolve around test results. Thus, the pressure faced by administrators, teachers, and students is similar.

Problem Statement

Research indicates that a caring relationship between teachers and students has beneficial effects on students' academic success and affective development. However, research has also shown that many factors may impede teachers' ability to develop these relationships. Yet, little research exists on how schools can address these factors by developing and supporting teachers' capacity to create caring teacher-student relationships.

Purpose Statement and Research Questions

The purpose of this study was to examine how one school in India that claims to emphasize the importance of the teacher-student relationship develops and supports teachers' capacities to create caring relationships with students. The main research question for this study was:

What role does the school play in supporting and developing teachers' capacities to create caring teacher-student relationships?

The sub-questions included:

- 1) Are there factors outside the school's efforts that play a role in the development of caring teacher-student relationships?
- 2) Are there factors either inside or outside the school that negatively impact teachers' capacities to develop caring teacher-student relationships?

Research Approach

The research methodology for this study was a mixed-methods descriptive case study of a pre-K through 12 private school in Lucknow, India, called City Montessori School. With over 40,000 students and 2,000 teachers on 21 campuses, the school has been internationally recognized and awarded for its educational philosophy that fosters world and religious unity. The philosophy of the school also states that the teacher-student relationship plays a key role in a student's development.

Data were collected from interviews, surveys, classroom and event observations, and school documents. Formal interviews were held with principals, teacher supervisors, teachers, and students from five different campuses. These campuses were chosen for their diversity in size and religious makeup of students. Data from informal conversations with teachers and head office administrators were also considered. Triangulation of the interview data occurred through surveys of teachers from these same five campuses and of students from three of the campuses. Observations were conducted in primary, junior, and secondary classrooms, and at several events, including daily assemblies and report card conferences. School documents that were analyzed included the school website, a published book by the founder of the school, and numerous informational pamphlets.

Interviews were first analyzed and coded using Noddings' (1984) four methods for teaching care as themes – modeling, dialogue, practice, and confirmation – with additional themes added as needed. After the initial analysis,

surveys for both teachers and students were created using items from Lickona and Davidson's (2003) School as a Caring Community Profile – II survey instrument as guidelines for evidence of caring in a school community. These items were modified based on the interview results, the school's culture, and Noddings' four methods for teaching care. Survey results were analyzed using version 19 of the Statistical Package for the Social Sciences Software. Data from observations and documents were coded with the same themes as the interviews. Themes that emerged from the coding of the qualitative data were refined on an ongoing basis, guided by the study's theoretical framework and review of the literature.

The Researcher

While the subject areas of care and India may seem to be an unusual pairing, experiences in both my professional and personal lives have led to a natural integration of these topics. I became interested in Noddings' (1984) theory of care when a professor suggested it as a theoretical framework for my first doctoral class paper. As I continued to explore the topic of care throughout much of my coursework – not only from Noddings' perspective, but also from the perspective of other care researchers and theorists – I began to realize how much care is an integral, but often taken-for-granted part of life. I also began to understand how both my personal beliefs about care and my experience of caring and being cared for were a driving force behind my relationships, thought processes, and actions. Because we live in relationship to ourselves, other people, and the material world, care directly affects the quality of all those relationships,

which then affects the quality of not only our lives, but also the lives and existence of others and the world around us.

This startling realization led me to an intense and critical scrutiny of my own beliefs and experiences of care in both my personal and professional lives. One area of examination revolved around my tenure as the director of a small private school, during which I was also a full-time classroom teacher. With no formal leadership training, but armed with the enthusiasm and naiveté of a novice, I tackled every challenge that came my way – from a complete overhaul of the school’s philosophy and curriculum, to a staff suicide, to the constant machinations and demands of the parent-led board, to the firing of a close colleague, to the registered sex offender who lived across the street, to the constant budget woes in spite of a rapidly expanding student body. Even though the challenges were many, the joys were many, too. Still, I lasted only two and a half years in the position before burning out.

Reflecting on the experience, I realize now that the burn-out was the result of faulty beliefs, practices, and systems of care – mainly my own. This understanding propelled me into wanting to know more about creating caring institutions filled with people who not only practice care and have healthy beliefs about care, but also teach people to care through their example – particularly to children who have little control over the care they receive and who also have a lifetime of care ahead of them. I thought that if teachers could learn effective methods for teaching students to care for others, then many of the ills of adulthood could be avoided. But even then I realized that asking teachers to teach

children to care was an impossible task if the teachers themselves didn't know what it was to be cared for, especially in the harsh and stressful environment of today's test-heavy schools. Noddings (1984) urges teachers to care for students, but who is caring for the teachers, I wondered?

My interest in India began at a very young age when my father began practicing a well-known and respected spiritual path that is based on the original teachings of both Hinduism and Christianity. The specific practices of the path are dictated by the lifestyle taught in the ancient Vedas, which includes regular meditation and a strong moral code. Experiencing the benefits of these practices as an older teenager, I chose to remain on this path as an adult and continue to this day to marvel at the extraordinary benefits that result from this kind of lifestyle. When the opportunity arose in a class to research an international school system, I chose to examine the ancient Vedic schools of India because my personal practices stemmed from this tradition. As stated earlier, the foundation of Vedic schools is the relationship between the teacher and the student, with the teacher being wholly responsible for the student's moral upbringing. This concept coupled well with Noddings' (1984) theory of care in which she relates caring teacher-student relationships to moral development. Thus began my curiosity about care in the context of India.

Rationale and Significance

The rationale for this study stemmed from the lack of knowledge and research about developing teachers' capacity to create caring relationships with students. Just informing teachers that they need to care for students (particularly

because many of them already know this) is not enough to ensure that they can carry out this task effectively, especially given the number of factors that may affect their ability to do so. By understanding what actions and/or elements might be necessary in a school setting for the successful development of these relationships, policy-makers, school administrators, and teachers could make potential changes to educational policies and methods that would benefit the teacher-student relationship. Helping teachers create positive relationships with students may result in greater academic and affective benefits for students, and in job satisfaction for teachers. It also may benefit society in general by producing more caring people.

Definition of Key Terms

Caring – An action that either enhances the well-being or removes the suffering of another person.

Confirmation – A verbal or non-verbal response to a person that helps that person see the best part of him/herself (Noddings, 1984).

Dialogue – Any discussion between two or more people that does one or more of the following:

- Increases knowledge about one or more of the participants.
- Demonstrates a caring act by one or more of the participants offering advice, concern, and/or support to one or more of the other participants.
- Focuses on the topic of the act of caring or on acts, values, beliefs, attitudes, and/or thought processes that lead to the act of caring.

- Directly discusses acts of caring (Noddings, 1984).

Gurukula – “(‘Guru’s family’) system of education, in which a pupil, after his initiation, lives in the house of his guru, or teacher, and studies the Veda and other subjects under his guru’s guidance” (Gurukula, 2011).

Modeling – The act of demonstrating how to care for another person (Noddings, 1984).

Practice – The act of caring for another person (Noddings, 1984).

CHAPTER 2

Review of Literature

The importance of care in the teacher-student relationship has been well-established by research. However, little has been written about how to develop teachers' capacity to create these relationships beyond pre-service training. Beginning with an outline of a theoretical framework of care for developing caring people, this review lays the foundation for examining how this capacity may be developed within a school setting. Next, a brief overview of the caring teacher-student relationship is given, followed by factors that either promote or inhibit these relationships, including the school community, culture, and the teacher him/herself. The review concludes with an examination of the literature on methods for developing pre and in-service teachers' capacity to develop caring relationships with students.

Theoretical Framework

Noddings' (1984) theory of care and her four methods for developing caring people formed the theoretical framework for this research. Her theory begins with the caring act which occurs in three steps between two people – the “one-caring” and the “cared-for”. According to Noddings, these steps are actually states of consciousness that help the one-caring determine how to care.

The first step is called “engrossment” in which the one-caring tries to feel what the cared-for is feeling. The one-caring enters into a state of receptivity, rather than an objective analysis, in order to “really hear, see, or feel what the other tries to convey” (Noddings, 2005, p. 16). In the second step, called

“motivational displacement”, the one-caring determines what the cared-for needs by considering the needs, desires, ways of life, and nature of the cared-for.

“Although I can never accomplish it entirely, I try to apprehend the reality of the other. This is the fundamental aspect of caring from the inside” (Noddings, 1984, p. 14). Noddings likened this step to the “sympathetic reaction” (Noddings, 2005, p. 16) we have when watching a child learning to tie his/her shoes. “Reciprocity”, the final step, occurs when the cared-for acknowledges the act of caring to the one-caring. According to Noddings, this last step is the most important because it encourages the one-caring to care again rather than fall into a state of distress and self-concern. However, the one-caring must respect the freedom of the cared-for and not force a response from the cared-for.

Noddings (1984) also addressed the issue of what to do when we are not particularly motivated to care. At this time, Noddings suggests that we should call upon the ethical self - “the active relation between my actual self and a vision of my ideal self as one-caring and cared-for” (p. 49). The memories of how it felt to be both caring and cared for encourage us to rise above our disinterest and to actively care. By doing so, we are moving toward our ideal self as someone who is caring.

Noddings’ (2002) four methods for developing caring students include modeling, dialogue, practice, and confirmation. When writing about these four methods, she was most often referring to how teachers can help students become more caring. However, Noddings (1986) also suggested that these methods should be used by teacher educators to develop caring capabilities in pre-service teachers.

In describing these four methods in the remainder of this section, I have combined Noddings' suggestions for using the four methods with both students and pre-service teachers.

The first of Noddings' (2002) four methods for developing caring teachers is the "modeling" of care by teacher educators. Noddings proposed that the best kind of modeling is done "unselfconsciously, as a way of being in the world" (p. 16). For example, when listening and responding to a student, teachers should naturally give their full attention to that particular student. Teacher educators, specifically, may also model qualities that are caring in nature, including "meticulous preparation, lively presentation, critical thinking, appreciative listening, constructive evaluation, [and] genuine curiosity" (Noddings, 1986, p. 503).

Engaging in dialogue is Noddings' (2002) second method for teaching people to care. True dialogue allows both parties to speak and listen to each other without a pre-determined outcome. The roles of the one-caring and cared-for may be exchanged throughout the dialogue; however, the one-caring must always remain aware of any pain caused by the topic of conversation and change the topic if need be. Dialogue also builds greater understanding not only of the other person, but also of one's self. Questions that may arise as a result of dialogue include: "What do I really want? What was I trying to do when I acted as I did?....Am I too hard on myself? Am I honest with myself?" (p. 17). Noddings (1984) stressed that difficult topics should not be avoided. "It is absurd to suppose that we are educating when we ignore those matters that lie at the very heart of

human existence” (p. 184). Ultimately, she advocated that dialogue promotes critical thinking (Noddings, 1986) and helps people to connect with each other by transcending personal ideologies (Noddings, 1984).

Pre-service teachers must also have the opportunity to practice caring. “Practice in teaching should be practice in caring” (Noddings, 1986, p. 505). However, Noddings noted that not every teacher education program relates the universal requisite of student-teaching to the practice of care. Other researchers’ suggestions for how to bring the perspective of care into teacher education are discussed in a later section.

The final method for teaching care is confirmation, “the loveliest of human functions” (Noddings, 1986, p. 505), which “bring[s] out the best in [people]” (Noddings, 2002, p. 20). For example, when students have engaged in questionable behavior, teachers should assume the “best possible motive consonant with reality” (p. 20). In this way, students are not diminished and instead are encouraged to act from their better selves. Teachers must know their students well in order to confirm them. Noddings (2002) stressed that high expectations alone do not confirm a student. Instead, teachers must first know the student’s interests and abilities, and then set realistic goals. Both practice and dialogue play a key role in the confirmation of pre-service teachers. “As we work, talk, and debate together, we begin to perceive the ethical ideals that each of us strives toward. Then we are in a position to confirm – to help the other to actualize that best image” (Noddings, 1986, p. 505).

The Caring Teacher-Student Relationship

The relationship between the teacher and student lies at the heart of education (Richardson & Fallona, 2001), and when this relationship is positive and caring, the effect on students can be profound. Studies have shown that children who feel cared for by teachers demonstrate more academic success (Aultman & Williams-Johnson, 2009; Davis, 2003; Rauner, 2000; Rogers, 1994; Teven & McCrosky, 1996) and greater pro-social behavior (Ang, 2005; Berkowitz & Bier, 2005b; Davis, 2003). For example, students who feel connected to their teachers are more likely to emotionally engage in school and work toward achieving behavior and academic outcomes that are highly valued by their teachers (Ang, 2005). Younger students who are securely attached to their teachers exhibit more out-going and positive behavior (Berkowitz & Bier, 2005b). The effects of an early caring teacher-student relationship may also predict future school and social success (Davis, 2003; Narvaez & Lapsley, 2008).

Caring relationships between teachers and students can also help mitigate the negative experience of school for struggling students. Cassidy and Bates (2005) conducted an ethnographic study of an alternative high school for students who came from difficult homes, had dropped out of regular high school, or were on probation. They found that the deeply caring environment provided by the teachers and administration for these marginalized children elicited changes such as: (a) the development of a positive attitude towards school, adults, and the future; (b) the ability and desire to take care of themselves; (c) the consideration of consequences for their actions; and (d) the willingness to take chances, ask

questions, and share their inner thoughts. One student interviewed by the researchers stated:

[The greatest thing a teacher can do is] to care...to understand. You've got to go beyond the boundaries of what you're supposed to be doing as a teacher to help the person learn. Because if not, the kid will say, 'Oh, they're giving up on me, so I might as well give up on myself' (pp. 94-95).

How Teachers Demonstrate Care for Students

But how do teachers care for their students? Not surprisingly, all the studies reviewed in this section used a similar design to answer this question: qualitative methods such as interviews, observations, and/or ethnography, and small sample sizes. This is not necessarily a limitation, however, because caring is personal and unique to each human being. How we care for others speaks of how we were cared for as children (Collins, Ford, Guichard, Kane, & Feeney, 2010), and one person will demonstrate care very differently than the next. Thus, the attempt to quantify the demonstration of care is debatable. Even so, the results of these studies showed that there are similarities in how teachers care for students. Rather than give the details of each study due to the similarity of methods, the results have been categorized into three categories: (a) personal, (b) social-emotional, and (c) academic (Schussler & Collins, 2006).

The majority of the research on how teachers demonstrate caring for their students falls under the "personal" category. First and foremost, caring teachers see their students as unique human beings (Cassidy & Bates, 2005; Dempsey, 1994; Goldstein, 1998; Larson & Silverman, 2005), and strive to develop positive

relationships with each one (Cassidy & Bates, 2005; Dempsey, 1994). These relationships are based on respect (Cassidy & Bates, 2005; Collinson, et al., 1998; Dempsey, 1994), and are developed through dialogue (Collinson et al., 1998; Larson & Silverman, 2005) and attentive listening (Dempsey, 1994; Van Sickle & Spector, 1996). Caring teachers get to know their students well (Collinson et al., 1998; Rogers, 1994; Dempsey, 1994; Van Sickle & Spector, 1996), and many understand that this means making the effort to know the culture and background of each student (Collinson et al., 1998; Dempsey, 1994; Larson & Silverman, 2005) - possibly through home visits (Collinson et al., 1998). In response, caring teachers share information about their lives with students as well (Cassidy & Bates, 2005; Mercado, 1993).

The affect and personality of a teacher also make a difference in the relationship between teachers and students. Caring teachers are warm, perceptive, open, honest, approachable; they use humor and they laugh (Larson & Silverman, 2005; Mercado, 1993; Rogers, 1994). But caring is not all “hugs and smiles” (Pappamihiel, 2004, p. 539). Caring teachers are not afraid of appearing vulnerable, admitting their mistakes if need be (Collinson et al., 1998; Dempsey, 1994). They also set clear boundaries between professionalism and friendship (Collinson et al., 1998), and administer necessary and usually unappreciated discipline (Goldstein, 1998); however, the discipline is administered in a caring way (Cassidy & Bates, 2005). Cassidy and Bates observed that the teachers at an alternative high school were nonreactive to students’ angry outbursts. For example, when a student kicked a hole in the wall, one of the staff members took

the boy to a hardware store to purchase materials for fixing the hole. As they repaired the hole together, the staff member very casually discussed alternative ways to deal with anger.

Caring teachers can also help students develop their social-emotional skills by building community in the classroom (Dempsey, 1994; Rogers, 1994) through activities such as class meetings (Battistich, 2008; Rogers, 1994). Caring classrooms can serve as places of healing (Cassidy & Bates, 2005), where students feel safe to express their feelings (Cassidy & Bates, 2005; Dempsey, 1994) and also learn life skills (Cassidy & Bates, 2005). The research on the actual teaching and benefits of social and emotional learning (SEL) is fairly extensive, but beyond the scope of this review. Briefly, however, SEL has been linked to “self-awareness, social awareness, self-management, responsible decision-making, [and] relationship management” (Elias, Parker, Kash, Weissberg, & O’Brien, 2008).

Academically, caring teachers believe that every child can learn (Rogers, 1994), but, knowing that children learn differently and at different rates, they give second chances to students when needed (Dempsey, 1994). Teachers also care for their students by adapting the curriculum to fit the students’ abilities and interests (Cassidy & Bates, 2005; Collinson et al., 1998; Dempsey, 1994; Goldstein, 1998; Larson & Silverman, 2005; McCall, 1989).

Recognizing the absence of the students’ voices in the research on teacher-student relationships, several researchers asked students directly how they thought teachers cared for them. On a personal level, the students’ responses did not differ

much from the teachers' answers. According to the students, caring teachers listen to and take a personal interest in students (Cassidy & Bates, 2005; Hayes et al., 1994; Rogers, 1994), show respect (Bosworth, 1995; Cassidy & Bates, 2005), value the individuality of each student, encourage students (Bosworth, 1995; Hayes et al., 1994), and are nice and polite (Bosworth, 1995). Pajares and Graham (1998), however, found that students and teachers disagree on how caring teachers should respond to students' work. The teachers felt that they should always give positive feedback, particularly because they thought that any criticism might inhibit a student's creativity. The students, on the other hand, thought that the teachers should give honest, but kind, feedback.

At the social-emotional level, students thought teachers should help with personal problems (Bosworth, 1995; Hayes et al., 1994). In her experience as a participant/observer/replacement teacher in a high school, Barber (2002) was surprised at the anger projected at her by the students, most of who came from dysfunctional homes. Another teacher explained to her that the students formed strong attachments to the teachers because they were the only adults who cared for them. Thus, when a teacher left in the middle of the year, which happened often, the students took their anger out on the new teacher.

Academically, students believe caring teachers help with school work (Bosworth, 1995; Hayes et al., 1994) in order to help students succeed (Cassidy & Bates, 2005; Bosworth, 1995; Hayes et al., 1994). Like teachers, students felt that caring teachers give second chances (Rogers, 1994). According to students, caring teachers also manage the classroom well (Hayes et al., 1994) and, most

importantly, plan fun activities (Bosworth, 1995; Hayes et al., 1994; Rogers, 1994).

Factors Affecting Teachers' Ability to Create Caring Relationships with Students

Schussler and Collins (2006) stated: "...that students want to be cared for, seems so obvious that it is trite" (p. 1489). Yet, the students at the alternative high school where they conducted their research told them time and again that they had not felt cared for at any other school except this one. So then what encourages or keeps a teacher from caring for the students? Like caring itself, the answer appears to be complex. Bosworth (1995), in her observations of classrooms at a middle school, did not see a single caring action even though both teachers and students could describe a caring teacher. She attributed this lack of caring to time constraints and school structures. In addition to the school community, cultural understanding of care may also play a role in teachers' ability to care for students. Finally, the teacher's beliefs, attitudes, and personal experience of care may have the greatest impact on creating caring relationships with students.

The Influence of Caring School Communities on the Teacher-Student Relationship

A school's culture and community is rooted in its relationships, affecting both students and teachers and their relationships with each other. According to the founders of the Child Development Project, an all-school program that focuses on the development of caring school communities, students' character is linked to "the degree to which students come to perceive their classrooms and schools as caring communities, in other words, places where they are accepted, safe, and feel

that they belong” (Berkowitz & Bier, 2005a, p. 274). This feeling of acceptance and safety is generated considerably by students’ relationships with teachers.

The effect of school culture on teachers’ character which, in turn, affects their relationships with students has been indirectly suggested by research as well. Chow-Hoy (2001) examined the degree of congruency between two principals’ espoused philosophies and their use of organizational structures to implement those philosophies and teachers’ perceptions of the philosophies. The researcher found that while the principals’ philosophies and implementation processes differed greatly, they were both effective in influencing teachers’ beliefs and attitudes. In his analysis of Chow-Hoy’s study, Hansen (2001) stated:

[This study makes us] seriously begin to consider how a school’s philosophy and ethos may influence the person in the role of teacher. I mean not just that person’s behavior, but his or her very character and outlook on teaching, learning, students and education at large....A school culture can generate, both overtly and tacitly, moral support for teachers. It can enhance their emotional, intellectual and moral well-being, and position them to retain or even deepen their commitment to educating the young (pp. 731-732).

The impact of a school’s culture on the character of teachers and how they carry out their work may speak of the strong desire and need within humans to belong. In her extensive review of the literature on the importance of belongingness in schools, Osterman (2000) cited McMillan and Chavis’ definition of community: “[A] sense of community is a feeling that members have of belonging, a feeling

that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together” (p. 324). Berkowitz and Bier (2005a) suggested that the potential positive outcomes of belonging may be a direct motivator in character development, which includes our desire and ability to care for others. However, not all school communities automatically foster a sense of belongingness in teachers, which may affect their relationships with students. In their study on teachers’ boundary dilemmas in their relationships with students, Aultman and Williams-Johnson (2009) were told by a teacher that his relationship with students improved greatly after a certain principal retired.

In this next section, the design and impact of several programs that focus on the development of caring school communities are reviewed in addition to other research that examines schools for evidence of and requirements for a caring culture. A summary of specific factors in the school environment that either inhibit or promote teachers’ abilities to develop caring relationships with students completes the section.

The child development project.

The importance of the school as a community was made salient through the extensive research on the Child Development Project (CDP) (Battistich, 2008). Founded in 1980, CDP’s purpose is to develop the social, moral, and intellectual capacities of students so that they may become citizens in a democratic society who are “caring, principled, and intrapersonally and interpersonally effective” (Schaps, Battistich, & Solomon, 2004, p. 189).

Attempting to fulfill students' psychological needs of autonomy, competence, and belonging, the four main components of CDP include: (a) "an inclusive web of respectful, supportive relationships among and between students, teachers, and parents...(b) common purposes and ideals...(c) regular opportunities to help and collaborate with others...[and] (d) opportunities for autonomy and influence" (Schaps, 2009, p. 9). CDP seeks to form strong bonds between students and the rest of the community through democratic methods. As a result, students are more likely to participate in the community and accept the community's values and norms (Schaps et al., 2004).

Across-the-school methods include: (a) cooperative learning, (b) service-learning, (c) class meetings to problem-solve and discuss things such as class rules and activities, (d) a buddy program in which older and younger students are brought together for various activities, and (e) school-wide events that celebrate the school's diversity (Schaps, 2009). CDP also trains teachers to administer discipline in a way that is non-punitive and encourages intrinsic rather than extrinsic rewards. In order to develop empathy, students are taught to consider how their actions affect others (Schaps et al., 2004). Teachers also practice Noddings' (1984) confirmation "by assuming the best plausible motives, by encouraging children's own search for solutions and restitution, and by avoiding techniques that isolate or stigmatize individual children" (Schaps et al., 2004, pp. 9-10). Over the years, CDP's developers have learned that to implement the program successfully, teachers need training and specific curriculum, and leaders

need to be fully engaged and active in the promotion of community (Schaps, 2009).

Over many years, CDP has been rigorously researched (and hence revised) using control groups, surveys, outside evaluations, observations, and interviews. Compared to students in a control school, some of the research found that students who participated in CDP showed an increase in “sense of school as community, democratic values, outgroup acceptance, conflict resolution skills, intrinsic pro-social motivation, and concern for others” (Schaps et al., 2004, p. 17).

Longitudinally, research that used control groups has shown that middle school students who participated in CDP during elementary school had higher test scores and GPAs, better attitudes towards school and teachers, and exhibited greater pro-social behavior (Schaps, 2009). The research also revealed that school size was directly related to the teachers’ sense of community and that poverty affected both students’ and teachers’ perceptions of community (Battistich, Solomon, Watson, & Schaps, 1997). Schaps et al. cited Lee and Smith’s study which found that a sense of community didn’t make a difference in urban schools that don’t also emphasize academic rigor. As a result of their findings in low-income schools, CDP changed their program to focus more on academic success through reading programs. (The name was also changed to the Developmental Studies Center). The Center, however, continues to offer an abridged community-building program that includes class meetings, school-wide events, and cross-age buddies (Schaps et al., 2004).

Just community.

Kohlberg was inspired by a visit to an Israeli kibbutz to develop the Just Community (JC) approach to the moral development of people. He began using this approach in corrections facilities in Connecticut where he found the greatest challenge was trying to help the staff and inmates create a common culture. After his work in prisons, Kohlberg switched to high school students and founded a school called the Cluster School where both teachers and students took part in the Just Community approach (Power & D'Alessandro-Higgins, 2008).

According to Power and D'Alessandro-Higgins (2008) who worked with Kohlberg on the implementation and research of JC (see Power, Higgins, & Kohlberg, 1989), the aims of the program are to promote the moral development of students and to “transform the moral atmosphere of the school into a moral community” (p. 231). JC is not character education in the traditional sense.

Instead, the program works with the culture of the school to transform the values, norms, and decision-making processes, along with the system of reward and punishment. The JC program is also committed to improving the academic achievement of students; however, academic achievement is considered only one part of the development of the whole child within society.

In the JC approach, daily and weekly meetings are held with teachers and no more than one hundred students at a time. During these meetings, decisions are made democratically that affect the discipline and life within the school. Both teachers and students bring to the meetings a strong desire for shared morality and group solidarity (Power & D'Alessandro-Higgins, 2008).

Kohlberg (1984) claimed that the JC approach combined the care and justice approaches to moral education. According to Power and D'Alessandro-Higgins (2008):

Kohlberg emphasized a primacy of care that went beyond the demands of justice. For example, in community meeting discussions that brought up problems of peer group exclusivity and the lack of informal racial integration, Kohlberg maintained that all members of the community were bound as members of the just community to care for each other. When a student had money stolen from her pocketbook during class, Kohlberg argued that being a member of the Cluster community obligated all members to take responsibility for the theft and restitution. His strong assertion that in a community everyone is their brother and sister's keeper went well beyond the duty in a liberal society to respect others by not violating their rights (p. 234).

In response to Gilligan's claims that Kohlberg's stages of moral development were biased towards males, Kohlberg (1984) reported that boys and girls used both justice and care in considering moral dilemmas at school. The choice between the two ethical viewpoints seemed to be based primarily on the dilemma and the setting rather than gender.

Using several instruments that included a measurement of the relationships between students and teachers, Barr and Higgins-D'Alessandro (2007) found that the JC students considered their school to have a more positive culture than the non-JC students. The positive culture was defined by "better

student-peer relationships, better student-teacher relationships, more positive normative behaviors, and better educational opportunities” (p. 244). Another finding positively related emotional concern with student-teacher and peer relationships. The researchers surmised that students could more easily empathize with others’ needs when the relationships were positive. Normative behaviors were also positively associated with perspective-taking. Taking into consideration the research on CDP, Barr and Higgins-D’Alessandro concluded:

When a school becomes a more caring community, as evidenced by increasing positive normative behaviors of the students, students’ sense of connectedness and cooperation should also become stronger....[A]s connectedness and cooperation improve, students’ cognitive abilities are exercised and the students become better able to understand others’ situations (p. 245).

Reviewing three decades of findings, Power and Higgins-D’Alessandro (2008) found the following items were required for effective implementation of the JC approach: (a) radical school reform or an overhaul of school culture, (b) ongoing training for teachers on how to run successful JC meetings (even though participation in the JC approach has been shown to increase teachers’ own level of moral development), and (c) integration of the JC approach into school reform and curriculum.

Community of caring.

The Community of Caring (C of C) program was founded by Eunice Kennedy Shriver as a project of the Joseph P. Kennedy, Jr. Foundation in order to

help prevent teen pregnancy. Similar to the CDP and JC approaches, C of C “provides a framework for transforming the school environment” (Jones & Stoodley, 1999, p. 46). The core values of C of C are respect, responsibility, caring, trust, and family. Teachers, administrators, students, parents, and local business leaders are involved in creating a respectful and caring community that supports students in their development of positive values.

Eight components make up C of C, including: (a) teachers and staff are trained to be conscious moral leaders of students, and they are asked to reflect on their own moral actions and role modeling; (b) a site facilitator helps to integrate C of C into the curriculum; (c) a coordinating committee creates a comprehensive action plan for implementing C of C; (d) the comprehensive action plan includes objectives, goals, strategies, and timelines, along with an evaluation of the program; (e) teachers are required to infuse values into the curriculum; (f) class meetings are held in which students share their feelings and examine their values, while teachers act as guides and mentors; (g) parents participate in the planning and implementation of C of C; and (h) students participate in service-learning (Jones & Stoodley, 1999).

The limited research on the C of C approach has shown the program to be effective. A three-year evaluation of the program conducted by the Center for Health Policy Studies looked at 1,700 students in three school systems that implemented C of C. Reports of students in two of the school systems stated that students had stronger family and peer relationships, paid more attention to their health, and were more likely to help others (Jones & Stoodley, 1998).

A case study of a C of C elementary school used Goodenow's Psychological Sense of School Membership (PSSM) Scale to measure the sense of community belonging among students (Perry, 2002). The PSSM measures how personally accepted, included, respected, and supported students feel within a school setting. Students' belonging scores were not impacted by their academic achievement or number of years at the school. The author expected students who were new to the school to have lower levels of belonging, but found that new students were welcomed into the routine of C of C.

A third study of the C of C approach involved four secondary and junior high schools in Utah, two with strong C of C programs, and two with weak ones. The two stronger schools were found to provide ongoing training for teachers in C of C (Gremler, 2000). Both Berkowitz and Bier's (2005b) findings that effective character education programs require continuing professional development and CDP's recommendation for providing teacher training (Schaps, 2009) support Gremler's results.

Further research on caring school communities.

Other research that specifically examines caring school communities is very limited. However, the findings of the few studies reviewed here demonstrated the importance of commitment to caring on the part of both teachers and administrators if a school is to have a caring culture. In a case study of a special class for freshmen that helped students adapt to high school, Ellerbrock and Kiefer (2010) found that the class developed a sense of care and community amongst the students. However, both the students and the teacher of the class

experienced negative feedback from the other teachers until positive outcomes of the program were demonstrated. Once the other teachers bought into the program, a greater sense of community formed amongst the teachers.

Both Schussler and Collins (2006) and Cassidy and Bates (2005) found that caring was embedded into the culture of the alternative high schools studied by both pairs of researchers. Schussler and Collins stated that structures such as school and class size and the core school value of caring “created opportunities for individuals...to act in caring ways” (p. 1484). The small class size allowed teachers to get to know students well, and thus serve their needs better. Having a small school also contributed to the family atmosphere because, as one student stated, there is “‘no other choice’ than to ‘spend time with someone and...truly figure out who they are’” (p. 1485). Labeling caring as a core value meant that everyone in the community agreed to it as a value, and that it was non-negotiable. The researchers posited that everyone could be held accountable to caring as a core value because the students *chose* to attend the school.

Similarly, caring, respectful, family-like relationships were found to be at the core of the alternative high school examined by Cassidy and Bates (2005). Utilizing Noddings’ (1984) framework, the entire staff was committed to the common purpose of caring for the students through the modeling and practice of care, and also by confirming caring behavior in the students themselves. The leadership of the school also encouraged care by caring for the teachers and by hiring teachers not only for their skills, but also for their moral and philosophical beliefs. The staff spent time discussing the vision of the school and purposefully

living it and made changes to school policies as needed. As a result of this strong caring community, students told researchers that they were now more inclined to care for themselves, for others, and for school.

Ferreira, Smith, and Bosworth (2002) conducted observations and interviews of the school staff in an urban middle school to determine the location of caring in the systemic structure of the school. Their findings revealed caring to be part of the leadership, the mission and goals of the school, and the curriculum and instruction. However, they also found that the school did not provide any opportunities for students to practice care, and that both the students and the parents were not involved in creating a community of care. The authors attributed the latter finding to the socio-economic gap between teachers and parents.

Summary of findings.

Research has demonstrated that a caring school community can have a positive impact on students, teachers, and their relationships with each other. This section reviewed the research on the processes and outcomes of three specific programs and various individual schools that focus on the development of caring school communities. Several common factors that either promote or inhibit the teachers' abilities to develop caring relationships with students were found. By far, the most common factor was the need for ongoing teacher training. As will be discussed in a subsequent section, this is a particularly crucial finding as teachers rarely receive training in how to care for students after leaving teacher education (and that's only if the teacher education program made learning to care for students a priority). Other common factors included: (a) specific curriculum that

relates to creating a caring community, (b) community members' commitment to creating a caring school, (c) small class size, (d) regular meetings between teachers and students to facilitate the creation of a caring community, (e) leadership that cares for teachers, and (f) hiring practices that consider teachers' beliefs about care. Factors that impede the creation of caring relationships included school size and poverty-level.

The Effect of Culture on Caring Teacher-Student Relationships

Part of the challenge of caring for people outside of our immediate circle is our lack of knowledge about a particular situation and also "cultural arrogance" (Noddings, 1990, p. 121). Noddings maintained that if we approach these situations strictly from a justice standpoint which emphasizes rules and procedures rather than an ethic of care, we may wrongly believe that "everyone wants to live as I do" (p. 121). The small, but significant research on caring for students of non-white cultures reviewed in this section demonstrated Noddings' concern through the findings of potentially damaging or beneficial effects that teachers' "caring" beliefs and actions may have on these students.

Thompson (1998) claimed that Western theories of caring are based on a white, female, upper-middle-class definition of care. In other words, the theories don't take into account differences based on race, sexuality, class, gender, or religion. The theories' warm and nurturing example of caring portray an ignorance of children who have to face the harsh reality of prejudice both now and in the future. "A benevolent or tolerant interpretation of care mutes or

silences discussions of power, privilege, and oppression” (Grant & Williams, 2004, p. 212).

To illustrate her argument, Thompson (1998) gave the example of African-American women. An ideal African-American woman does not fit the mold of a warm and soft female. Instead, she is “outrageous, audacious, courageous...responsible and in charge” (p. 536). Her home is not necessarily a safe place because of the “racism and poverty [that] can invade any home” (p. 532). An act of caring for a struggling African-American woman is feeding her children, and caring is considered the responsibility of the entire community. Thompson stated that the struggles faced by the white adolescent girls in Gilligan’s work are not the same struggles faced by African-American girls. Instead, Thompson asserted that African-American children need instruction on how “to face racism with resilience” (p. 535). Gordon’s (1998) qualitative study of African-American teachers in urban schools revealed that the teachers believed African-American students needed controlling discipline. The parents of these students agreed and felt that non-African-American teachers were too easy on their children.

To be truly caring, Thompson (1998) stated that teachers must understand the cultural, political, and economic histories of every student. Respect must be shown for all forms of diversity, and teachers need to be open to discussing differing views. Research has revealed, however, that this is often not the case. In an ethnographic study of two high school teachers – one ESL and one math – Fleming (2007) showed how the teachers’ beliefs about students affected their

caring for the students. Focusing specifically on how the teachers demonstrated caring for immigrant students of non-white background, Fleming found vast differences between the two teachers. The ESL teacher got to personally know each student through conversation, home visits, and cultural events outside of school. In the classroom, she graded for effort, and built relationships between students through group activities. She showed sensitivity for students' cultural backgrounds and disciplined them through reason. The math teacher, on the other hand, did not make an effort to get to know the students outside of class. She graded for accuracy and disciplined through threats, compliments, belittling, and accusations.

Another example of the disparity between teachers' beliefs about caring and students' cultures comes from Valenzuela's (1999) ethnographic study of a high school made up mostly of Mexican immigrant and Mexican-American students. Because the students did not demonstrate their care for school according to the non-Mexican teachers and administration expectations, e.g., dressing appropriately and speaking correctly, the staff believed the students were immature, lacked ambition, defied authority, and didn't care about school. Conversely, the students did not believe the teachers cared for them because the teachers did not show authentic care based on the Mexican model of *educación* which emphasizes respectful, caring, and responsible relations. The teachers who did show authentic caring for the students were chided by the other teachers. Similar to Thompson's (1998) recommendations, Valenzuela concluded that the

teachers needed to understand the socioeconomic, linguistic, and cultural barriers faced by Mexican immigrant and Mexican-American youth.

In contrast to Fleming's (2007) and Valenzuela's (1999) studies, Beck and Newman's (1996) ethnographic study of a high school in Watts demonstrated what happens when teachers and administrators make an effort to understand the cultural and socioeconomic backgrounds of students. The demographics of the high school included low-income students from Hispanic and African-American backgrounds. The researchers chose this particular school to examine because of its reputation for having a very caring community. The majority of the teachers and administrators whom the authors interviewed deeply cared for the students by choosing to focus on students' strengths rather than weaknesses and by viewing each student as individual human beings who deserve respect. One student named Sam who had been in two other high schools before transferring to this one told the researchers how surprised he was when he received a phone call at home from the school office wanting to know why he wasn't in school that day. His other schools, he said, never called to check in on him. Describing his reaction to this small act of caring, Sam stated:

You know what your responsibilities are and the school knows what its responsibilities are. So, if you mess up, it's your own fault. Here they trust me, so I trust them...When they call my house if I'm not here, they're real friendly. My auntie has an answering machine, and sometimes I'll hear a voice start to leave a message like 'Hi Sam. If you're there, we're

wondering why you're not in school today...' If I hear that, I pick up the phone and explain why I'm not there. *And they believe me* (p. 185).

The researchers cited many other forms of care, including the respectful treatment of parents, on-site child care, and parenting classes for the forty percent of students who have children. Even though the school's community focused on care of the students, the authors stressed that the school still had many issues, including drop-outs, graffiti, and teachers and parents who don't care. The difference, however, was that the school made a point of dealing with every issue.

Even when armed with the best of intentions, teachers (and researchers) may fail to show appropriate care. The Catholic high school made up of mostly white students where Van Galen (1996) conducted her ethnographic study was described by the students, parents, and teachers as a very warm and caring community. The researcher, however, observed subtle examples of racism and gender-bias that went unnoticed by the staff and students. For example, not one of the handful of African-American students at the school was enrolled in any honors classes. Also, while the teachers often joked around with both the white and African-American students, the content of their humor demonstrated a greater personal knowledge of the white students than the African-American ones. Girls were often the "butt" of teachers' jokes, but no one – including the girls – made any comment or showed any awareness of the bias.

Even researchers can be caught unawares by lack of cultural understanding. Webb-Dempsey, Wilson, Corbett, and Mordecai-Phillips (1996) were angrily confronted by members of a lower socio-economic elementary

school community after the publishing of an initial report by the researchers on the school community. The members stated that the report gave a derogatory description of the community and asked that it be changed. Whether or not the researchers made the changes is unclear. However, they went on to describe their findings that every group in the school community cared, but each group's care was influenced by its own personal beliefs and cultural experiences. The teachers, for example, did not live near the school and never made the effort to get to know the community surrounding the school. The parents stayed within their own ethnic groups, and the aides, who considered themselves a bridge between the school and the community, felt unappreciated by the teachers for the community knowledge they possessed. Thus, rather than creating a family-like caring school community, each group viewed the other with mistrust. Instead, the groups cared according to their own perspectives. The authors stated that these boundaries were "no one's fault, and everyone's, fault" (p. 107). Nobody was responsible for the cultural, economic, or age differences. But everyone was at fault because no one had taken the time to "venture into uncharted territory, [and] someone has to actually walk in the terrain of others' perceptions" (p. 107).

Noddings' (1984) first stage of caring, engrossment, requires the teacher to try to feel what the student is really feeling. However, Noddings has been criticized for her lack of attention to "the complexity of personal identity and the socially constructed and culturally relevant biographies central to every child and teacher in the classroom" (Wilder, 1999, p. 357). According to Strike (1990), "[c]aring is a natural relationship" (p. 217), but the current structure of schools

focuses more on “a process of socialization or enculturation than...the elaboration of the natural” (p. 217). One of the implications of Van Galen’s (1996) and Webb-Dempsey et al.’s (1996) studies is that social and cultural biases may be so embedded into the common psyche that we are unable to see or reflect upon the harm they cause. These examples point to the need for ongoing dialogue and training of both pre- and in-service teachers so that they may become aware of how their own beliefs may be harmful or helpful to students. Yet, the majority of time in teacher education is spent in learning skills rather than how to reflect, think critically, and develop moral reasoning ability (Cummings, Harlow, & Maddux, 2007). And training for in-service teachers on the topic of care is almost non-existent.

Teachers also need to make the effort to know the students’ cultural, economic, historical, religious, familial, and linguistic background. Given the organization of schools, especially high schools, teachers may feel overwhelmed at the amount of time and effort required to know each student on such a personal basis. And yet, Sam’s response to the small demonstration of caring shown him by the school (Beck & Newman, 1996) revealed how powerful the simple message of “you matter to us” can be.

The Impact of Teachers’ Beliefs, Attitudes, and Personal Experience of Care on Teacher-Student Relationships

While the research cited above considers the impact of the school community and culture on teacher-student relationships, it is the teacher him/herself who may have the greatest effect on the development and success of

these relationships (Hansen, 2001). Noddings (1984) asserted that in order to care, we must know what it is to be cared for. However, no matter how well-intentioned, some teachers may simply not know how to care (Berkowitz & Bier, 2005a), possibly due to their lack of experience with care. Beliefs, attitudes, emotions, level of secure attachment, maturity, and experience may also affect a teacher's ability to care. Citing findings on the relationship between emotions and care by Gilligan and Rozin et al., Weissbourd (2003) stated, "Research suggests that such emotions as shame, anger, and cynicism in particular eat away at caring, a sense of responsibility, and other important moral qualities" (p. 8). These findings are particularly crucial to consider with the harsh testing environments found in today's schools.

Grant and Williams (2004) asserted that a teacher must assess his/her own beliefs, background, behavior, and attitudes to understand how these affect not only the students, but also the teacher's ability and desire to care. This is particularly important with pre-service teachers, as will be discussed in greater detail in an upcoming section. Several studies demonstrated the importance of this kind of reflection. Interviewing caring P.E. teachers about why they felt P.E. was so important for students, Larson and Silverman (2005) found that each teacher had a positive experience with sports while growing up, which contributed to his/her self-esteem and self-worth. Henderson (1996) conducted a case study of two teachers and their caring practices and found that each had different reasons for caring for their students. One of the teachers who taught first-grade told the researcher that she had not been cared for as a student and, hence, wanted to be

sure to do so for her students. The second teacher, who taught seventh and eighth grades, said that early in his teaching career he had determined the kind of teacher he wanted to be, and then deliberately worked on becoming that type of teacher. Agne (1994) posited that length of teaching experience can also change the beliefs that teachers hold about caring. Comparing the “pupil-control ideology” (p. 143) of pre-service teachers and Teachers of the Year, Agne found that the beliefs of the Teachers of the Year were oriented toward authentic caring of the students, whereas the pre-service teachers tended toward control.

Theorists have argued that teachers must also demonstrate and nurture their own social and emotional development if they are to care for and help students become compassionate people (Jennings & Greenberg, 2009; Kessler, 2004; Noddings, 1984). Jennings and Greenberg asserted that socially and emotionally competent (SEC) teachers are more likely to create caring and supportive classrooms, and less likely to become burned out, which can lead to student misbehavior. Characteristics of SEC teachers include a high awareness of self and social norms, cultural sensitivity, pro-social behavior, and the ability to regulate emotions, behavior, and relationships. Jennings and Greenberg claimed that the current school system just assumes that teachers have SEC, but offers no training for SEC at either work or at home (both of which affect a teacher’s SEC). Encouraged by positive research findings, the theorists suggested mindfulness training for teachers as a method for improving their SEC.

Sometimes, however, the challenge to care may be attributed to unconscious psychological processes within teachers. As stated before, our care

for others may depend on how we were cared for as children (Collins et al., 2010; Noddings, 1984). Relating attachment theory to caregiving processes, Collins and colleagues averred that a person's cognitive and emotional resources are affected when his/her security is threatened, which then elicits egoistic or self-protective emotions and motives. In other words, when we don't feel safe in a situation, our cognitive processes and ability to emotionally regulate may be ineffectual.

Danin's (1994) study of the caring community in a school is a potential demonstration of what happens when a staff feels threatened. The middle school in which Danin conducted the research had a reputation for having a very caring climate that contributed to the thriving of at-risk children. The climate was threatened, however, when the school took on a grant that required the staff to objectify and quantify their caring actions. The staff put up a tremendous amount of resistance stating that the time it would take to complete all the paperwork would lessen their ability to care for the students. Teachers not directly involved in the process resented those who were involved and refused to take part in fulfilling the grant requirements. The staff ended up sabotaging the program, and the grant was removed by the end of the school year. Unfortunately, the fallout from the experience included the loss of community feeling and decreased morale. Danin's main implication questioned the compatibility of aesthetic and authentic caring in a school setting. However, another implication might be that when teachers feel scrutinized and under pressure, generating feelings of insecurity, their reactions may become defensive and irrational.

Another study on attachment theory that examined pre- and in-service teachers' attachment styles suggested that unmet psychological needs may also play a role in teachers' relationships with students. Because of research findings that showed an increase of teacher aggression toward students, Riley (2009) examined if the attachment style of a teacher might serve as an unconscious motive for choosing teaching as a career. The author hypothesized that if teachers are seeking a "corrective emotional experience" (p. 633) through teaching, then they are more vulnerable to students' rejection. The results demonstrated that experienced teachers were more securely attached than younger teachers, suggesting that if a corrective experience is sought after, then it may actually occur through teaching. This finding appears to be limited and possibly naïve when considering the psychological and emotional demands placed upon new teachers. However, Riley also found that elementary teachers showed more secure attachment than secondary teachers. The author posited that this was due to the former's greater amount of interaction with a smaller number of students, hence leading to deeper relationships with students.

Maturity and experience may also affect a teacher's ability to create caring relationships with students. Oja and Reiman (2007) created stages of moral development for teachers, building on the work of Noddings, Piaget, and Kohlberg. The first stage is the "self-protective stage" when teachers cannot control their own emotional reactions to students, leading to potential exploitation and manipulation. The second stage is the "conformist" stage when teachers want to both help and be liked by students and colleagues. When students do not

respond positively, teachers at this stage may lessen their commitment to students. In the third stage, or the “conscientious” stage, teachers are confident in their accomplishment and abilities. They can set long-term goals and solve problems in various ways. However, they may become burned out from an “exaggerated sense of responsibility” (p. 8). The fourth and final stage is the “autonomous” stage. Teachers who reach this stage have “an awareness of the broader social context in which the school operates, and a realistic appraisal of his/her own limitations and responsibilities” (p. 8). Teachers have a better grasp of the psychological and other causes of students’ behavior, and work more interdependently with teachers. Lundeen (2004) found that first-year teachers are dealing with both early adult developmental stages and the new teacher stage, similar to Oja and Reiman’s first stage. Issues included survival, confidence, and self-inadequacy, which eclipsed the new teachers’ ability to develop caring relationships with students.

The studies reviewed in this section revealed that how a teacher cares for a student depends much on the background and inner psychological makeup of the teacher. However, the studies did not examine the processes – either internal or external – that may enhance a teacher’s ability to care for students. The remainder of this review will consider what evidence has been found that gives insights into how this may be done.

The Development of Teachers’ Ability to Create Caring Teacher-Student Relationships

Due to the paucity of research on developing teachers’ ability to create caring teacher-student relationships, this review also considers the literature on

the development of teachers as moral role models. The connection between caring and morality is an inherent one. Noddings' (1984) averred that a caring relation is essentially a moral one because caring is not something a person *is*, but rather something a person *does*. Humans perceive caring to be good, and because we naturally long for care, we are motivated to be good or moral (Goldstein, 1999).

In this section, the moral aspects of teaching along with teachers as moral role models are briefly discussed first. Next, research on the actual definition and measurement of teachers' character is reviewed. The section concludes with an overview of processes used to develop teachers' character and ability to create caring relationships with students.

The Moral Aspects of Teaching

The debate on whether teachers are required to be role models for students stems from our diverse society's inability to agree on the goals of education (Goldstein, 1999). Goodlad (1990) posed the question: "What are schools for?" (p. 28) and believed "[a]ll else stems from the answer" (p. 28). If the purpose of schools is to teach skills and technical knowledge, then this can be accomplished by a computer. However, if the answer is "...to encompass such things as responsibility for critical enculturation into a political democracy, the cultivation (with the family) of character and decency, and preparation for full participation in the human conversation" (p. 28), then we need teachers to teach and model relationship skills, critical thinking, and character. Smith and Emigh (2005) warned that the current educational policy focus on performance and accountability tends to ignore or devalue "teachers' ethical and emotional

qualities” (p. 27). In the same vein, teacher education programs avoid character education because of the uncertainty about whose values should be taught. Yet research has shown that morality is inherent in the act of teaching itself (Narvaez & Lapsley, 2008).

In a review of 22 articles on teaching and morality, Bullough (2011) found that there was general agreement amongst the authors that teachers are moral agents and teaching is a moral act. However, their demonstration of morality is not necessarily through the direct teaching of values. Instead, morality can be seen in the teacher’s display of friendliness, honor, and generosity (Fallona, 2000), the quality of classroom community, lesson design and execution (Fenstermacher, 2001), and spontaneous verbal or non-verbal moral commentary (Jackson, Boostrom, & Hansen, 1993). To illustrate the importance of teachers’ moral sensibility over technical knowledge in the classroom, Hansen (2001) gave the following example: Two teachers teach the exact same lesson on poetic construction. The first teacher delivers the lesson with impatience, suggesting a dislike of students. The second teacher is enthusiastic and supportive, indicating a general regard for students. Both teachers imparted the same information to the students, however with very different presentation styles that may have impacted how well students learned the lesson and their affective experience in the classroom. This example also suggests that the teacher-student relationship has a direct affect on the moral decisions of the teacher (Bullough, 2011). Therefore, if morality is embedded in the practice of teaching, then it follows that a “teacher’s

conduct, character, perceptions, judgment, understanding, and more” (Hansen as cited in Campbell, 2008, p. 363) must be considered of paramount importance.

Teachers as Role Models

Hansen (2001) stated:

...the most important factor in the practice of teaching is the person who occupies the role of teacher. No other factor has greater weight in influencing the intellectual and the moral quality of the instruction children, youth, and adults receive during their years of classroom experience (p. 20).

While the literature does not negate the obvious need for teachers to be role models, several researchers questioned the role-modeling process. They asserted that because it is not clear how or if teachers have an effect on students’ character, we cannot demand that all teachers fit a particular moral ideal (Osguthorpe, 2008; Strike & Ternasky, 1993).

However, some research has suggested that teachers who are moral role models do have a beneficial effect on students, including improved academic skills and behavior (Berkowitz & Bier, 2005a; Cummings et al., 2007). On the other hand, it is not enough for teachers to believe that they are role models if students do not perceive them as such. In a mixed-model study of the role of schools and teachers in the character development of students aged 10 to 19 in the U.K., See and Arthur (2011) found that older students didn’t consider teachers to be role models, largely because they believed teachers didn’t respect them. Thus, if teachers are to serve as role models for students, they must demonstrate

appropriate behavior. This is particularly crucial as research has found that students consider those closest to them (e.g., parents, teachers), rather than people such as film and sports stars, to be role models (Bucher, 1998).

The beneficial effects of being a moral role model may also extend to the teachers themselves. In their review of the literature on increasing pre-service and in-service teachers' moral reasoning levels, Cummings et al. (2007) found that teachers who tested at the post-conventional stage (based on Kohlberg's levels of moral reasoning) were more capable of handling the challenges of a public school environment. They also showed greater awareness of their ethical responsibilities to students, demonstrated greater empathy with students, and were more open to others' beliefs. In their teaching, they deliberately "emphasize[d] the moral dimension" (p. 78), and showed greater flexibility in their methods, both of which are particularly crucial when teaching in a "culturally diverse democratic society" (p. 72). Conversely, teachers who tested at lower moral reasoning levels were not flexible in their teaching methods, and, when serving as a mentor teacher, gave negative and incorrect appraisals of student teachers who tested at a higher moral reasoning level.

The question of *how* teachers who are moral role models, or even those who are not, influence student character is a much more difficult question to answer. This would require insight into the inner psychological workings of both teachers' and students' minds. At this time, the current research revolves more around the definition, measurement, and development of appropriate and effective teacher character.

Definition and Measurement of Teacher Character

While there have been several attempts at defining teacher character by examining evidence of teachers' moral behavior in the classroom (Jackson et al., 1993) and their manner in teaching (Fallona, 2000; Fenstermacher, 2001; Richardson & Fallona, 2000; Richardson & Fenstermacher, 2001), the majority of literature now revolves around the debate of teacher dispositions.

In 2000, The National Council for Accreditation of Teacher Education (NCATE) re-wrote their standards of accreditation for teacher education colleges to include a section requiring the assessment of pre-service teachers' dispositions. The current definition is as follows:

Professional attitudes, values, and beliefs demonstrated through both verbal and non-verbal behaviors as educators interact with students, families, colleagues, and communities. These positive behaviors support student learning and development. NCATE expects institutions to assess professional dispositions based on observable behaviors in educational settings. The two professional dispositions that NCATE expects institutions to assess are fairness and the belief that all students can learn. Based on their mission and conceptual framework, professional education units can identify, define, and operationalize additional professional dispositions (NCATE as cited in Osguthorpe, 2008, p. 290).

Clark (2005) postulated that the need for teacher disposition assessment arose from a number of factors that occurred in the 1990s, including the renewed

emphasis on the moral aspect of teaching, the rise of care ethics, and “the increasingly diverse needs of students” (p. 15).

The response to the NCATE definition of teacher dispositions has caused a significant debate amongst researchers that ranges from concern (Burant et al., 2007; Damon, 2007) to outright accusation of social and economic prejudice (Villegas, 2007). Diez (2006), who has written extensively about her work on creating appropriate methods for assessing and developing teacher dispositions at Alverno College, stated that dispositions “occur ‘inside’ the person as the motivator for action” (p. 5a). Damon (2007), however, wrote that the NCATE definition implies that dispositions include beliefs about moral issues and caring on both the interpersonal and social justice levels and the behavior that ensues from these beliefs. He expressed concern about this implication because beliefs like these are “a deep-seated component of personality... [and assessing them] opens virtually all of a candidate’s thoughts and acts to scrutiny” (p. 368). Thus, too much power “over what the candidates would think and do” (p. 368) would be given to teacher educators.

The lack of a clear definition of teacher dispositions creates controversy in the measurement of these dispositions. Summative assessments used by many teacher education programs that include “self-reports of belief statements and checklists of observable behaviors” (Burant et al., 2007, p. 407) may have legal repercussions (Diez, 2006). On the other hand, formative assessments such as the one used by Alverno College, include observation, discussion, and reflection upon dispositions by both the pre-service teachers and their teacher educators (Diez,

2006). Burant et al. stated that formative assessments assume that dispositions are developmental rather than static, thus disallowing the automatic dismissal of potential candidates who do not demonstrate the appropriate dispositions during the admissions process. They also suggested creating a code of ethics “to serve as a foundational moral grounding for the field [and] to offer guidelines for ethical behavior” (p. 408).

Damon (2007) proposed that dispositions be assessed only in regard to what can be learned through training and what is appropriate to teaching, e.g., honesty, responsibility, the belief that all children can learn. Assessing teachers’ attitudes and beliefs regarding “religious preferences or political ideologies” (p. 368) is to be avoided. However, Damon did not address what to do when religious or political beliefs interfere with dispositions that are necessary for teaching, such as open-mindedness. Diez (2006) described a time when a pre-service teacher’s fundamentalist Christian beliefs interfered with her ability to accept other students’ beliefs. Instead of dismissing the pre-service teacher when this challenge became apparent, the teacher education staff worked very hard with her to develop her open-mindedness and, in the end, she became an excellent teacher. This incident illustrates not only the developmental aspect of dispositions, but also that teachers’ social, political, and religious beliefs play a role in shaping their character and may affect how they carry out their work (Talbert-Johnson, 2006). Thus, as the research suggests, the measurement of teachers’ dispositions is a controversial and value-laden endeavor, particularly in our diverse society.

Development of Caring and Moral Teachers

The first question when considering how to develop a teacher's ability to care is whether a teacher's character and/or dispositions are fixed or not. Noam (1995) stated that current research supports ongoing adult development. "Self is seen to be continuously in flux, and there is a realization of many possibilities of who the self can be and can become, not just an established identity, created in adolescence and fixed for life" (p. 147). Thus, assuming that a teacher's character can change, the biggest obstacle might come from the teacher him/herself. Schools cannot force teachers to change (Hansen, 2001), and telling teachers they have to be role models is not enough to ensure that they act as such (Weissbourd, 2003). However, with proper guidance and social conditions, research has shown that it is possible for teachers to increase their moral sensibility, possibly leading to more caring relationships with students.

Pre-service teacher development.

The majority of the literature on developing pre-service teachers' ability to care and moral sensibility focuses on helping them to identify and reflect upon their own beliefs (Clark, 2005; Gomez et al., 2004; Kagan, 1992; Richardson & Fallona, 2001; Talbert-Johnson, 2006). In addition, Talbert-Johnson stated that teacher candidates must also understand that "academic and social achievement does not occur in a vacuum and are affected by various societal structures, such as: governments; laws; implicit and tacit practices; and patterns of inequality because of race, gender, religion, sexual orientation, and disability" (p. 153).

Teacher candidates come in with their own set of beliefs about caring that are usually based on their experience as students (Goldstein, 2002; Kagan, 1992; O'Connor, 2008). Goldstein found that for the elementary-level pre-service teachers, their beliefs were also shaped by cultural norms and expectations of elementary female teachers - in other words, “warm smiles and gentle hugs” (p. 66). Political views, values (O'Connor, 2008), religious beliefs (Diez, 2006), and cultural and personal characteristics (Talbert-Johnson, 2006) also play a role in shaping teachers' beliefs.

Researchers have raised concerns that these beliefs may affect the educational experience of pre-service teachers' future students. In her study of pre-service teachers' beliefs about caring, Goldstein (2002) found that when they entered the classroom for the first time, their views of caring changed for the worse and, in some cases, they became very judgmental about choices families were making for the students. Similarly, McDermott, Rothenberg, and Gormley (1999) found that while European-American students in a teacher education program were successful in learning teaching skills, they possessed narrow cultural beliefs about other cultures which affected their ability to work effectively with those cultures.

These beliefs may also affect the experience of the pre-service teacher as well. Goldstein (2002) expressed concern that when pre-service teachers discover that their “warm smiles and gentle hugs” approach to care doesn't solve all their students' problems, the frustration and guilt they feel will eventually lead to burn-out. She posited that the inequality of the teacher-student relationship exacerbates

this problem. A child's "understandably limited ability to contribute to the maintenance and sustenance of this caring relation can lead to emotional strain, anger, and alienation for the teacher" (p. 67), and care becomes emotional labor instead.

Basing his summative assessment of potential teacher candidates on perceptual psychology, Wasicsko (2007) questioned whether it is actually possible to change a potential candidate's beliefs or dispositions. Perceptual psychology posits that the basis of a person's perceptions, characteristics, and behavior is formed by their beliefs, attitudes, and values, which are challenging to change and may be done only through a traumatic experience. Thus, whether a teacher education program can provide an environment in which to cultivate crucial teaching dispositions that may be missing in a candidate is questionable.

In defending her developmental approach to pre-service teacher dispositions, Diez (2007) cited the work of Oja and Reiman which has focused for many years on teacher development. The result of their work (e.g., Oja & Reiman, 2007) has shown that guided interaction with a supportive environment can increase a teacher's social, reflective, and ethical capabilities. Thus, growth does not necessarily happen naturally over time with maturation, but rather with "optimal interaction with the environment" (Oja & Reiman as cited in Diez, 2007, p. 390).

Diez (2007), however, did not discredit Wasicsko's (2007) approach. Instead, she stated that using both approaches may be the most effective way to work with pre-service teachers' dispositions and beliefs. By assessing their

dispositions prior to entering a teacher training program, pre-service teachers could become “more conscious of what they have to work with – both as strengths to draw on and weaknesses to compensate for” (p. 392). The program at Alverno College which Diez (2006) helped to create requires pre-service teachers to actively cultivate and use appropriate dispositions, and for teacher educators to directly teach and give feedback on those dispositions. Reflection is a critical component of the developmental approach, and being conscious of one’s dispositions and beliefs will assist in this process. The goal is to make pre-service teachers conscious of the relationship between their intentions and actions (Diez, 2007).

However, in a review of teacher education studies on the development of pre-service and beginning teachers, Kagan (1992) found that the ability of a pre-service teacher to challenge and change beliefs “appears to depend on the novice’s biography - particularly on whether he or she has reached a point in life where dysfunctional beliefs can be acknowledged and altered” (p. 142). Thus, teacher educators themselves play a key role in helping teacher candidates to effectively reflect when their beliefs about care are “filled with inner contradictions, conflict, and frustrations” (Tronto as cited in Gomez et al., 2004, p. 487). In order to do this, teacher educators must be conscious of their own beliefs about care and how those beliefs affect their students. Minseong and Schallert (2011) suggested that a pre-service teacher’s concept of caring relationship with students will be impacted by their own relationship with their teacher educators.

However, whether teacher educators are “conscious” enough of their own beliefs and practices about care is questionable. In their study of teacher educators’ moral dimensions of teaching pre-service teachers, Willemse, Lunenberg, and Korthagen (2008) found that the teacher educators lacked a moral language and the time to reflect both individually and in community with other teacher educators. Goldstein (2002), who in her study required pre-service teachers to reflect regularly through writing about their thoughts on caring in the classroom, was surprised when she found that the students grew tired of the topic and wrote only to complete the assignment. She also found that she had responded more positively to students who shared her views of care. The conclusion she drew was that “[t]he problem is bigger than I suspected: my students and I are all trapped in the pervasive grand narrative of teacher education” (p. 115). According to Goldstein, teacher education endorses the current classroom model of obedience, solo work, and competitiveness – all of which inhibit a true expression of care.

While the teacher educator plays a key role in developing pre-service teachers’ ability to care for students, Kagan (1992) found that the modeling of care is not enough. Cognitive dissonance is also required. Pre-service teachers must have direct experience with students in order to change their beliefs. Some teacher education programs are now requiring students to spend time in communities made up of cultures other than their own (Talbert-Johnson, 2006). For example, to transform Euro-American teacher education students’ beliefs about other cultures, one program engaged them in a 30-hour per week practicum

at a nearby housing project comprised of primarily African-American and Puerto Rican families. After this experience, the pre-service teachers were more respectful and less critical of people from other cultures, particularly those with English as a second language. They also became more aware of their own biases and of institutional racism (McDermott et al., 1999).

In-service teacher development.

As discussed earlier in this review, in-service teachers continue to face enormous challenges in caring for students, which stem from cultural misunderstandings, unsupportive school environments, and/or personal psychological challenges. Unfortunately, the lack of research on developing in-service teachers' ability to create caring relationships with students and to cultivate moral sensibility suggests that the education community adheres to the old adage, "You can't teach an old dog new tricks." However, based on her research and workshops that focused on increasing teachers' moral sensibility, Oja (1990) found that in-service teachers could change, albeit slowly and only with the right school conditions that supported teachers in their growth (Glassberg & Oja, 1981). Using a constructivist-developmental approach, she created intensive workshops that included building trusting relationships with colleagues, guided inquiry, support, and reflective coaching. Outcomes of these workshops showed that teachers' post-conventional moral reasoning increased (Oja & Reiman, 2007; Reiman & Peace, 2002).

After discovering that new teachers were limited in their ability to create caring relationships with students because of their immaturity and struggle to

survive in the classroom, Lundeen (2004) made a number of suggestions about how to better support new teachers, including: (a) assigning mentors; (b) “cultural support and acceptance, affirmation, consultation, interaction and integration with other teachers” (p. 560); and (c) making others in the school community aware that new teachers are “neophyte adults” (p. 560).

Conclusion

The research clearly demonstrates that a caring teacher-student relationship results in tremendous benefits for students. Factors that promote or inhibit these kinds of relationships include the school community, cultural understanding, and the teacher him/herself. Yet, very little is known about developing teachers’ ability to cultivate caring relationships with students. The majority of the research on developing this ability falls into the teacher-education literature, and focuses mainly on teacher dispositions. However, the lack of a specific definition of dispositions, along with questionable methods of assessment, leaves the door wide open for exploration and improvement. The small amount of research that pertains specifically to working with pre-service teachers revealed that methods such as direct contact with students and identification of and reflection upon beliefs may be effective methods for helping teacher candidates with the creation of caring relationships with students. There is even less research on working with in-service teachers to cultivate these relationships. While research on programs such as the Child Development Project, Just Community, and Community of Caring revealed that ongoing teacher development is crucial to the success of the programs, the researchers did not

specify what this development actually looked like. Thus, there is a great need for more research on developing teachers' capacities to create caring relationships with students.

CHAPTER 3

Context of Research Site

According to Phillips (2006), when studying education in another country, it is necessary to include “a body of descriptive and explanatory data which allows us to see various practices and procedures in a very wide context that helps to throw light upon them” (p. 289). Thus, the purpose of this chapter is to provide a “thick description” (Bloomberg & Volpe, 2008, p. 78) of the contextual background for the research site and of the research site itself in order to offer a deeper understanding of the study’s findings and subsequent analysis.

The contextual background begins with a description of aspects of the Indian culture that are relevant to this study, including the collectivist culture and the Indian family. This is followed by an overview of both ancient and modern-day models of Indian education. Finally, an in-depth description of the research site completes the chapter.

Collectivist Culture and the Indian Family

India is one of the most culturally, linguistically, and religiously diverse countries in the world with no one culture emerging as dominant. Yet, this pluralistic society contains strong elements of collectivism, which can be seen in both Indian organizations and families.

In a collectivist culture, the survival and rights of the whole group have higher priority than those of the individual. Groups are generally made up of family, friends, and/or work colleagues, and often, the relationships are inherited. Identity with the group is strong, and the focus is on similarities rather than

differences. The social distance between people within groups is small, and hence, people willingly subordinate their own goals for those of the group. Persons within a group see themselves as interdependent, and, in comparison to people in individualistic cultures, form greater emotional attachments to each other. As a result, definitive boundaries are created between in-groups and out-groups (Bhawuk, 2009). According to Bhawuk, research has shown that these boundaries result in special favors for members of the in-group. “For this reason, in India people approach others through a common friend for getting a good bargain or a good service” (p. 477).

Describing the collectivist culture in organizations in India, Bhawuk (2009) stated that the interpersonal relationships within an in-group are nurtured and “valued beyond [their] functionality” (p. 481) because the maintenance of relationships is seen as an important group goal. It is the relationship rather than the exchange that is appreciated. People in Indian organizations have a strong sense of duty and also show great respect to those who are of higher status, based on experience, education, or seniority. The sense of duty encourages people to follow social norms and to hide anti-normative behavior. Conflict, while not desirable, is usually resolved through social norms. In general, work colleagues enjoy their time together and often extend the relationship beyond the workplace.

The traditional Indian family follows the model of a collectivist culture. According to Misra (1995), the joint Indian family is usually made up of two or three generations in one household, the structure of which is hierarchical with the head male expected to provide and protect other family members. The

interdependent relationships of family members focus on shared goals, and any individual aspirations are censored if seen as a threat to group goals. “As a result, people’s identities, self-esteem, and ideas about worthiness are often conceived and organized around the notion of family” (p. 28). Elders are greatly respected, and parents have the authority to dictate both the marriages and careers of children. Overall, the family provides economic security for life.

In spite of the traditions that have been in place for thousands of years, Indian culture is undergoing massive change due to many factors, including technological and economic advances, changes in social structures, and the influence of the West (Misra, 1995). While it’s impossible to point the finger at any one factor, mass media, urbanization, consumerism, increased competition, the removal of the caste system, and the empowerment of women all play a role in the breakdown of traditional structures. Urban middle and upper middle class families are more often nuclear than joint. No longer hemmed in by “caste and family-based occupations” (p. 29), individual family members are able to assert their own goals and needs which decreases familial obligations and duties. “[A]ttitudes, values, and beliefs...are being questioned and reprioritized....[C]hanges are visible in commitments, identities, and relationships” (p. 29). As Indian culture undergoes this enormous transformation, schools also have to reconsider traditions and norms.

Education in India

Both the ancient Indian Vedic schools and India’s current state of education play a role in shaping the philosophy and educational process of CMS,

as well as the relationship between the teacher and student. In this section, a brief overview of both the ancient Vedic and modern educational systems is given in order to provide a partial contextual background for the analysis of the findings.

Ancient Indian Vedic educational model.

The ancient Indian Vedic schools (approximately 1200 to 600 B.C.), or *gurukulas*, focused on the teaching of the Vedas or ancient Hindu religious texts (Chandras, 1977). Some scholars stated that the moral development of students was the most important aspect of the schools (Evans, 2000; Pollak, 1982), while others posited that morality was one step towards the ultimate goal - enlightenment (Kabir, 1961; Seshadri, 1978; Wijesinghe, 1987).

The relationship between the student and the teacher formed the foundation of the Vedic schools, and was based on respect, reverence, and love. “It was the function of the teacher in traditional Indian education to lead the student from the darkness of ignorance to the light of knowledge....[The teacher] was also held morally responsible for the students’ drawbacks” (Pollak, 1982, pp. 13-14). Thus, the teacher himself was required to live a life of the highest spiritual and moral ideals if he was to be a model for the student.

In the ancient model, a student lived for years with the teacher in his home and was considered part of the family. In some cases, the student’s relationship with the teacher was closer than to that of his own family. Adherence to a strict moral code was required and included things such as proper hygiene, choice of food, control of the emotions, and appropriate conduct in the teacher’s presence (e.g., the student must always sit at a lower level than the teacher) (Keay, 1938).

The teacher and the student remained in contact throughout their lives, with the teacher often inquiring about the student's moral behavior long after graduation (Chandras, 1977; Evans, 2000; Pollak, 1982). According to Keay, even in modern India the student remains more loyal to the teacher than to the school itself – the reverse of which is generally found in the West. This loyalty stems from the close relationship between the teacher and student. “To an Indian student a teacher who only appears at stated hours to teach or lecture, and is not accessible at all times to answer questions and give advice on all manner of subjects, is an anomaly” (p. 187).

While the ancient Vedic system does not exist in its original form today, its influence continues in modern-day Indian education. Several great Indian leaders including Mahatma Gandhi and Rabindranath Tagore based the educational philosophy of their schools on the ancient Vedic system. Gandhi believed that character-building was the “essence of education” (Avinashilingam, 1960, p. 2) as a strong character was required for a good life and ultimately, for spiritual realization. Gandhi also stated that the moral life of the teacher played a crucial role in a child's character development.

[I realized] the training of the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher. The teacher had always to be mindful of his p's, whether he was in the midst of his boys or not. It is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. It would be idle for me, if I were a liar, to teach boys to tell the

truth. A cowardly teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint. I saw, therefore, that I must be an eternal object-lesson to the boys and girls living with me (Avinashilingam, 1960, p. 10).

When Tagore, India's only Nobel laureate poet, opened his school Shantiniketan in 1901, he hoped to revive the ancient Vedic ideals by encouraging a harmonious relationship between the child and the universe. Like the ancient Vedic schools, Tagore held classes outside under trees and also placed the utmost importance upon the relationship between the teacher and student. According to Tagore, it is the teacher "who breathes life into the entire educational system and gives it direction and energy: 'We must know that only he can teach who can love. The greatest teachers of men have been lovers of men'" (Lal, 1984, p. 36).

Modern-day Indian education model.

The current state of modern-day Indian education, however, is more of a holdover from the British rule. During their 150-year occupation of India, the British replaced the Indian indigenous education with their own English-based system. Only a small portion of the Indian population received education during this period which left most Indians illiterate. Thus, the gap grew large between the educated and uneducated classes of Indians (Bordia, 1995). When the British left India in 1947, the literacy rate was approximately 16% (Government of India, 2007).

Following independence, India's new government debated whether or not to keep the British-Indian model of education or to return to models that

incorporated India's philosophical and religious traditions (Bordia, 1995). In a University Education Commission report (Government of India, 1950) published by the Indian government three years after independence, the authors proposed that India's spiritual heritage is part of the greatness of the culture, and that the knowledge and practice of this heritage will ultimately be one of India's foremost contributions to humankind. The Commission suggested that the abuse of religion led to the secularization of the new government, but that this did not negate spirituality or the need for "spiritual training" (p. 295) of students. Spiritual enlightenment is obtained only through the use of one's will and reason, which dogmatic religion suppresses. Therefore, people must not be held by force to the tenets of dogma, which, according to Gandhi, is the current state of religious education. "Each one is at liberty to approach the Unseen as it suits his capacity and inclination...to be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious" (p. 300). The Commission suggested that this spiritual training include: (a) development of ethics, emotions, will, and reason; (b) respect for the unity of all religions; (c) discussion and debate of religious philosophies; (d) the study of great people; and (e) the personal example of teachers. Like the ancient Vedic schools, the authors believed that "[t]he individual is a soul and the purpose of education is to awaken the pupil to this fact, enable him to find the spirit within and mould his life and action in the light and power of the inner spirit" (p. 300).

Sixty years after this report was published, India is still struggling to educate its extremely diverse religious and ethnic population of 1.2 billion people.

While the lofty spiritual ideals of the 1950 report have not disappeared from the educational landscape entirely, they appear to have been superseded by the country's need to eradicate "poverty, ignorance, disease, and inequality of opportunities" (Chauhan, 2009, p. 228) through basic education. According to the 2011 Census results (India at a glance, n.d.), the overall literacy rate is 74%, with 82% for men and 64% for women, illustrating that much still needs to be done to educate the masses. Even though the government provides free and compulsory education for all children ages 6 to 14, many factors prevent quality education from reaching every child. Social and economic issues that contribute to the high drop-out rate include: (a) child marriage, (b) uneducated parents who fail to understand the value of education, (c) impoverished conditions that require children to work, (d) the *purdah* system (the segregation of women from men that is practiced in both Muslim and Hindu households), and (e) cultural and linguistic barriers. Often, however, the fault lies with the government school system itself with its inadequate physical facilities, high teacher and administrator absenteeism, and lack of easy access to school sites (Chauhan, 2009).

With the failure of the government schools, numerous private schools have opened to provide quality education to India's rapidly growing middle and upper middle classes. Private schools now account for 17% of all elementary schools, but "cater to the needs of a microscopically small portion (only 2%) of the whole population" (Chauhan, 2009, p. 238). The socio-economic demographic of private schools will be changing, however, under the 2009 Right to Education Act which states that by 2011, 25% of all students in a private school must come

from underprivileged backgrounds (Government of India, 2009). While lauding the government's intention to equalize Indian society through this Act, many private school administrators have stated that the Act is not well thought-out and that private schools are not currently equipped to handle this kind of requirement ("Leadership mantras", 2011). Benefits of private schools include English-medium instruction and a lower teacher-pupil ratio in comparison to the national averages at government schools, which in 2004-05 were 1:46 in primary, 1:35 in upper primary, and 1:33 in secondary (Government of India, 2007).

Another educational challenge that India faces is providing quality university education for the growing number of students, resulting in an intense "testing culture" in secondary schools. Students' admittance to high-quality senior secondary schools is based solely on their class 10 Board examination results. Because the number of available places at these senior secondary schools is lower than the number of students, parents place tremendous pressure on their children to do well and will even engage several tutors if need be. Board exams taken in class 12 determine university admission, and again, the competition is fierce because of the impact of university education on future job possibilities (Deb, Chatterjee, & Walsh, 2010). To illustrate the pressure of these exams, Deb et al. cited a year 2000 statistic from the Indian National Crime Records Bureau that stated "in one year alone in India, 2,320 children, or more than 6 children per day, committed suicide because of failure in examinations" (p. 19). This testing culture also affects private schools by placing tremendous pressure on both the schools

and the teachers to produce “toppers”, or students who score highly on these exams.

Research Site

This section describes the research site beginning with general information about the city in which the school is located and an overview of the school’s philosophy, structure, curriculum, and international outreach. Next, because five campuses served as the main research sites, descriptions of these campuses are given – one in-depth and four more brief descriptions. Finally, depictions of two CMS events that were witnessed complete this section.

Description of Lucknow, Uttar Pradesh, India.

The site for this research project was City Montessori School (CMS), a pre-kindergarten through class 12 English-medium private school located in Lucknow, India¹. A city of 2 million in northern India, Lucknow is the capital of Uttar Pradesh, India’s most populous state. Called the City of Nawabs (governors of the Mughal Empire), Lucknow was known for its culture and art in the 18th and 19th centuries, remnants of which can be seen in the many Muslim ruler tombs and crumbling palaces. To the Westerner, the poverty, chaos, and sheer number of people in Lucknow may be shocking at first, but Lucknow locals are quick to point out that the city is one of the best and cleanest in India. Evidence of modernization based on Western standards is found in the city’s state-of-the-art shopping malls and new 112-acre “eco-park” that cost \$184 million U.S. dollars, which locals again will tell you was built with government funds that should have

¹ CMS also has a Girls’ Degree College; however, for the purposes of this study, the focus was on the pre-K through class 12 campuses.

been used for improving the infrastructure. Several of India's top-scoring private schools are located in Lucknow, including La Martiniere, Loreto Convent, and CMS (Thakore, 2010). However, according to the Uttar Pradesh Government's website, the state of government education is abysmal and private schools are too expensive for most people (Government of Uttar Pradesh, n.d.).

CMS philosophy.

Inspired by Mahatma Gandhi to dedicate their lives to the betterment of society through education, Drs. Jagdish and Bharti Gandhi founded CMS in 1959 with a loan of 300 rupees (US\$6) and five students. More than 50 years later, CMS has grown to 21 campuses with 40,000 students, 2,000 teachers, and 1,000 other workers.

The founders of CMS converted to the Baha'i faith in the 1970s, the tenets of which figure prominently in the school's philosophy. The CMS philosophy states that the purpose of education is to make every child good and smart, with an emphasis on good. Through a strong moral and spiritual foundation, the school aims to teach students to be global citizens, accepting of all races and religions and dedicated to uniting the world. CMS asserts that students learn true coexistence through direct contact with people who are different from themselves. Thus, in order to cultivate students' concept of world unity and an actual love for the "other", CMS claims to provide many opportunities for students to interact with people from other countries.

The school philosophy also states that each child is a divine, human, and material being, and that education must encompass all these areas. Divine

education is the most important area and serves to develop a sense of wonder, cultivate an inner life, and bring meaning and purpose to life. Human education develops the child's ability and desire to serve humankind, and material education ensures a prosperous future that helps to provide for both family and society.

CMS believes that children who are raised and educated in a positive environment will develop a greater sense of purpose which will motivate them to serve the community and the world as adults. Thus, the school places heavy emphasis on creating a positive and nurturing school environment and acknowledges that this environment is developed mainly through the example of the teachers. "In such an education, teachers aim to exemplify the values and virtues they teach and the school organizes its material and human resources for the best and highest possible development of a child's spirit" (CMS website). Because children are exposed to the often negative environments of the family and society in general, CMS also takes responsibility for educating both the parents and the community. Ultimately, CMS avers that "a modern school must...act as a lighthouse of society, providing meaningful education, spiritual direction, guidance and leadership to its students, parents and society" (CMS website).

The philosophy of CMS is formed around four building blocks of education: universal values, excellence, global understanding, and service. According to the school's website, the emphasis on world unity and service to humanity is found in all areas of the school, inclusive of: (a) curriculum, (b) school events, (c) co-curricular activities, (d) teacher practices and character, (e)

parental training, and (f) school-sponsored international conferences. Even though Montessori is part of the school name, the school does not emphasize the sole use of Montessori methods. Instead, the school relies on the Quality Assurance and Innovation Department to train teachers in various educational theories and practices, including Waldorf, Multiple Intelligences, and project-based learning.

Structure of CMS.

All the CMS campuses begin at the pre-primary class level, with 11 extending to class 12, 2 to class 10, 6 to class 8, and 2 to class 7. Class 10 students take the Indian Certificate of Secondary Education Examinations (ICSE) and those in class 12 take the Indian School Certificate Examinations (ISC).

According to the CMS website, CMS students perform exceedingly well on both these national exams every year. The school has also received several international awards, including the 2002 UNESCO Peace Education Prize and the Guinness Book of World Records award for the largest school in the world.

Tuition at CMS is high in comparison to other top private day schools in India (“Schools Survey”, 2009), but the school makes an attempt to admit children from lower socio-economic classes by giving tuition discounts up to class 8 for the children of the school’s “menial” workers.

The school contains several layers of management. First, the head office, which oversees the 21 campuses, is run by the founders and includes several departments such as the Quality Assurance and Innovation Department, the Personality Development and Career Counseling Department, and the World Movement for World Unity Education Department. According to several of the

interviewees, the head office administrators, including the founders, are very hands-on in their assistance. In other words, the top-level administrators will not only help principals in the running of the schools, but will also directly assist in any issues that arise with parents and/or individual students.

Each school has one principal and a vice principal. Then, depending on the school size, several positions exist to help oversee teachers, including, but not limited to, in-charge, headmistress, and class coordinator. Similar to the U.S., teachers teach multiple subjects at the pre-primary and primary levels, and single subjects at the junior and secondary levels. Specialist teachers cover subjects such as dance, music, sports, and art. In addition to the teaching staff, the campuses also have support staff for many areas, such as public relations, administrative work, and personal assistance to the principal. Also, each campus has what are called “menial” workers, who perform such tasks as making copies, running errands, cleaning, and serving drinks to visitors. One of these workers is allowed to live on the roof of the school with his family in return for overseeing the security of the campus in the evenings and on weekends.

When I asked if the school provided special education services, I was told at one campus that a class for children with special needs had been attempted, but was not successful in the end. However, on occasion, CMS will accept these children and work with them and their parents to the best of the school’s ability until the school can no longer serve their needs.

CMS curriculum and international outreach.

The curriculum at CMS is uniform between the 21 campuses, with yearly syllabi for every class level posted on the school website. Subjects at the primary level include Hindi, English, maths (the term for mathematics in India), moral teaching, science, social studies, environmental studies, art, and computer science. At the junior level, science is broken down into physics, chemistry, and biology; social studies becomes history and geography; and Sanskrit is added. Also, a subject called Socially Useful Productive Work or S.U.P.W., which involves students in projects such as learning to make handicrafts or performing community service, becomes mandatory at the junior level. At the secondary level, S.U.P.W. is no longer a subject; however, subjects such as commercial studies, economics, economic applications, psychology, and biotechnology are added. Annual exams begin in class 3, and national exams are held in classes 10 and 12.

CMS also offers students multicultural exposure through a wide range of international events. Sponsored by CMS, these events cover many topics including, but not limited to, robotics, music, dance, computers, history, sports, mathematics, biotechnology, astronomy, and geography. Students from all over the world are invited to participate in these events. CMS students also have an opportunity to learn about other cultures through two international exchange programs – Children’s International Summer Village and the International School to School Experience. CMS both sends students to other countries and hosts students from abroad through these programs. Participation in these programs,

however, is limited to students who can pay for them. CMS also runs a student letter-writing campaign to schools in Pakistan in order to foster peaceful relations between the two countries.

In addition to these programs for students, CMS offers outreach to the local, national, and international communities through parent education, weekly *satsangs* (similar to Western church services), radio addresses, news articles, an annual children's film festival, and international conferences for teachers, school administrators, community leaders, and chief justices from around the world. The content of this vast range of community outreach is centered around the school's philosophy of uniting the people of the world in peace.

Painting a picture of the five CMS campuses.

Five CMS campuses were chosen as research sites based on religious demographics, population size, and facilities. Instead of describing each campus in-depth, I give a detailed description of only one of the campuses where I did classroom observations. Brief descriptions of the other four campuses follow.

The first campus is located in one of the nicer areas of Lucknow. Described as an "up and coming" neighborhood situated away from the busy center of the city, the environs appear to be made up mostly of newly built houses on fairly clean tree-lined streets. The road in front of the school is wide enough for four lanes of traffic and is divided by a median filled with a handful of street vendors, a few trees, and ubiquitous peaceful cows. The amount of traffic and people is noticeably less in comparison to the busy market areas of other parts of the city.

The campus building figures prominently as an institution in the neighborhood. (Evidence of its status throughout the city: whenever I hired an auto rickshaw to drive me to the campus, the drivers almost never had to stop to ask for directions.) The school building itself is very large – at least three stories – and takes up an entire city block. It is modern and clean, but the construction is somewhat rough-hewn. The student and teacher population at this campus is one of the largest amongst the CMS campuses with approximately 6,000 students and 250 teachers.

Painted the same light yellow as the main building, a high wall surrounds the perimeter of the campus with a large gate situated in front of the courtyard that leads to the entrance of the school lobby. Posted on the wall and gate are posters that describe the school's philosophy and events. Another poster advertises the services of CMS' nutritionist who is available for parents and students to consult about diet. On the front of the school entrance is a large sign with the school name, and above that in huge letters are the words, "Every child is potentially the light of the world".

To the right of the main entrance in the courtyard is a large float-like structure that serves as a visual tableau of the school's philosophy. In the center of the tableau are colorful statues of the founders of the world's foremost religions, including Krishna, Jesus, Buddha, Mohamed, and Baha'u'llah (the founder of the Baha'i faith)². These statues sit underneath a canopy topped with a giant lotus – the Hindu symbol for spiritual enlightenment. Surrounding the statues are several

² Judaism is not well-represented within the CMS culture (neither events nor physical representations of the philosophy, e.g., all-religion dance, float-like structures, posters). This may be due to the very small Jewish population in India.

all-white statues of other great figures such as Mahatma Gandhi and Shiva³. To the right of this center structure is a physical model of people sitting at a round table with the label “World Parliament for World Unity”. To the left is another circular model that displays sayings from the world’s religions. Surrounding this model are all-white statues of what appear to be ordinary people paying homage to the sayings. The campus’s courtyard also contains a small playground filled with colorful play structures that teach science concepts to young children.

The main lobby of the campus is large and always filled with people either milling around or sitting on the chairs that line the lobby walls. Most of these people appear to be current or prospective parents. Painted on one wall is a list of last year’s “toppers” and their test scores in order from highest to lowest. Rooms that surround the lobby include the principal’s office, her assistant’s office, and several labs and classrooms. Stationed outside the principal’s office is a small desk with a male receptionist who controls access to the principal. The principal’s office itself is large and inviting, more like a living room than an office. Three hallways extend from the lobby - one leading to the multi-purpose room, another to the playing field and classrooms, and the third most likely to more classrooms and/or offices.

The multi-purpose room could be found in any school in the United States, with a stage at one end and a large open area filling the rest of the room that looks as if it could easily hold over 1,000 people. The backdrop of the stage is made up of flags from all over the world. The floors of the multi-purpose room are marble,

³ Shiva the Destroyer is one of the main deities of Hinduism and is often depicted with a snake around his neck that symbolizes wisdom.

windows line both sides of the room letting in lots of natural light, and ceiling fans provide cooled air on hot days. The walls are lined with couches which are most likely used during special events.⁴ Posted on a side wall are two large posters of the school's philosophy – one in English and one in Hindi - and on the back wall, the saying in large letters, “To know God and to love Him is the purpose of life”.

Behind the main lobby is the school's large playing field, surrounded by a swimming pool, a gymnasium, and three-story buildings filled with classrooms. Each wing houses a different level of classes – pre-primary and primary, junior, and secondary levels. Long hallways in each wing are lined with classrooms on both sides with signs above each classroom that state the classroom's use, e.g., level IIIA, Maths Lab. Depending on the class level and subject, the students stay in one classroom and the teachers move between the classes.

The walls of the classroom wings are covered with bulletin boards filled with positive sayings. For example, one board has a picture of a tree with the following statements posted around the tree: “Life of a man is similar to that of a tree. The seed turns into a seedling. The seedling turns into a baby plant. This baby plant finally turns into a big and mature tree bearing flowers and fruits which are utilized by everyone. The entire society benefits by it. Similarly, the humankind should work for the betterment of society.” (Positive sayings are posted everywhere on the CMS campuses. At another campus that has a large

⁴ During my time in India, I attended several CMS special events as well as two fairly high profile non-CMS special events – one government-sponsored and the other involving famous performers. I noticed that at each of these events couches were placed at the front of the audience where VIPs were seated and served snacks and drinks throughout the event.

playing field, these sayings are posted every few feet around the entire perimeter of the field.)

The primary through secondary classrooms are very basic and plain with windows on one side and two doorways on the other. Student desks and chairs are made of metal and allow for either one or two students per desk. Desks are placed in rows, all facing the front. In primary and junior classrooms where the average teacher-student ratio is 1 to 50, the students' desks take up so much space that there is hardly room to walk between the desks. The secondary classrooms have fewer desks, owing to the significantly lower student-teacher ratio. (Two-thirds of CMS' students are elementary age.) No storage is provided for students in these desks, so students keep their books and notebooks in their backpacks placed neatly by the sides of their desks. The invasion of Western pop culture is evident in younger students' backpacks and pencil boxes, with Hanna Montana appearing to be the pop culture icon of choice. A teacher's desk and/or lectern stands at the front of the classrooms, along with a simple storage cabinet. A chalk blackboard covers the front wall of the classrooms with bulletin boards on the side and back walls.

The blackboard in a typical primary classroom has the following information: First, the number of students in the classroom along with the number absent that day, and second, the words: "Motto: *Jai Jagat*⁵. Mission: To make every child good and smart". The other bulletin boards are filled with a variety of displays, depending on the classroom. Some have positive sayings and others

⁵ Literally "hail to the world". According to the CMS literature, this greeting is unique to CMS. *Jai Hind* or "hail India" would be considered more usual in a school.

have basic information about the students in that classroom such as birthdays and mode of school transport. In general, though, the regular classrooms are very simple in their decor. Whether this remains the case throughout the year is unknown as my observations took place only at the beginning of the school year.

Classrooms that are used as labs, e.g., English Language Lab or Maths Lab, are much more colorful and spacious. A newly-built English Language Lab at another campus has a huge storybook-like mural painted on one wall that the teacher uses as a teaching tool. The Maths Labs classrooms have large tables instead of desks, math manipulatives on the shelves, and posters of math concepts and/or famous mathematicians on the walls. In the corner of the Maths Labs is an area designated as a pretend store where students practice purchasing and selling items.

The classrooms are crowded, but this doesn't appear to make a difference in student behavior. Students at every level diligently take notes and behave regardless of the teacher's manner. They also treat the adults with great respect. When the teacher enters or exits the classroom, the students all stand and say loudly and clearly, "Good morning Ma'am. *Jai Jagat*." Students also stand when answering or asking questions, although this practice is not as common in secondary classrooms.

Most of the classrooms are filled with natural light from the windows lining one wall. These windows are usually open and let in the sounds from the outside. This is particularly noticeable if the classrooms face the street. Doors are also kept open during lessons, letting in noise from the hallway as well. Teachers

often have to speak very loudly to be heard over the outside noises, but neither they nor the students appear to be affected by this.

Two of the other research sites are similar in their facilities and student population size. Both have large modern campuses with playing fields and swimming pools. However, the neighborhoods in which the schools are located are quite different. One school is located in a predominantly Muslim area of town. The surrounding environment is an older market area which means increased traffic and chaos around the school. The other school is located on the outskirts of Lucknow. The size of this campus is the largest of the three big campuses due to the fact that it also houses the CMS convention center. The neighborhood of the latter campus is quieter with small street corner stores interspersed amongst many nice homes. However, the affluence of the neighborhood appears to be less than that of the campus described in-depth. The streets are wider and less crowded than those in the center of the city, and a CMS-owned park next to the campus is well used by the locals, mostly for cricket matches.

The last two campuses are significantly smaller in both student population and facilities. One is located in a Muslim area of town known as Old Lucknow. The campus is situated on a narrow, crowded market street in a multi-storied building. The entrance to the school is very unassuming and small with only a sign above the doorway that identifies the school. Looking at the front of the school, one would never guess that the building houses a school of 650 students. (When I hailed a rickshaw to visit the campus, the drivers never heard of this CMS campus and were able to find it only after many cell-phone conversations

with the principal and advice given by onlookers.) Evidence of the area's Muslim predominance includes women wearing head scarves or the full burka and the beautiful, albeit faded, architecture of the surrounding buildings left over from Lucknow's Mughal past. The lobby is significantly smaller than those of the larger campuses; however, like the other campuses, it is always filled with people, bulletin boards cover the walls with colorful elementary-level lessons and the school's philosophy, and both classrooms and the principal's office are directly connected to the area. Above, several floors of classrooms can be seen.

The last campus is also located in a busy market area of Lucknow in a building that houses three separate CMS campuses. This campus is situated at the end of an alley that is difficult for rickshaw drivers to find. The lobby is slightly larger than the Old Lucknow campus's lobby, but the layout and level of activity is similar. The neighborhoods of these last two campuses lack the calmer surroundings of the first campus described.

CMS events.

During my time at CMS, I observed several non-classroom events including three Divine Education Conferences and two daily assemblies.

Following is a brief description of these events.

The Divine Education Conferences are annual events held at the end of the school year that serve several purposes, including parent education, the honoring of individual students for various accomplishments, and advertising upcoming CMS events. Parents are required to attend these conferences in order to receive their child's end-of-the-year report card. Each CMS campus has their own

conference - the location of which depends on the campus's facilities. The conferences I witnessed were arranged according to class level groupings – pre-primary, primary, and junior/secondary – and took place in the CMS conference center auditorium. Following is an excerpt from my observation notes of this first conference which was for the pre-primary section of one of the larger campuses:

Outside the front of the auditorium are three large float-like sculptures that describe in sculpture and words the philosophy of the school. Steps leading up to the auditorium are lined with colorful flags. “Religion is One. God is One” is posted in large letters above the steps. Food is available on the open veranda in front of the auditorium. I walk through the doors which lead right into the downstage left side of the auditorium. At least 500 families are there, seated in gray lawn chairs. Small children are running around everywhere. The feeling is one of fun, peace, and harmony. No one is scolding the children as they run around. There seems to be infinite patience in letting the children run. I sit toward the middle back of the auditorium in order to be as inconspicuous as possible. No one seems to stare at me as much in this crowd as they do out on the street. The auditorium is huge – it must hold three or four thousand people. There is a balcony above. On each wall in large letters are the words, “*Jai Jagat*” – victory to the world. Posters of the CMS philosophy line both walls but are much too high up to read. On the balcony are the words, “God is one. Religion is one. Mankind is one.” Peace doves also adorn the walls. A huge banner lines the proscenium of the stage stating the title of the

conference. On either side of the proscenium are banners that describe the four points of Article 51 of the Constitution of India, which is directly related to the annual Chief Justices Conference that is hosted by CMS. The stage is massive – maybe 100 x 100 feet. There are two large movie screens on either side of the stage, along with TVs lining both sides of the auditorium. When I walk in, there is a CMS-produced movie playing that tells the tale of a child who cares for her sick friend next door. As the conference begins, the curtain opens and on stage are small platforms, each one adorned with a symbol of a different religion – Hinduism, Buddhism, Christianity, Baha'i, Islam, Sikhism.

Regardless of class grouping level, the Divine Conferences that I observed all included the same basic pattern. The students of that particular age group started the conference with a performance of the all-religion dance. This dance involved groups of students dressed in costumes that represented the world's major religions (excluding Judaism). Each group danced and/or prayed according to the specific religion they were representing. The dance was followed by speeches given by the principal, any special guests, e.g., the school's nutritionist, government dignitary, and the male founder who spoke for over an hour on the school's philosophy. Most of the speeches followed the common theme of world peace and brotherhood. Interspersed amongst these speeches were the lighting of the lamp which signaled the beginning of the conferences, more student performances, the garlanding in marigolds of the toppers' parents, and presentations of awards to students. These awards covered a range of topics,

including, but not limited to, “all-rounder”, highest marks, attendance, best in co-curricular, handwriting, well-groomed, good conduct, orator, dancer, singer, sports, and remarkable improvement. Overall, the entire conference lasted approximately 3 hours.

Students at each CMS campus participate in daily assemblies which are broken down by age groups. I observed two of these assemblies in the multi-purpose room at one of the larger campuses – one for classes 1 and 2, and the other for classes 3 through 5 – both of which followed the same basic format. The following description of the classes 1 and 2 daily assembly was taken from the observation notes:

The students file in by classes with their hands on the shoulder of the student in front of them and sit in rows facing the stage. There are approximately 60 children in a class. Teachers gently discipline by moving children into a different order. As the students enter, the emcee sings scales with the students followed by a call-and-response song. Next, a female teacher stands on the stage and says, “Good morning and *Jai Jagat!* Ready for exercise.” She then directs the children to stand and leads them in arm and head exercises to music. A line of about seven class 1 students stand on the stage, each of whom takes a turn leading the assembly:

Student 1: Good morning. Class assembly is conducted by class 1B. Fold hands, be very quiet, close your eyes. (Student leads everyone in school prayer.)

Student 2: (Leads everyone in school pledge.) I pledge before God, whom I love and worship: To be a worthy student of my school and abide by its rules; to love and respect my parents and teachers and follow their guidance; to consider all the peoples of the world as my brothers and sisters for we are all creations of one God; to work for the cause of world peace and happiness of the people; to develop my mind in the sciences and the arts, and to let my religion guide me in all my actions; to devote my talents to be of service of humanity, for by this service shall I truly serve my Lord; to show sincerity, trustworthiness, and perseverance in all that I undertake to do; to strive always for excellence and greater heights of achievement in my studies and to try to grasp 100% knowledge of all my prescribed subjects; to uphold the motto of '*Jai Jagat*' at all times, for truly I am a citizen of the world. – *Jai Jagat*!

Student 3: The thought of the day is 'Be happy!'

Student 4: The virtue of the week is happiness.

Student 5: May peace prevail on earth. (Repeated three times like an affirmation.)

Students 6 and 7: (Using cut-out characters, they demonstrate that they have learned opposites like big/small, tall/short.)

Students 8, 9, and 10 in plain clothes: (They introduce themselves and say their birthday is today.)

All students sing them “Happy Birthday” with their hands waving in the air. The females emcee leads students in another song as they leave the auditorium.

Chapter Summary

Understanding the context of this research study provides a background against which the analysis and implications of the findings may be considered. The purpose of this chapter was to provide a brief overview of Indian culture relevant to the research site, along with an in-depth description of the research site itself. Aspects of the Indian culture that were described include the collectivist culture of India, the Indian family, India’s ancient Vedic educational system, and the current state of Indian education. The overview of the research site included descriptions of the city in which the school is founded, the school’s philosophy and curriculum, physical facilities of the school, the organization of the school’s faculty and employees, classroom procedures, and two school events.

CHAPTER 4

Methodology

The purpose of this study was to examine how one school in India supports and develops the capacity of teachers to create caring teacher-student relationships. Cultivating an understanding of this process will help teachers, school leaders, and policy-makers design and facilitate opportunities for teachers to improve in their ability to generate caring relationships with students. The main research question for this study was: What role does the school play in supporting and developing teachers' capacities to create caring teacher-student relationships? Sub-questions included: Are there factors outside the school's efforts that play a role in the development of caring teacher-student relationships? Are there factors either inside or outside the school that negatively impact teachers' capacities to develop caring teacher-student relationships?

This chapter begins with an overview of the research design and a brief description of the research site. Next, the research sample and instruments for both the qualitative and quantitative portions of the study are described, followed by an explanation of the research design and data collection and analysis. The chapter concludes with a discussion of the ethical considerations for the study and the study's trustworthiness, validity, and limitations.

Rationale for Research Design

Because caring is complex and multi-faceted, the study of how a particular school supports and develops teachers' capacities to create caring teacher-student relationships required several research methods that allowed for an in-depth

examination of practices, beliefs, and attitudes. Thus, the chosen design for this research was a descriptive case study. According to Bassey (1999), a descriptive case study in an educational setting allows for exploration of specific “educational events, projects, programs, institutions or systems” (p. 58) through the usage of multiple research methods. While the “bounded phenomena” (Hatch, 2002, p. 31) of this case study focused on the explicit and implicit support of teachers in developing caring teacher-student relationships, the flexibility of a case study design permitted me to examine caring at various levels, including school events and culture, and the beliefs, attitudes, and practices of various school stakeholders.

Both qualitative and quantitative methods were used to gather data, with an emphasis on the former. According to Krathwohl (1998), “multiple methods used sequentially may help decide the next steps in a project” (p. 621). In this project, the qualitative data provided an in-depth view of how teachers experienced, expressed, and were taught to develop caring teacher-student relationships, while the quantitative data were used to triangulate these findings.

Research Site

City Montessori School (CMS), a pre-K – 12 private school made up of 21 campuses in Lucknow, India, served as the research site for this study. The school was originally chosen because of its philosophical emphasis on teaching students to be caring global citizens. As a result of the findings of this study, the focus of the research shifted to the support and development of teachers’ capacity to generate caring teacher-student relationships.

Considered the largest school in the world by the Guinness Book of World Records with over 40,000 students, winner of the 2002 UNESCO Prize for Peace Education, and one of the top academically performing schools in India, CMS claims to teach students to be tolerant of all races and religions and to be dedicated to the betterment of the world. The philosophy of CMS is formed around four building blocks of education: universal values, excellence, global understanding, and service. According to the school's website, the emphasis on world unity and service to humanity is found in all areas of the school, inclusive of: (a) curriculum, (b) school events, (c) co-curricular activities, (d) teacher practices and character, (e) parental training, and (f) school-sponsored international conferences. The school's philosophy states that development of teachers as role models is a key aspect to carrying out the school's mission.

From the 21 CMS campuses, 5 were chosen at which to execute the research. These campuses were decided upon after visiting several different campuses and asking general questions about possible differences between the demographics of the campuses. Because the majority of CMS students come from middle class or higher backgrounds, the campuses were selected based on variations in number of students, religious background of students, and campus facilities. Four of the five campuses had class levels from pre-primary to 12th, and the fifth had pre-primary to 8th. Three of the campuses had very large student and staff populations, while two were significantly smaller. The three large campuses had what I labeled "extra" facilities such as a swimming pool and playing field. At two of the campuses, the majority of students came from Islamic backgrounds,

while most came from Hindu backgrounds at the other three campuses. (See Table 1 for a breakdown of these differences.) For confidentiality reasons, campuses are identified by numbers rather than by the actual names.

Research Sample

Sample for qualitative phase.

The sampling method for the qualitative portion of the study was stratified purposeful sampling. The target population at each of the five campuses was as follows: (a) teachers from each class level grouping, including pre-primary, primary (classes kindergarten to 5), junior (classes 6 to 8), and secondary (classes 9 to 12); (b) secondary-level students; and (c) principals. In total, interviews

Table 1

Variations of CMS Campuses Used as Research Sites

Campus Number	Number of students	Number of teachers	Class Levels	Majority Religion of Students	Extra Campus Facilities (e.g., swimming pool)
1	3,015	60	pre-primary-12	Islamic	Yes
2	675	26	pre-primary-8	Islamic	No
3	1,500	30	pre-primary-12	Hindu	No
4	6,198	240	pre-primary-12	Hindu	Yes
5	5,503	260	pre-primary-12	Hindu	Yes

consisted of 7 focus groups of teachers made up of teachers from every level, 2 focus groups of junior and secondary-level students, and 17 individual interviews of administrators, teacher supervisors (e.g., in-charge, headmistress, class coordinator), teachers, students, and a parent (who was also a CMS employee). At least 4 of the adult interview subjects had graduated from CMS.

All but 6 of the interview subjects were female, which may have been a result of the Indian cultural norm of keeping genders separated. Years taught at CMS ranged from a few months to 32 years. In total, 77 people were formally interviewed: 48 teachers, 2 vice principals, 2 principals, 3 teacher supervisors, 2 teacher supervisor/teachers, 1 administrator/teacher, 1 administrator/parent, and 18 students. (See Tables 2 and 3 for breakdown of focus groups and individual interviews, respectively.)

Sample for quantitative phase.

The sampling method for the quantitative portion of the study was purposeful sampling of teachers and stratified purposeful sampling of students. All teachers at each of the five campuses were surveyed. Student surveys were administered at campuses 2, 4, and 5, to one class each of class levels 6, 7, 8, 9, 10, and 12, based on an average class size of 60. Class 11 students were not surveyed because they were not in school due to the exam schedule. These campuses were chosen because interviews of students were planned at each of these campuses. However, due to time and logistical constraints, student interviews occurred only at campuses 2 and 3.

Table 2

Breakdown of Focus Groups

School Position	Class Level(s)	Number of Participants	Gender
Teachers	Pre-primary	8	All female
Teachers	Pre-primary & primary (including 1 CMS alumna)	7	All female
Teachers	Pre-primary, Primary, & Junior	11	All female
Teachers	Primary (including 1 CMS alumna)	8	All female
Teachers	Junior	4	All female
Teachers	Secondary	4	All female
Teacher & Vice Principal	Junior & n/a, respectively	2	All female
Students	Junior	8	6 females, 2 males
Students	Junior & Secondary	7	7 females, 1 male

Table 3

Breakdown of Individual Interviews

School Position	Class Level	Gender
Principal	n/a	Female
Principal	n/a	Female
Vice Principal	n/a	Female
In-charge (former teacher)	Pre-primary	Female
Class Coordinator (former teacher)	Primary	Female
Headmistress (former teacher)	Primary	Female
Parent/Principal Asst.	Child in Primary	Female
In-charge & teacher	Junior	Female
Teaching Specialist	Junior	Female
In-charge/science teacher/CMS alumna	Junior	Female
English Teacher	Secondary	Female
English Teacher	Secondary	Female
English Teacher	Secondary	Female
Science teacher	Secondary	Female
Principal Asst./teacher/CMS alumni	Secondary	Male
Student	Secondary	Male
Student	Secondary	Male

In total, 534 teacher surveys were administered and 306 were returned. Five of these surveys were discarded because less than 80% of the items were answered ($N=301$). The overall response rate for teachers was 57%. For students, 900 surveys were administered and 519 were returned. Four of these surveys were discarded because less than 80% of the items were answered ($N=515$). The response rate for students was also 57%. Citing Krejcie and Morgan, Patten (2007) stated that for a finite population of 2,000, an appropriate sample size is 322, and for a finite population of 40,000, 380 is considered an appropriate sample size. The response rate for teachers was moderately good and excellent for students based on finite population numbers of 2,000 and 40,000 respectively. (See Table 4 for a breakdown of sample response by campus.)

Demographics of survey samples.

Demographic questions on the teacher survey included number of years teaching at CMS, section currently teaching (pre-primary, primary, junior, secondary), gender, age, highest level of education, and religion. Student demographic questions included gender, current class level, religion, age, and number of years as a student at CMS. Tables 5 and 6 give overall demographic breakdowns for the teacher and student survey respondents, respectively. Because the religious makeup of students was one of the determinants for choosing campuses as research sites, religious demographics of both teacher and student respondents for each campus are shown in Tables 7 and 8, respectively.

Qualitative Instruments

Instruments for the qualitative phase of the study included interview and observation schedules, an observation recording sheet, and a research journal.

Table 4

Sample Response by Campus

Campus Number	Number of Teacher Surveys Administered	Number of Teacher Surveys Returned	Number of Student Surveys Administered	Number of Student Surveys Returned
1	25	23	n/a	n/a
2	29	19	180	104
3	30	27	n/a	n/a
4	250	120	360	132
5	200	112	360	279

Interview schedules.

Interview schedules were created for specific roles, including teacher, principal, student, and parent (see Appendix D), and questions were based on Noddings' (1984) four methods of teaching care (modeling, dialogue, practice, and confirmation). The first question on each of the schedules served to establish rapport with the interview subject. Questions on teacher burn-out and transformation were added after the first couple of interviews revealed the demands placed upon teachers and the school's emphasis on teacher development.

Observation schedules and recording sheet.

Observation schedules were created for both the classroom and school events (see Appendix E). Each schedule required a description of the setting, the

participants, and, in the case of an event, the purpose. Activities' descriptions were classified according to Noddings' (1984) four methods of teaching care (modeling, dialogue, practice, and confirmation). Specific evidence of modeling was based on research findings of caring teachers in the United States (Cassidy & Bates, 2005; Collinson et al., 1998; Dempsey, 1994; Goldstein, 1998; Larson & Silverman, 2005; Van Sickle & Spector, 1996).

Field notes were recorded on an observation recording sheet that included a six-quadrant chart – two for descriptions of the setting and participants, and four for representing one each of Noddings' (1984) four methods of teaching care (see Appendix E). Memos that reflected thoughts and questions about the current observation were recorded alongside the field notes.

Research journal.

A research journal was used to log the data collection and to reflect upon the research process. I used the journal to question cultural differences and ongoing research findings, take notes on informal conversations, consider problems that came up, and record personal feelings about the process and findings (Hatch, 2002).

Quantitative Instruments

Both the student and teacher surveys were created after an initial coding of the qualitative findings and were used to triangulate those findings. The surveys were reviewed by a Ph.D. student from the United States with expertise in statistics, and changes were made based on his comments. Both surveys were then given to two non-CMS affiliated Indian contacts to check the cultural

Table 5

Demographics of Teacher Survey Respondents (N=301)

Demographic	Survey respondents%
Number of years teaching at CMS (n=296)	
0 to 5 years	47.2
6 to 10 years	24.9
11 to 15 years	10.6
16 to 20 years	8.3
21+ years	7.3
Current teaching section (n=300)	
Pre-primary	19.3
Primary	37.2
Junior	19.6
Secondary	21.3
Pre-primary/primary	0.7
Primary/junior	1.7
Gender (N=301)	
Male	12.6
Female	87.4
Age (n=291)	
20-29 years	22.6
30-39 years	40.2
40-49 years	25.6
50-59 years	8
60-69 years	0.3
Highest degree obtained (N=301)	
Bachelor's	31.9
Master's	64.8
Ph.D.	2.7
Other	0.7
Religion (N=301)	
Hindu	80.4
Islam	8.3
Sikh	5
Christian	4.7
Buddhist	0.3
Jain	1
Other	0.3

Table 6

Demographics of Student Survey Respondents (N=515)

Demographic	Survey respondents%
Gender (<i>n</i> =513)	
Male	54.8
Female	44.9
Current class level (<i>N</i> =515)	
Level 6	21.9
Level 7	24.9
Level 8	14.4
Level 9	13.6
Level 10	9.7
Level 12	15.5
Religion (<i>n</i> =514)	
Hindu	78.6
Islam	14.4
Sikh	3.1
Christian	0.2
Buddhist	0.4
Jain	0.2
Other	1.6
None	1.6
Age (<i>n</i> =514)	
9 to 11 years	26.8
12 to 14 years	51.3
15 to 18 years	21.7
Number of years at CMS (<i>n</i> =512)	
0 to 2	19.0
3 to 5	22.3
6 to 8	23.7
9 to 11	28.9
12+	5.4

Table 7

Religious Demographics of Teacher Survey Respondents by School (N=301)

Campus Number	Survey respondents%
Campus 1 (<i>n</i> =23)	
Hindu	47.8
Islam	39.1
Christian	4.3
Jain	8.7
Campus 2 (<i>n</i> =19)	
Hindu	63.2
Islam	31.6
Sikh	5.3
Campus 3 (<i>n</i> =27)	
Hindu	92.6
Islam	3.7
Christian	3.7
Campus 4 (<i>n</i> =120)	
Hindu	85.8
Islam	5
Sikh	3.3
Christian	4.2
Jain	0.8
Other	0.8
Campus 5 (<i>n</i> =112)	
Hindu	81.3
Islam	2.7
Sikh	8.9
Christian	6.3
Buddhist	0.9

Table 8

Religious Demographics of Student Survey Respondents by School (N=515)

Campus Number	Survey respondents%
Campus 2 (<i>n</i> =105)	
Hindu	35.2
Islam	63.8
None	1
Campus 4 (<i>n</i> =131)	
Hindu	87.1
Islam	4.5
Sikh	0.8
Christian	0.8
Jain	0.8
Other	2.3
None	3
Campus 5 (<i>n</i> =278)	
Hindu	90.6
Islam	0.4
Sikh	5.4
Buddhist	0.7
None	1.4
Other	1.4

appropriateness of the survey items. One of the contacts held a Ph.D. in education, and the other was pursuing a science-related Ph.D. Finally, the student survey was given to the 15-year old nephew of one of the contacts to check for understanding and cultural appropriateness of questions. Minor changes were made to both surveys based on the Indian contacts' comments.

Teacher survey.

The teacher survey consisted of 47 items with a 7-point Likert-type scale for each item except the 6 demographic questions (see Appendix F). The focus of the survey was to assess various aspects of a caring school community, including how teachers model and teach students to care, evidence of students' caring and

practice of care, and development and support for teachers. The operational definition of care was as follows: an act that either enhances the well-being or removes the suffering of another person. Several items from Lickona and Davidson's (2003) School as a Caring Community Profile – II survey instrument served as guidelines for evidence of caring in a school community (no permission required per the authors' statement on the instrument) and were modified based on the interview results, the CMS school culture, and Noddings' four methods of teaching care (modeling, dialogue, practice, and confirmation).

The first 22 items asked teachers to rate how often they observed students and/or teachers performing various acts of care, ranging from “never” to “always”. For example, items about student caring and teacher caring read, respectively, “Students treat classmates with respect” and “Teachers make a real effort to get to know students on a personal level”. The next 4 items asked teachers how often students “practiced” caring for others through school-sponsored activities such as donating clothes, helping the environment, or visiting a place for people in need. Answers ranged from “never” to “more than once a week”. The next 15 items asked teachers to state how much they agreed or disagreed with statements about support provided for teachers. Examples included, “The principal acts in a supportive and caring way toward the teachers” and “The school feels like a family”. Three of the items on support were negatively worded to assess the demands placed on teachers that were mentioned by them in the interviews. These items were, “Teaching at this school is sometimes too demanding”, “Given the opportunity, I would rather teach at a

different school”, and “The amount of routine paperwork teachers have to do interferes with their teaching”. The last 6 items were demographic questions regarding number of years teaching at CMS, current position, gender, age, level of education, and religion.

Student survey.

The student survey consisted of 51 items with a 7-point Likert-type scale for each item except 2 write-in questions and 5 demographic questions (see Appendix F). Similar to the teacher survey, the focus of the survey was to assess various aspects of a caring school community, including students’ self-assessment of their caring practices, students’ perceptions of other students’ and teachers’ caring, and student practice of care. The operational definition of care again was an act that either enhances the well-being or removes the suffering of another person. An additional set of items revolved around their projected caring practices as adults. Like the teacher survey, several items from Lickona and Davidson’s (2003) School as a Caring Community Profile – II survey instrument served as guidelines for evidence of caring in a school community and were modified based on the interview results, the CMS school culture, and Noddings’ four methods of teaching care (modeling, dialogue, practice, and confirmation).

The first 9 items asked students to rate from “never” to “always” statements about their own personal expression of caring. For example, 2 items read, “I try to help others in my class”, and “When I see a person lying on the side of the road, I want to do something to help”. The next 22 items matched exactly the 22 items on the teacher survey regarding how often students observed teachers

and other students performing acts of care. These items were followed by the same 4 items as found on the teacher survey that asked students to state how often they “practiced” care through school-sponsored activities. The next 9 items had students rate the importance of certain non-caring and caring practices in their future adult lives, such as “Being financially successful” and “Helping people in need”. Responses ranged from “not important” to “essential”. The 2 open-ended questions asked students about their future work plans and one thing they would do to help the world. The final 5 questions were demographic questions asking the student’s gender, class level, religion, age, and number of years at CMS.

Research Design

The following is a list of steps used to carry out this study. Data collection methods are discussed more in-depth in the following section.

- 1) Prior to collecting the data, a literature review was conducted to outline and assess the strengths and limitations of the current research on caring teacher-student relationships. Included in the review was an overview of the purpose and structure of the ancient Vedic schools in India. From this review of the literature came the decision to examine the teacher-student relationship in modern-day India in a school that based its philosophy on the ancient Vedic ideals.
- 2) The research site was chosen after first reading an article about CMS that appeared in *Educational Leadership* (see Cottom, 1996), followed by an examination of the CMS website. Both the article and the website depicted

CMS as emphasizing the moral and spiritual development of students above all else and the importance of the teacher in this process.

- 3) Following IRB approval (see Appendix A), access to the site was gained through an e-mail introduction from a personal contact who is a friend of the male founder. I was welcomed by the founder (see Appendix B) and assigned one of the heads of an administrative department to help me facilitate my research. I then arranged to spend 2 months in Lucknow. Once I arrived, five research sites were chosen after visiting several campuses and inquiring about the varying demographics of the campuses. A letter from the male founder was sent to each of the five principals, asking them to cooperate with my research process. I then called each principal and scheduled interview times with teachers. I also asked to conduct observations, but due to time and logistical constraints, I was only able to observe classrooms at two campuses.
- 4) Partially-structured individual interviews of teachers, students, teacher supervisors, and principals, and/or focus groups of teachers and students were conducted at the five campuses.
- 5) Interspersed amongst these interviews were observations of 15 classrooms at two of the five campuses. Other observations included three “Divine Education Conferences” and two daily assemblies.
- 6) Initial analysis of the data from interviews and observations revealed that surveys of both teachers and students would help to triangulate the data. Surveys were administered to every teacher at all five campuses. Students

from one classroom each at class levels 6 through 10 and 12 were surveyed at two campuses, and from class levels 6 through 8 at one campus.

Data Collection Methods

In order to gain an in-depth understanding of the role of school support and teacher development in the creation of caring teacher-student relationships at CMS and to triangulate the data, a variety of methods were used in the data collection. These methods included analysis of printed materials, interviews, observations, and surveys. This section describes in detail each phase of the data collection.

Phase 1: Document analysis.

The CMS website contains a tremendous amount of data, including extensive information about each campus, the philosophy, activities, and awards. After gaining access to CMS, an analysis of the website was done prior to my 2-month stay in Lucknow. The website data was coded based on Noddings' (1984) four methods of teaching care, along with other codes such as the teacher-student relationship and teacher development. Upon arrival at CMS, I was given numerous CMS publications that included much of the same information as the website. While in Lucknow, I coded these publications based on my initial codes, and then re-coded them again following the interviews and observations.

Phase 2: Interviews.

Interviews, the main form of data collection for this research, give greater insight into the significance of a particular situation, as well as people's

perception of that situation. Interviews were partially structured which allowed for flexibility in question order and modification of questions (Krathwohl, 1998). This flexibility was particularly important so that differences in culture and school norms could be clarified.

Flexibility was also crucial in the arrangement of the interviews. A letter was sent by the male founder to each principal at the five campus sites, asking that they comply with my research requests. I followed-up this letter by calling each principal, explaining my interest in interviewing one teacher from each cluster of class levels – pre-primary, primary, junior, and secondary – along with one focus group of students made up of levels 10 and 12 students. I requested this level of students for their likely fluency in English. I was told that students could be interviewed during my second month after exams had been completed. I had also hoped to interview principals, but was told that the principals were very busy and that I should only take a few minutes of their time. Thus, I did not make a formal request to interview principals.

When I arrived at each school, I found that I had to be flexible in my interview format, as some principals complied with the request for individual interviews, and others had arranged for focus groups. The same set of questions was used for both types of interviews. Also, principals had me interview not only teachers, but also teacher supervisors (some of whom also taught one or two classes). Two of the principals agreed to be interviewed as well. Due to time and logistical constraints, interviews with students occurred at only two school sites.

In addition to the formal interviews of teachers, students, and principals, numerous informal conversations occurred with each founder, heads of administrative departments, teachers, and other CMS employees and consultants.

All interviews were conducted in English, and any language differences were explained by the interview subject. For example, a “copy” in India is the word for a “notebook”. Interviews lasted between 20 and 45 minutes. Anonymity was assured prior to the interview, and interview subjects were asked to sign a release form. Interviews were recorded with the permission of the interview subjects, and transcribed within a few days after each interview so that on-going analysis could inform the direction of the study (Hatch, 2002).

Phase 3: Observations.

According to Hatch (2002), “[d]irect observation of social phenomena permits better understanding of the contexts in which such phenomena occur” (p. 72). Thus, in order to have a deeper understanding of care within the CMS setting, observations were conducted to look for evidence of the caring relationships between students and teachers that were described in the interviews.

Non-participant observations of classrooms and school events were carried out mostly after the completion of interviews. One observation of a classroom and two events were observed while interviews were still being conducted. Observations took place at two of the schools. Two factors played a part in deciding to observe at only two schools: time and logistical constraints, and initial analysis of the interview transcriptions that revealed a unified culture between all

five campuses. Thus, I did not expect to find any differences in care between the various campuses. My observations at the two campuses confirmed this.

I requested to observe one classroom each at the pre-primary, primary, junior, and secondary levels, and, if possible, to observe moral teaching classes. In the end, 15 45-minute classroom observations were made – 9 in primary, 3 in junior, and 3 in secondary. Only 2 of these were moral teaching classes. Event observations included two daily assemblies and three “Divine Education Conferences”. Complete descriptions of these events were given in Chapter 3.

Observations and personal memos about what I was observing were handwritten on the observation recording sheets. These notes were typed up within a week of each observation. (See Table 9 for the complete list of classroom observations.)

Phase 4: Surveys.

According to Bloomberg and Volpe (2008), “the use of multiple methods of data collection to achieve triangulation is important to obtain an in-depth understanding of the phenomenon under study” (pp. 72-73). Because of the uniform depiction of care in the interviews at every campus, the need to triangulate this data through anonymous surveys became apparent. Thus, surveys were created and administered to both teachers and students. The surveys were designed mainly to assess teachers’ and students’ perceptions of care at CMS. Demographic information was also gathered through the survey.

Teacher surveys were delivered to each of the five sites to an administrator who took the responsibility of distributing and collecting the surveys. A cover

letter explained to teachers the nature of the survey, assured their anonymity, and asked them to return the survey to their school administrator. Teachers were given at least 1 week to respond to the survey. Of the 534 surveys that were distributed, 306 were returned, for a response rate of 57%.

Table 9

List of Classroom and Event Observations

Classrooms	Class Level
Moral Teaching	Primary – Level 2
English Language	Primary – Level 3
Computer Lab	Primary – Level 4
Maths	Primary – Level 4
Maths Lab	Primary – Level 4
Moral Teaching	Primary – Level 4
Social Studies	Primary – Level 5
English Lab	Primary – Level 5
Maths Lab	Primary – Level 5
English Language	Junior – Level 6
Physics	Junior – Level 7
Maths	Junior – Level 8
Computer Science	Secondary – Level 12
Computer Science	Secondary – Level 12
Physics	Secondary – Level 12
Events	Class Level(s)
Daily Assembly	Primary – Levels 3 through 5
Daily Assembly	Primary – Levels 1 and 2
Divine Education Conference	Pre-primary
Divine Education Conference	Primary
Divine Education Conference	Junior and Secondary

The student surveys were delivered to campuses 2, 4, and 5, which were chosen because interviews of students were planned at these sites. However, student interviews occurred only at campuses 2 and 3. Principals and/or site administrators were asked to distribute the surveys to one class each of class levels 6, 7, 8, 9, 10, and 12, based on a class size average of 60 students. Class 11

students were not surveyed because they were not in school due to the exam schedule. The survey packet included a cover letter of explanation that also ensured the confidentiality of their responses and a release form for students' parents to sign. The students had between 3 and 5 days to return the survey, depending on the site, logistics, and holidays. In total, 900 student surveys were distributed and 515 were returned for a response rate of 57%.

Data Analysis

The qualitative data was initially analyzed using typological analysis as described by Hatch (2002). In this form of analysis, typologies are determined by “theory, common sense, and/or research objectives” (p. 152), and data is coded based on these typologies. Noddings' (1984) four methods for teaching children to care - modeling, dialogue, practice, and confirmation - served as the initial typologies. However, it became clear that solely using this form of analysis was limited as there were many more themes and patterns that emerged throughout the research process. Thus, while Noddings' four methods continued to serve as typologies, they were eventually integrated into larger, overarching themes.

Analysis of the CMS website began as soon as access was granted by the male founder of the school. The website pages were printed out, read through, and sections were highlighted and initially coded based on Noddings' (1984) four methods for teaching care. Other codes such as “Teacher-student relationship” and “Teacher training” were added as needed.

The next stage of analysis began immediately after all interviews had been conducted. Again, interview transcripts were read through, sections were labeled

according to the themes used in the document analysis, and codes were added or changed as needed. Due to the technological limitations of my living circumstances in India, each theme that emerged from this analysis was handwritten on a separate notebook page under which coded sections of the interviews were summarized or directly quoted. This first analysis was used to help create the teacher and student surveys.

Observation notes were coded as observations were taking place. Noddings' (1984) four methods of teaching care were divided into four separate quadrants on the observation sheet, and any evidence of each method was recorded in the appropriate quadrant. These notes were added to the initial coding of the interviews.

After arriving back in the United States, the interview transcripts and observation notes were printed out and re-read and re-coded using the initial themes. Letter codes were assigned to the themes which were written next to corresponding sections of the texts. Themes were once again added and/or changed as appropriate. Individual computer documents were then created for each theme that included the definition of the theme, and coded sections of the data were cut and pasted into the corresponding document.

Patterns and relationships within and across the themes were highlighted with supporting quotes, which led to the creation of several consecutive documents that summarized the major themes and a number of sub-themes. Finally, after discussions with my advisor, the analysis of the quantitative data,

and the consideration of existing research, the data were eventually reduced to three main themes and corresponding sub-themes.

The teacher and student surveys were analyzed separately using version 19 of the Statistical Package for the Social Sciences software. Surveys with less than 80% of the questions answered were discarded (five teacher surveys and four student surveys), and any other missing data were replaced using mean replacement. In total, only .02% of the teacher survey data and .01% of the student survey data were missing; thus, replacing missing data with mean replacement was deemed appropriate.

Descriptive statistics were calculated first to examine the perception of caring actions performed by students, teachers, and/or staff members. Percentage of frequencies were compared by demographics. For teachers, this included number of years at CMS, current section being taught, gender, level of education, and religion. For students, this included gender, current class level, religion, age, and number of years at CMS. These results were examined for their relevance to the qualitative themes and reported accordingly. To further expand the qualitative findings and to reduce the large number of items that related to several different underlying dimensions of care, factor analyses of both surveys were performed. Composite variables were created based on the factor analyses, for which correlations were tested.

Ethical Considerations

Prior to conducting the research, the research proposal was submitted to and approved by the Internal Review Board (see Appendix A). Release forms that

described the nature of the study and ensured confidentiality were presented to the interview subjects for signature. In addition, students were required to obtain parents' written permission for participation in the study (see Appendix C). All the data is securely stored in a filing cabinet at the researcher's home and will be destroyed within three years. Access to this data is permitted only through the researcher's permission.

Trustworthiness and Validity

In this section, the trustworthiness of the qualitative methods will be discussed, followed by the validity of the quantitative methods.

Credibility is established in qualitative studies by the researcher's accurate portrayal of "what the participants think, feel, and do" (Bloomberg & Volpe, 2008, p. 77). Several means were used to ensure the credibility of this study. First, I made every attempt to be aware of any researcher bias that may have arisen from cultural differences. The research journal served as a place in which to record and self-reflect upon these biases. Also, whenever possible I asked interviewees or personal Indian contacts to clarify my questions about cultural differences. In writing up the findings, I included descriptions of these cultural biases as needed. Next, interview data was triangulated with both teacher and student surveys. And finally, discrepant findings were addressed through interviews and surveys and presented in the findings.

Dependability is established through the creation of an audit trail that outlines in detail the "processes and procedures used to collect and interpret the data" (Bloomberg & Volpe, 2008, p. 78). The audit trail for this research project

included the research journal that logged the data-gathering procedures and any changes made in the research process, interview recordings and transcripts, observation sheets, surveys, CMS publications, notes on how the surveys were created, and extensive coding outlines. Thus, any researcher who might want to examine the data in the future would be able to review all aspects of this research study.

Transferability refers to “how well the study has made it possible for the reader to decide whether similar processes will be at work in their own settings and communities by understanding in depth how they occur at the research site” (Bloomberg & Volpe, 2008, p. 78) and is usually accomplished through a “thick description” (p. 78) of the research site. Both the uniqueness of CMS’ philosophy and methods, as well as its location in India, bring into question the applicability of the findings in the West. However, by including a thick description of CMS, readers will hopefully share the experience of CMS that will then allow them to better consider if the findings might be transferable to a Western setting.

The construct validity of the survey instruments used in this study was determined after the data had been collected and analyzed through factor analyses. According to Krathwohl (1998), “[f]actors that correspond to what the test was intended to measure provide evidence of construct validity” (p. 430). Steps taken to validate the use of factor analysis included using Bartlett’s Test of Sphericity and Kaiser-Meyer-Olkin Measure of Sampling Adequacy to first test the appropriateness of factor analysis. Reliability for each factor was determined by an adequate Cronbach’s Alpha.

Limitations

This study has a number of limitations which were carefully considered in order to reduce their impact. First, qualitative research by nature is limited by researcher bias. Because this study took place in a cultural setting that was not familiar to me, self-reflection and inquiry were used to clarify any cultural biases; however, some bias is inevitable and must be considered a limitation. Second, potential responder bias must also be considered a limitation. Because I was from another culture, interviewees may have wished to present CMS in an overly positive light. I attempted to overcome responder bias by triangulating the data with teacher and student surveys. Finally, the research sample was limited to one site, which was a very unique site and potentially not comparable to Western schools. While generalizability was not a goal of this case study, transferability was attempted through thick description and detailed contextual information. In this way, readers could attempt to assess the applicability of the findings in other settings.

Chapter Summary

The purpose of this study was to examine how one school in India supports and develops teachers' capacities to create caring teacher-student relationships. A descriptive mixed-methods case study served as the research design for this study. Five campuses of the school's 21 were chosen as the research sites. The majority of the data were collected using qualitative methods, including published school documents, interviews, and observations. The sample for the interviews was stratified purposeful sampling and included teachers,

principals, students, and teacher supervisors. Following an initial analysis of the qualitative data, quantitative methods in the form of teacher and student surveys were used to triangulate the qualitative data. The sample for the teacher survey included all teachers at each of the five research sites. The sample for the student survey included students from classes 6 to 12, excluding class 11, at two sites, and students from classes 6 to 8 at a third site. Qualitative data were coded and re-coded several times for themes, and quantitative data were analyzed using SPSS version 19. The three themes that emerged from the qualitative data were written up and supported by the quantitative data. Finally, factor analyses of the quantitative data were conducted to provide construct validity for the surveys and to further the qualitative findings.

CHAPTER 5

Findings

The purpose of this descriptive mixed methods case study was to explore how one school in India supports and develops teachers' capacities for creating caring teacher-student relationships. It is my hope that this research will give school leaders, policy-makers, and teachers a better understanding of how to help teachers develop caring teacher-student relationships.

This chapter presents the key findings obtained from 17 in-depth interviews, 9 focus groups, numerous informal conversations, observations of 15 classrooms and several formal school events, as well as surveys of both teachers and students, and examination of the school's public documents. Three major themes emerged from this study: (a) care as a priority in the teacher-student relationship, (b) intentionally providing the foundation for caring teacher-student relationships, and (c) positive feedback from students and alumni encourage teachers to develop caring teacher-student relationships.

The first theme was supported by the following sub-themes: (a) ancient and modern influences on the teacher-student relationship, (b) the "friend-like" relationship between teachers and students, (c) the differentiation of care by age, (d) caring discipline, and (e) care for the whole child. The second theme was supported by the following sub-themes: (a) the Teacher-Guardian Program; (b) teacher training; (c) personal support for teachers, including family-like culture, good working conditions, and the freedom to try new teaching methods; and (d) teacher transformation.

Following is an in-depth discussion of all three themes using both quantitative and qualitative data. According to Creswell (1994), the integration of the data must occur at some point in the research process, e.g., findings, analysis. Because the quantitative portion of the study was conducted primarily to triangulate the qualitative data, the findings of both sets of data have been integrated in this chapter with the quantitative data acting mainly in support of the qualitative data. Survey items were analyzed individually by student and teacher demographics and by school campus. Differences are reported when applicable. To further expand upon the qualitative findings, factor analyses of both the teacher and student surveys were conducted and are reported at the end of this chapter.

Theme 1: Care as a Priority in the Teacher-Student Relationship

One of the primary findings of this study was that teachers at CMS understand the value and importance of their relationship with students and cultivate caring and respectful relationships with students by actively getting to know their backgrounds. The CMS philosophy states that “[Teachers] understand that the kind of community they create in their classrooms matters. Children visualize a better world through it” (Gandhi, 2010, p. 91). Thus, because the school’s philosophy emphasizes the development of future citizens who are caring and socially responsible, the teachers are encouraged by the head administrators to foster caring relationships with individual students and a caring atmosphere within the classroom.

The relationship between the teachers and students is influenced heavily by both the ideals of the ancient Vedic educational model and modern-day societal changes. While teachers differentiated care according to the age of students, all the interviewees described creating “friend-like” relationships with students. They also stated that care for the child means care for the whole child at CMS, and that whenever they are required to discipline students, they try to do so in a caring way. As one student stated, “If we get scolding by the teachers, that is for our own benefit” (D4, Focus Group, March 23, 2011).

Influence of the Ancient and the Modern on the Teacher-Student Relationship

The relationship between the teacher and student at CMS bridges India’s ancient Vedic educational tradition and the societal changes stemming from economic and Western influences. One secondary English teacher stated that the CMS staff has somehow managed to maintain the ancient *gurukula* tradition of the respectful teacher-student relationship which is unusual in India’s modern-day schools. She described the following scene in which this respect was outwardly demonstrated:

Going for the [annual] exam, each and every student used to come and...bow down before every subject teacher. They are taking the blessing of the teachers by touching their feet. I think I have seen that only in CMS...I have not seen it in any other school....Being respectful to their elders, it comes very naturally to them (B3, Interview, March 14, 2011).

There were many instances in which I observed current students and alumni “taking the dust” of the feet of their teachers and the school’s male founder.

However, whether this was an unusual practice was difficult to discern. I observed this practice happen between the young and old in many non-CMS settings as well and experienced it myself from several children.

Nevertheless, this respect must now be earned by the teachers. A secondary-level science teacher who has taught at CMS for many years stated that the school's policy toward the relationship between teachers and students has changed because of the influence of human evolution, media, and environmental circumstances. A CMS alumna and teacher confirmed that CMS teachers used to be much stricter. She stated that when she was a student, students were afraid of the teachers and would never think of talking to their teachers about their personal or academic problems. Now, according to a secondary-level science teacher, students respond better if teachers treat them more like friends, thus earning students' respect.

Nowadays children don't follow you blindly just because you've said something and because it's right so they'll follow. They are convinced that this is right for them and this is what they want to do. Only then they'll pick up what you're saying (A4, Interview, March 9, 2011).

Survey results supported the qualitative findings of a respectful teacher-student relationship at CMS. Both teachers and students responded positively to the statement, "Students are respectful toward their teacher." Ninety-two percent of teachers ($N=301$) and 87% of students ($N=515$) answered "frequently", "always", or "almost always". However, student scores went down from 91% in class 6 to 70% in class 12, showing that, with age, students' respect for teachers lessened.

“Friend-like” Relationship between Teachers and Students

Both teachers and students described the relationship between the teacher and student at CMS as a friendly one. One student stated that teachers “are like our best friends and they clear the doubt we have in our heart” (D3, Focus Group, March 23, 2011), while another in the same focus group described a family-like bond, saying that the teachers “love us like our parents”. The purpose of being friendly with the students is so students feel free to talk to the teachers about any difficulty they are having at school or at home. In this way, the teachers can offer support that is better suited to the students’ needs, and the student is more likely to consider the advice given. A primary-level Coordinator told a story about a student from when she taught class 5 that illustrated the trust between the teacher and student:

There was a girl in my class whose father was ailing, not well. Off and on she used to be absent from the class. So I asked her, “You’re a good student...why aren’t you coming to school regularly?” So she shared with me, “Ma’am, my father is [not] well, and my mother has to go away for his medication out of the city. So I have to take care of my younger sister at home, so I cannot come.” So then the father passed away, and she came to me, and she hugged me and she cried like anything....[C]hildren do get attached at a certain level because we give them personal attention (C1, Interview, March 11, 2011).

A male teacher/administrator and CMS alumni said that students need affection and to feel important so that the bonding between teacher and student is so good

that students will follow what the teacher says. “Not because it is a rule, but out of love for the teacher. Then it really transforms them” (A5, Interview, March 9, 2011). He also described a time when this bond helped him as a senior-level student at CMS:

At times when late in the evenings, before the exams when you have lots of tension and pressure, I used to give a call to my teachers....I used to speak to [my principal], and in the evenings only whenever there was some tension in my mind and I was feeling low in spirits, I used to speak to her. And that 1-minute or 2-minute talk used to fill me with lots of confidence and so much vision, that yes, I have to go ahead, I have to do it. I give credit to them only for whatever marks I have scored, for whatever I am today. That kind of love, that kind of responsibility, that kind of belongingness, is something that is special here (A5, Interview, March 9, 2011).

On occasion, the “friend-like” relationship prompted teachers to help students financially as well. I was told many stories of students whose families struggled to pay tuition either because of a family crises or low-income status. For example, one principal told the story of a class 10 boy whose mother had passed away and whose father had re-married the mother’s sister. The new wife was not friendly towards the boy and also took all the money away from the father. When the father lost his job and left Lucknow, the child went to live with his grandparents. The grandfather paid the tuition fees from his pension, but when he died, there was no one to pay the child’s fees. After visiting the student’s home to console

him, the principal asked the teachers to contribute 100 rupees each towards his tuition. The founders paid the remainder of his tuition, and the teachers brought food for the boy because the stepmother refused to feed him. When I asked a focus group of teachers if they were *required* to help students in dire financial situations, the teachers all responded that they do so willingly. This example of personalized care is discussed further in the section entitled “Teacher-Guardian Program”.

Even though teachers espoused the “friendly” nature of CMS teachers, students stated that not all teachers were like this and that they didn’t feel they could talk openly with all the teachers. Survey results supported this finding. Only 57% of students responded “almost always” or “always” to the statement, “Students can talk to teachers about personal problems”, compared to 86% of teachers. In addition, only 29% of students answered “almost always” or “always” to “I talk to teachers about my personal problems”.

In my classroom observations, I found that most of the teachers at both primary and secondary-levels came across as very stern, rigid, and formal in their manners. They rarely, if ever, smiled, and most taught directly from the textbook. Their delivery was made from the front of the classroom, either behind a desk or lectern, and several teachers were barely audible in the back of the classroom (where I always sat). They moved amongst the students only when the students were engaged in individual seatwork. The students, in turn, were well-behaved, diligently took notes in their notebooks, and asked questions if needed. In other

words, I didn't observe any sort of negative response on the part of the students when the teachers were strict.

However, in the classrooms of the few "friendly" teachers I observed, students seemed more at ease, laughed easily, and eagerly participated in the lessons. These friendly teachers were warm in their manner, and conversational with students. The overall feeling in the room was much more relaxed, and it felt like learning was fun.

The following description of a class 8 maths teacher depicts the type of "friendliness" I observed amongst only a handful of teachers. The teacher, a man who appeared to be in his late 30s or early 40s, seemed to clearly love teaching and also the students. As he took the students through different math exercises, he walked up and down the aisles, modulating his voice and using facial expressions to engage the students. His English accent was easily understandable to a Westerner and he spoke loudly so all students could hear. Even though he used the text as a guide, his delivery was so animated that the lesson didn't feel rote. To check for understanding and to transition to the next part of the lesson, he used the following rapid-response routine that the students clearly enjoyed:

Teacher: "Is that clear?"

Students: "Yes sir!"

Teacher: "Any doubt?"

Students: "No sir!"

Teacher: "Confusion?"

Students: "No sir!"

Teacher: “Wonderful!”

The teacher also demonstrated his care for the students by teasing them. At one point, he messed up a student’s hair and said, “Now he will be more smart.” Then he rubbed his own bald head and announced, “I don’t have that problem”, sending the students into gales of laughter.

In describing the two different types of teachers that I observed – one rigid and the other friendly – I am aware that my own cultural bias of what I consider “friendly” may have interfered with my interpretation. I clearly labeled “friendly” teachers as people who matched the manners and openness of a “friendly” person in the United States, and this may not be the cultural norm in India. The Indian tradition of respect for elders may naturally engender a more formal relationship between the teacher and student; hence, the rigid and strict teachers I observed were possibly the embodiment of traditional teaching in India. However, even though most of the observed teachers came across as strict in their teaching, they may have been friendly outside of the classroom. One class 12 male computer science teacher whom I observed became much friendlier with the students after he had completed the lesson. He smiled more and spoke in a gentle and friendly manner with individual students. However, because of the limitations of the methodology, I was unable to test this assumption further.

Another possible limitation of my observations of teachers is the effect I might have had on them as a non-participant observer. Often when teachers are observed, their teaching style becomes that which they believe the observer wants to see. The teachers I observed who were less relaxed in their manner might very

well have become even more rigid with my presence in the room. Again, I had no way of testing this assumption because I was unable to talk to any of the teachers – either before or after the observations – due to the way the observations were structured by the school.

Differentiating Care by Age

Care for students at CMS is differentiated according to age. Like the junior and secondary-level teachers, the pre-primary and primary teachers described their relationship with students as friendly. However, they said that younger students are sometimes less likely to tell teachers about their problems since children at that age are more attached to their mothers. So teachers said they developed a friendly atmosphere by creating a “home-like” environment for students, asking students about their interests, singing with the students, and making students feel comfortable.

One pre-primary teacher stated that “right when [students] enter school in the morning, we first welcome them at the gate with smiling faces. Then we greet them, ‘You are welcome, you are loved’” (D1, Focus Group, March 23, 2011). A pre-primary in-charge told a story of a pre-primary student who kept moving in and out of line and the classroom, and was making frequent trips to the bathroom. The classroom teacher told the in-charge that the student was a little uncomfortable with her new teacher. The in-charge responded that it was perfectly fine for the child to be doing that, and that “maybe we can get friendly to her, and then gradually once she understands that we’re going to be very

friendly with her, and gradually we can train her like the other children” (C5, Interview, March 11, 2011).

At the secondary level, teachers mainly depicted care as listening to students’ problems. However, they also described an intense level of care provided to students who are undergoing national board exams. Teachers give their mobile numbers to the secondary-level students so students can contact teachers at any time if they are having a problem. One principal spoke of a teacher who called students in the evening to make sure that they were studying for exams. While this may seem invasive to us in the United States, the parents of these students were supposedly very pleased that the teacher took so much interest in their children. On the day of the actual exams, I informally observed that teachers and principals showed their care for students both before and after the tests. As the students entered the exam room, the subject teachers, principals, and in-charges greeted the students and made sure they felt comfortable. When the exam was over, the same group of people waited outside the exam room to greet the students. As one secondary-level science teacher described: “Even the principal was standing outside asking... ‘How was your paper? Did you do well? Did you feel comfortable?’” (A4, Interview, March 9, 2011). At least two of my interviews were stopped abruptly because exams had ended and the interview subjects had to go greet the students.

Because the methodology of the study did not include long-term observation of teachers, I found very few explicit examples of care in the classroom. However, I did notice that primary and junior teachers provided more

overt forms of care to their students. Younger students were more apt to need care such as a band-aid or putting their heads down for a few minutes. Teachers always responded to these needs. If a child had his/her head down on the desk, the teacher asked the student's desk mate what had happened. While I was unable to hear the desk mate's response, I observed that the teacher accepted the reason, patted the student's head, and moved on with the lesson. Overall, the teachers at the elementary and junior levels interacted with students more often than those at the secondary level, which provided the former with more opportunities for outward demonstrations of care. At the secondary level, teachers displayed no signs of overt care, particularly as the teachers mainly lectured and students took notes. Also, private conversations regarding students' personal problems are more likely to take place outside regular classroom time and be "off-limits" to a researcher.

Caring Discipline

According to the teachers, students are disciplined in a caring manner. The philosophy of CMS avers that children are not born prejudiced. Instead, the environment in which they grow-up makes them this way. In the same sense, the teachers spoke of always assuming the best of students, and to look for the reasons behind the misbehavior such as problems occurring at home. One teacher explained, "[When] children are ill-mannered...I blame the parents and not the children, because every child is born good" (C2, Interview, March 11, 2011). In general, teachers appeared to have an overall belief in the goodness of students. One male teacher/administrator stated that he believed "a low scorer doesn't

actually plan to score low. It is only because of distractions, it is because of lack of determination. Maybe he's not getting the proper direction, that motivation" (A5, Interview, March 9, 2011).

To illustrate how teachers must consider a student's home-life when a student misbehaves, a principal told a story of a group of secondary-level students who decided one day to skip school and go shopping at the mall. When the principal spoke to the students, she told them that she understood what they had done because she, too, had once been a student. One of the students came to the principal later and explained that she skipped school because her mother never let her out of the house. The principal then spoke to the mother and suggested that the mother take her daughter out once in awhile. The mother agreed, but the daughter lamented that she wanted to be with her friends, not her mother, to which her mother expressed concern about not knowing where her daughter was at all times. The principal suggested that the mother wait in a part of the mall while her daughter went off with her friends, which was an acceptable solution to both mother and daughter.

Teachers also spoke of "counseling" or "motivating" a student when a child misbehaved rather than using corporal punishment. (Although it still occurs⁶, corporal punishment has been outlawed in India and CMS abides by this law.) "Counseling" and "motivating" seemed to involve making the students

⁶ In February of 2010, a class 8 male student at La Martiniere School for Boys in Kolkata, one of the top private schools in India, committed suicide 4 days after being caned and humiliated by the principal. In an attempt to enforce the outlawing of corporal punishment, the police arrested the principal and four teachers on charges of aiding a minor's suicide which could lead to life imprisonment or the death penalty ("Rouvanjit suicide", 2010).

understand what they did wrong and how they should correct their behavior. One vice principal explained the school's policy on discipline in this way:

We don't believe in corporal punishment at all. Not even scolding the children. Only in extreme cases we do that. So everything is done like counseling them. Even if they come with some mistakes, we counsel them and make them realize that this is what you have done is something wrong. So once they realize, okay, they have...done something wrong, then they realize that they should not have done that (A1, Interview, March 9, 2011).

Like the vice principal, several teachers admitted that on occasion they did have to scold students, but that this was not the norm. One in-charge expressed concern over the effects that scolding might have on the student:

If you scold a child, if the child is not being loved at home, they'll come inside and do something, something, something. So we have to be very careful while we are scolding them, also, because it shouldn't hurt them. You never know when the child is going to hurt and take another step and then you regret later....You have to be very careful when you deal with the children (A2, Interview, March 9, 2011).

In my classroom observations, while I never saw teachers "counsel" students, I saw many examples of teachers directly correcting primary and junior-level students. Students accepted the corrections that teachers gave them, and stated in interviews that they viewed the corrections as a form of caring. As one class 9 male student described:

Even if you do something wrong, I love you. I care for you. But the person who cares for you reprimands all your wrong activities. The person tells you the difference between right and wrong, and that is what I think what is care really (B5, Interview, March 14, 2011).

When a class 6 English Language teacher discovered that a student hadn't brought her book to school, the teacher had the student stand up and tell the teacher where her book was. When the student replied that she left it at home, the teacher answered, "You know how to pack your bag?" The student replied, "Yes", and the teacher told her, "Do not let it happen again. Sit." In a class 3 English language class, a teacher told a student that she gave the incorrect answer because she "wasn't listening". The child then had to remain standing until the teacher gave her permission to sit. However, not all teachers were as disparaging in their responses to students. When a student in a class 4 maths class struggled to answer a question correctly, the teacher waited patiently and told other students who had the correct answer to be quiet because "she's trying." Teachers also admonished students to speak clearly, hold a pencil correctly, open a book properly, sit up straight, share books with a seatmate, fix uniforms, and place backpacks neatly by the students' desks. Overall, the number of corrections given by teachers vastly outnumbered their comments that praised students.

In the United States, pre-service teachers are taught to quietly and privately correct students, if possible, in order to protect the students' self-esteem. This was not the case in the primary and junior-level classes at CMS. Teachers corrected students often and openly in front of other students and did not hesitate

to use the correction as a lesson for everyone. When a class 4 maths teacher asked a student how he hurt his leg, and the child replied that he wasn't looking where he was going, the teacher instructed the entire class that they should always "be alert". However, the teachers never raised their voices in anger, and instead corrected students in the same tone they used for teaching. As I observed these corrections, I expected the student who was being corrected to show anger or humiliation for being chastised in front of his/her peers, or for the other students to snicker or laugh or be grateful they weren't the ones receiving the scolding. Instead, I saw absolutely no reaction on the part of the students - neither a negative nor a positive one. Being corrected appeared to be a normal and natural part of classroom procedure, as if students expected it. Later, I realized after watching a principal and an in-charge each separately and harshly reprimand a "menial" worker, that this public form of correcting may be a cultural norm in a hierarchical setting.

However, at the secondary level, I did not observe any examples of this direct form of correction. Teachers of secondary levels told me that they had to be very careful when disciplining students. As a secondary-level science teacher explained to me:

It's not like you tell them, "You're supposed to do this, and this is right for you, so you have to do it." It's no longer like this. It's like slowly and subtly, you slowly get into their psyche and try to make them understand what you think is right for them (A4, Interview, March 9, 2011).

The only example of discipline I witnessed in a secondary-level class occurred when a teacher whistled to get the attention of a male student who had turned around in his seat to say something to the student behind him. Overall, the atmosphere in the secondary-level classes felt more like a college class without all the formalities of students standing or raising their hands to answer questions. Except for the occasional male student talking out-of-turn, secondary-level students generally behaved and were respectful towards the teacher.

Teachers also spoke of using moral stories to discipline students, particularly if the situation was sensitive. A junior-level teacher told a story of a class 3 male student who was stealing things from other students. Because the student's father was very strict and the student feared him, the teacher chose not to contact the parents, and instead told the student a story about another boy who stole things. Inspired by the story, the student confessed to the teacher and returned the stolen items to their proper owners.

In telling moral stories, teachers often used God as a motivation for students to behave. A junior-level teacher described how she related a lesson on gastric juice to God, and then used this lesson to motivate a child to stop stealing:

T: I was teaching them that God has given us a stomach that has gastric juice, has hydrochloric acid - so man has not been able to achieve that much of purity. We have been given such a form of body and we do all sorts of wrong things to it. [When the students told me who was stealing things], I motivated that child. He returned those things back to school.

VZ: When you motivated the child, what sorts of things did you say to the child?

T: We have been blessed with such a beautiful body. We have so many powers which nobody else, which no other living thing on this earth has. And we are using it for such bad things. God has given us gifts to do good work, and we fight. And this way I motivated him (E1, Focus Group, March 25, 2011).

Responses to survey items that addressed student discipline showed that students and teachers disagreed somewhat on fairness and respectful discipline. Ninety-five percent of teachers and 71% of students responded “almost always” or “always” to the statement, “Teachers treat all students fairly”. However, by class 12, the student numbers went down to 58%. Eighty-eight percent of teachers and only 57% of students responded “almost always” or “always” to the statement, “When a student is misbehaving, teachers respectfully discipline the student.” Sixty-six percent of class 6 students answered “almost always” or “always” to this statement, but by class 10 dipped to a low of 38% then rose to 51% in class 12.

Care for the Whole Child

CMS claims to care for the development of the whole child, not just academics. The philosophy states:

Instead of viewing itself as educating for success in exams, education should view itself as moulding human potential for success in life. Instead of seeing itself as provider of academic content, education should consider it equally, if not more important, to provide character and values

education....Instead of preparing for material success, it should provide a balanced development of material, human and spiritual (Gandhi, 2010, p. 30).

Teachers are asked to play an integral part in providing this kind of holistic care and development, not only in their relationships with students, but also in the subject matter that they teach. Many spoke of how they integrated spirituality into their teaching, as one secondary-level history teacher described:

There are times I am teaching certain chapters about a religious movement, so I tell them a lot about unity and how to focus on how people have the same teachings. I tell them - anyone who teaches differences, avoid them like poison. That way they can understand the oneness of God's creation (E4, Focus Group, March 25, 2011).

Other ways described by teachers in which spirituality is directly taught included the male founder's numerous speeches, taking students to different religions' houses of worship, celebration of festivals from every religion, and through the daily assemblies and all-religion prayer dance that were described in Chapter 3.

Human education at CMS centers on moral education. I saw several examples of teachers either directly or indirectly inculcating morals into their curriculum. The direct teaching of morals occurs in moral teaching classes which take place at each class level. I observed two of these classes, one in class 2 and one in class 4. In both classes, the lessons were based on a short moral story that the teacher first told to the students, then read directly from the text to the students. Next, class 2 students acted out the story, while class 4 students took

turns reading the story out loud. The teachers in each class asked simple questions such as, “What is the motto of the school?”, “What does this mean?”, “How can you be polite?”, and “What is friendliness?” No real discussion occurred in either class.

While I requested to observe a moral teaching class at the junior and senior levels, I was informed that this was not possible and was not given a reason. However, a junior-level teacher told me that the moral teaching classes at those levels involve more discussion. She said that students are presented with moral dilemmas which they then deliberate. The school seemed to understand that students were developing their own moral codes as they got older, and that rather than directly teach values, it was better to let students decide how values fit into their lives. A secondary-level English teacher described a time when a male student challenged the values taught by the school and how she responded to this student:

C2: Two years ago, we had a child who was an atheist. So he used to tell me, “Ma’am, you are saying this because your moral values are like that. What about other people who do not think the way you do? What do you do then?” I said, “I don’t do anything. Because your heart will tell you what is right and what is wrong.” I said, “See, put yourself in the place of this person. You are saying why should I go and help so and so? There’s a person laying on the side of the road, why should I go and do such and such a thing? The thing is, you are going to do what your heart tells you, and your heart will tell you the truth. How? Put yourself in that place like I

told you. This is the acid test. Try it and you'll see what happens." And he said, "I never thought of it like that." I said, "Think of it like that." It isn't as if he started believing in God or something. But then this moral code...the right and the wrong, that what you say is right may not be right. Some people may think differently.

VZ: How does a child like that reconcile being at a school where it talks about the unity of all religions and the importance of spirituality?

C2: At that age, these children, many of them are discovering themselves. The meaning of life, what am I here for, what happens when someone dies? These kinds of things. So he comes to an understanding for himself. He first clears up his own values – he's a slightly mixed-up child. He comes to those values himself. He comes to realize that. And then he comes to his own conclusions (C2, Interview, March 11, 2011).

Teachers also found moments to teach morals indirectly by incorporating moral dilemmas into the subject matter. A secondary-level science teacher stated that she often had classroom discussions around ethical situations that occur in the field of science. In a class 4 maths class that I observed, the teacher created math problems that revolved around moral actions. For example, she posed an addition problem to the students that involved rich people helping people who live in slum areas who had their houses wiped away. The teacher suggested that the students at three different CMS campuses contribute their "chocolate money" to the people in the slums, and then had the students figure out how much money was given and how much more was needed. Other math problems that the teacher posed

involved moral dilemmas across a variety of topics, including greed, sharing, and environmental care.

Teachers also gave examples of how they taught students various methods of self-care, including “power naps”, time management, a prayer to ward off nightmares, and, most commonly, positive thinking. In an informal conversation, a head office administrator gave an example of teaching students to think positively. He described a time when parents of a class 8 student came to him for help with their child who had all of a sudden developed “math phobia”, and how he instructed the student on how to work with the conscious mind in order to overcome this phobia. After doing poorly on a math test, the student had let the fear of math grow inside his mind, and now the fear had grown into more than just math. The administrator told the student that because the universe is centered around two poles – fear and love – fear could only be overcome with love, not with courage. He gave the student inspirational sayings and told the student that it was within his power to change. He then advised the student to start doing two equations a week with love, increasing the number of equations every week. According to the administrator, this method worked and the student is now doing well.

Much of the care described by teachers centered on material education and the care that was provided to help students deal with the academic pressure brought on by India’s testing system. The teachers stated that they encourage the students to do their best, but also tell them that they don’t have to be “toppers.”

One secondary-level English teacher described how she counseled students on the pressure to get into IIT – Indian Institute of Technology, India’s best university:

Another thing that I am facing here, this coaching for IIT.... [Students think] either you get into IIT or it’s the end of the world. Now we counsel differently. We think, “Now wait. Work with plan A and plan B. If plan A doesn’t work, you have plan B. All the people who are successful in life, it is not essential that they go through IIT or through a particular institution. Try your best. If you’re not able to do it, don’t get upset. Don’t go around slashing wrists or jumping off roofs or anything. Take plan B, do something that actually makes you happy. Because what happens is, if you’re doing something that you really like, then your work becomes entertaining. Work becomes play, and every day you look forward to it” (C2, Interview, March 11, 2011).

Even though several of the teachers I interviewed mentioned how they try to take the pressure off students with exams, a number of things that I observed or was told in informal conversations gave evidence to the contrary. The most ubiquitous contradictory evidence was the amount and kind of recognition given to the toppers. Names and scores of that year’s toppers are painted on the wall of the school lobbies for everyone to see. (I asked two personal contacts from India if this was a common practice in India, and they both confirmed that it was.) Their names and scores are also published on the school website and in printed materials. When I asked two CMS administrators about the reasons for painting the names of toppers on the wall, I received a different answer from each one.

One administrator said that it was to encourage the students to do their best. The other told me that the male founder of the school believed that this kind of competition brought out the best in the students, but that he himself did not agree with this.

Other recognition for toppers included the honoring of mothers of the toppers with titles such as “Mother Queen” and “Mother Splendid”, and then weighing them in fruit and flowers (an Indian tradition). At the Divine Education Conferences that I attended, while many different kinds of awards such as perfect attendance, “all-rounders”, well-behaved, and spoken English were given out, it was the parents of the toppers who were brought on stage to be garlanded (a sign of honor in India) and asked to help hand out awards. In addition, CMS assesses and rewards teachers based on the progress of their students.

The personalized care for the students given through the Teacher-Guardian Program (described in greater detail in the next section) also increases greatly for students in exam years or classes 10 and 12. Interview data revealed that this care focuses on ensuring students’ success on the exams. As described earlier in this chapter, several teachers and a principal told me about a secondary-level teacher-guardian who called students in the evening to make sure they were studying. A secondary-level teacher/administrator described how he motivated a particular class 10 female student who was struggling with exams:

[She] was no doubt a good scorer in academics. But somewhere there was a barrier that she was not able to cross until the last date. A little bit of motivation and a line that I wrote in her report read, “If you can dream of

becoming an ISC topper, and you can believe in your dream, you follow it with your open eyes, have faith in God and yourself, one day you will achieve it.” This line was actually in front of her eyes every time, and she became so motivated that she became the topper of ICSE – 98% marks. This is something – these motivational thoughts. I always used to paste them on the walls. Everywhere....Because every time when you are with positive thought, maybe you are concentrating on the line or not, but if it is just coming across your mind then also it goes into your subconscious mind and it brings out the best in you (A5, Interview, March 9, 2011).

Informal conversations also revealed that the pressure on students to do well on exams is very high at CMS. A head office administrator related that a psychologist had just been brought in to work with several secondary-level students who were breaking under the pressure of exams, and recommended special training for the teachers on how to work with students in a positive way to relieve some of the pressure. Another teacher who was unaware of my research topic said that she had been recently hired to work specifically with junior-level students who were studying for a very prestigious national exam that provided toppers with financial aid through university. She also confided that the students complained to her that they had no time to do anything else except academics. The teacher felt that the pressure exerted by the school on these students was too much.

While no survey items directly addressed caring for the whole child, two items did relate to the success of students. Ninety-four percent of teachers and

85% of students responded “almost always” or “always” to the statement, “Teachers believe all students can succeed”. However, student responses went down to 66% by class 12. Ninety percent of teachers and 70% of students responded “almost always” or “always” to the statement, “Teachers go out of their way to help students who need extra help”, with student responses lowering to 55% by class 12.

Theme 2: Intentionally Providing the Foundation for Caring Teacher-Student

Relationships

CMS believes teachers play a crucial role in the development of the student, and therefore, invests a great deal of time and energy in helping teachers to create caring relationships with students. Three key areas that emerged in the research regarding the support given to teachers by the school to develop these relationships were the Teacher-Guardian Program, teacher training, and personalized support. As a result of their experience at CMS, teachers claimed that they themselves had changed, or transformed, for the better.

Teacher-Guardian Program

Interview data suggested that the relationship between the teacher and the student is enhanced through CMS’ Teacher- Guardian Program (TGP). According to several teachers, this program *was* unique to CMS amongst private schools in Lucknow until recently. Other private schools are now beginning to adopt the program based on CMS’ success with it.

The purpose of the TGP is to “develop stronger bonds of communication with the parents and widen the circle of accountability towards the child”

(Gandhi, 2010, p. 85). As one secondary-level English teacher described, “When we go for the...home visits, the first thing they say – they are very particular about this point – that this teacher-guardian relationship...bring both parent and teacher and student – a triangle – closer to each other” (B2, Interview, March 14, 2011).

The TGP began in the 1990s and was first piloted by one of the interviewees. She told me that the management asked her and a few other teachers to visit the homes of several students and report back on what they learned. The students they chose to visit were academically weak, regularly absent, had experienced a family break-up, or came from a disturbed family. The impact of the experience was so successful that the management decided to implement the program at all the campuses.

The TGP varies in how it is carried out at each campus, but the basic format is as follows:

- Each teacher is assigned a number of students each year for whom they act as teacher- guardian (the average appears to be 30 per teacher). While the school claims in its printed materials that the concept of the program is to have the teacher-guardian remain with the student for several years, in reality the student’s teacher-guardian changes each year.
- The teacher is required to visit each of these students at some point during the school year, making an average of five visits per month. Except for students in classes 10 and 12, students get visited either once or twice a

year. The number of visits increases in classes 10 and 12 because of exams.

- The teachers do not make unscheduled visits. Instead, they send a note home requesting a visit on a particular day. If the parent gives consent, then the teacher makes the visit.
- Teachers are paid extra to make these home visits.
- During the home visit, teachers and parents discuss the student's moral conduct or behavior at home and at school, academic performance, and study habits. Both negative issues and positive growth about the student are shared.
- Teacher-guardians fill out a form for each student that lists the strengths and weaknesses of the student and what the parent feels about the school. This form is kept in the student's cumulative file which can be accessed by subsequent teacher-guardians.

Many of the teachers stated that one of the most important outcomes of the TGP is the insight they gain into a student's background, resulting mainly from the home visits. The teacher-guardian gets to see the home environment of the students, including the problems faced by the student at home and his/her behavior at home. As one secondary-level science teacher described:

Once you're there, you can judge the conditions. And when you get to talk to them, and maybe have a cup of tea and you get talking like any friendly neighbor, you get to know many things about the family. You get to know

the neighborhood, the companions, the aptitude of the parents, the siblings (A4, Interview, March 9, 2011).

Understanding the child's background assists the teachers in knowing how to better help the child. The interviewee who piloted the program described the kind of insight she received after one of her first visits to a class 2 student who was living with the grandparents because the parents were off working somewhere else:

[The school] expect[s] them to behave in a certain gentleman kind of a manner, the child speak in English....But you need to know what is the background from where the child is coming. The child is not coming from an IAS⁷ family background, from a very high profile professional background, and you are trying to make him this. So you have to first know from where the child has to start, how much pressure he has to take to live up to the teacher's expectations....There are some children who are coming from very affluent families, they have English in their blood, they have manners in their blood, they have education in their blood. But then you have children who are coming from the village background, there are just old grandparents living there. So forget English, they don't even speak the proper Hindi. They use the village dialects....So this child needs more affection from you, more care from you to come up to that level (D2, Interview, March 23, 2011).

⁷ Indian Administrative Services. Because of the high income and job security, working as an IAS officer or government employee is one of the most desirable jobs in India.

Teachers told many stories about visiting students and being shocked by the humble circumstances of a student's home. However, economic circumstances do not always determine a student's success. One secondary-level English teacher stated that many affluent students need support as well, only for different reasons:

We have seen [students] come from very affluent families who care two-hoots about studies because they know that "my father has so much for me ready" – especially from business-class background....The place is all ready for them. They do not have to work so much more to excel in academics. They are more difficult to handle. We have to be more strict with them because of that affluence at home, getting everything in life (B2, Interview, March 14, 2011).

Another outcome of the TGP revealed by the interview data was the close relationship that develops between the teacher and the parents. This bond helps to provide teachers with even further insight into the student's background and facilitate proper care for the student by the teacher-guardian. A number of teachers described how parents confided in them about the problems they were facing at home. A primary-level teacher stated: "Many times... there is something amiss with the parents. So we visit them, they come closer to us, and we counsel them....So the problem is not with the child. Somewhere in the family....So that is sorted out" (E3, Focus Group, March 25, 2011). Teachers sometimes stepped in to help solve marital disputes or disagreements between parents and grandparents. A primary-level teacher described the following situation which illustrated the teacher's role in mediating family issues:

Parents have got high expectations for the child. But the child is not doing it, because the grandparents are pampering him a lot. He's the only son in the family, and at times, when the parents shout at him...the grandparents come in between and they take the child to the room [and say], "No let the child alone, let him do whatever he wants....He's the only son in the family." Now when I visited the family, I had an introduction with the grandparents and the parents....I told [the grandparents], "Today you are...not giving him time to study. Give the mother some liberty to have little bit of control over the child. What will happen tomorrow is that he will neither listen to the parents nor is he going to listen to you." When a third person comes in and tells them, they know it is right...and now he is doing well....The grandparents have understood. The job of a teacher gives you a stamp. [They think], "Ma'am has said this. So it has to be followed" (E3, Focus Group, March 25, 2011).

I was surprised at the latitude given to teachers by the families of the students, so I asked if younger teachers had this kind of authority as teacher-guardians. I was told that they did because of the natural respect for teachers in India. Advice supposedly given by teachers even in their 20s was adhered to by students' grandparents.

Survey responses to the item, "Teachers make a real effort to get to know students on a personal level" showed that student class level makes a difference. Ninety-seven percent of teachers and 82% of all students responded "frequently", "almost always", or "always", whereas only 56% of class 12 students did so.

Teacher Training

Evoking India's Vedic education heritage, the CMS philosophy states that teachers will eventually be responsible once more for shaping the character of students, but "to get there, teachers will have to rise up to that level" (Gandhi, 2010, p. 90). The ideal CMS teacher is aware of his/her own mindset, and how it affects both students and the entire school community. Thus, teachers should make a continual effort to improve themselves. "When teachers become exemplars and when they believe wholeheartedly in their own spiritual preparation as the best preparation for teaching, change will be significant, real, and permanent" (Gandhi, 2010, p. 91). To assist teachers in their personal growth, CMS provides ongoing training for teachers in many areas.

CMS has emphasized teacher training from the beginning. In an informal conversation with the female founder, I was told that she and her husband started a teacher training college at CMS in 1959, which ran until 2004 when the government shut down all private school teacher training colleges. The college served as a platform to train student teachers in the school's philosophy and then possibly offer them employment.

The founder asserted that no school can run without proper teachers, and that teachers need to have the same ideology as the school. Therefore, new teachers at CMS must attend a multi-day orientation when they are first hired, and regular teachers are required to attend two or three trainings per year. This finding was strongly supported by 94% of the teachers who responded "agree" or "strongly agree" to the survey item, "Teachers receive regular training on how to

improve their teaching”. These trainings are led by in-house staff, national, and international experts, and the topics range from improving academic teaching to teacher’s personal growth to effective methods for working with students. One primary teacher described the trainings as “Total personality development of the teacher....This is the best thing. We do learn” (B6, Focus Group, March 14, 2011). The founder, however, thought that CMS needed to increase the training of teachers to better carry out the philosophy of the school.

Part of the training involves making teachers conscious of their responsibility as role models for the students. This training is both explicit and implicit. One of the principals who went through the CMS teacher training recounted a situation that gave an example of the explicit training. She said that the female founder once opened a messy cupboard in front of a group of student teachers and told them that they couldn’t expect the students to be organized if they themselves weren’t. CMS teachers are also explicitly taught to analyze themselves in order to discover their strengths and limitations. One vice principal/teacher described training she received from her principal:

Ma’am says, “What you are today, you should be better than yesterday.”

These are the strategies that really work. It can be used for the students as well as the teachers. Your shortcomings, your strengths, and your opportunities. You have to do a self-analysis. What were your shortcomings yesterday, and what are the areas that you have to work to make your weaknesses into strengths (D5, Focus Group, March 23, 2011).

Two survey items related directly to teachers acting as role models for students. The first item - “Teachers and school staff treat each other with respect” – showed general agreement between teachers and students, with 92% and 87%, respectively, responding “almost always” or “always”. Teachers and students, however, showed greater disparity in their responses to the item, “Teachers act in ways that show they really care about people”. Ninety percent of teachers and 68% of students responded “almost always” or “always” to this statement, but when broken down by class level, only 56% of class 12 did so.

The implicit training for becoming a role model stems from the role-modeling of the management and principals themselves. The school’s philosophy states: “The head of the school...is a role model of the virtues and values the school stands for” (Gandhi, 2010, p. 90). The most obvious example of this role-modeling that I observed came from the male founder himself. During Divine Education Conferences, I observed him up-close be a loving, caring role model with students, parents, and alumni. Little children eagerly sat on his knees as he held and kissed their hands and the top of their heads. Affection was freely given and welcomed. Parents shook his hand and expressed appreciation. Alumni very respectfully took the dust of his feet, and in return, he warmly greeted them and inquired about their lives. When I asked him about his expression of care, he told me, “You have to model what you want students to become.” I did not observe him interact with any of the teachers; however, both they and the principals spoke very highly of him and his wife.

Principals also modeled caring relationships for teachers. One principal told the following story that illustrated how she taught a teacher to be more aware of parents' needs:

Yesterday, a mother came...to discuss the result of her child, class 8....The class teacher was sitting [*gesturing to chair*], the V.P. was sitting [*gesturing to chair*], the mother was sitting [*gesturing to chair*], and the child was sitting [*gesturing to chair*]. So I asked her, "What is the problem?" And there was so much. She was the second wife of her husband. Her husband's first wife's children had beaten her up. And I asked the class teacher, "All this, why you didn't know about this?" She said, "No, she never told me."...[The mother] was so full of worries, and she just came out with all her problems. Then I offered her - I feel this is a therapy - where while speaking of your problem, somewhere in between you find the solution. So you can listen to them. So I try to give a patient feeling whenever there is a personal problem....The classroom teacher paid her home visit many times, [but said]... "she never told me all this, what she told you." So I said, "Maybe you miss that connection." So I told her that quotation that says, 'Be kinder than necessary because everyone is fighting a battle.' You don't know what's happening with who (D2, Intermediate, March 23, 2011).

Further evidence of the role-modeling of the management, principals, and teacher supervisors for teachers came from the support they gave to teachers. This will be discussed in greater detail in the next section.

Personal Support for Teachers

Teachers described a number of ways that the administration gave them personal support, including providing a “family-like” work environment, good working conditions, and support for new teaching methods.

Family-like culture.

Again and again, teachers used the word “family” to describe the working culture at CMS. In support of this qualitative finding, 88% of teachers responded “agree” or “strongly agree” to the statement, “The school feels like a family”.

When asked to elaborate on the family-feel at CMS, teachers and principals depicted a traditional Indian family. The structure of the CMS “family” is definitively hierarchical, with principals viewing the founders as parents, and teachers viewing either the principals and/or the management as parents.

Describing her relationship with the management, one principal stated: “Mr. and Mrs. Gandhi are like my foster parents....Mrs. Gandhi has been such a mother figure for me. I’ve gone through so many problems in life and she was always there” (D2, Interview, March 23, 2011).

What was particularly evident from my interviews with both administrators and teachers was how “hands-on” the founders are in providing support to principals, teachers, and students. I was told a number of stories of the founders providing both financial help and disciplinary assistance with students. One principal described an incident involving an older student who, while staying with his sister and her husband, stopped coming to school. To remedy the situation, the principal began sending a car to the student’s house every day to

personally transport the student to school. One day, the driver arrived at the house and found it closed up, and the student either gone or refusing to answer the door. The principal and a few teachers then went to the student's house, but were also unable to gain access. Subsequently the principal called Mrs. Gandhi who promptly called the police. When the student (who was hiding inside the house) saw the police, he opened the door to the house. Rather than leave the follow-up discipline for the principal to handle, Mrs. Gandhi came to the campus office and counseled the student herself.

As in an Indian family, support for teachers at CMS, whether emotional or other, comes from other CMS “family” members. When teachers face problems of any sort, they may go first to their colleagues for help. If more support is needed, they then go to their class coordinators, next to the in-charges, and then finally to the principal. The personal support given to teachers mirrors that of the support given to students by the teachers in that teachers are free to go to their superiors with any kind of problem – both personal and professional. As a secondary-level English teacher described:

If you have any problem, we have a principal that you can share it with, in-charge to share it with, if there is some emotional or any kind of personal problem....As far as possible...they try to make it as easy for the person to overcome that. I've seen [a teacher whose husband underwent chemotherapy]....It was a traumatic scene for that teacher. The staff and the principal and the school management supported that teacher (B3, Intermediate, March 14, 2011).

Across the board, teachers spoke very highly of the people who make up their support system, especially the principals. Following is a typical description of a principal that was given by a junior-level teacher:

My principal, Ma'am. I have no words. She can read your face. She can read your thoughts. She knows what frame of mind you are in – if you have had a fight at home...and that is a real satisfaction. My workplace is like my...second home (D5, Focus Group, March 23, 2011).

Results from five survey items that directly relate to the support given to teachers by either their colleagues or principals showed congruency with the qualitative findings. No significant differences were found between campuses or teacher demographics (see Table 10).

Table 10

Results of Teacher Survey Items that Describe Teacher Support

Item	Response "Agree" or "Strongly Agree" %
The principal acts in a supportive and caring way toward the teachers	93
I can talk to my principal about personal problems	80
The principal offers support when a student in my class misbehaves	88
Teachers are supportive of each other	84
The teachers work as a team	90

That teachers need support on both the personal and professional front seemed to be understood by principals and teacher supervisors. They recognized that teachers had personal lives which, on occasion, interfered with their ability to

teach. When I asked about reasons teachers leave their jobs, I was told many times by both principals and teacher supervisors that teachers rarely quit, and if they do, it is by personal choice rather than the school's choice. Instead of firing teachers who are struggling to do their jobs well, the school gives them extra support and guidance. In other words, once a teacher becomes part of the CMS family, he/she is a member of the "in-group" and is taken care of almost no matter what. Similar to the belief in students' ability to succeed, teacher supervisors felt that most teachers could succeed in their work. One principal expressed her belief about teachers' abilities in this way:

I tell them I just need a good human being. I'm confident enough that I can turn that person into a good teacher. But I want transparency and commitment [and]....of course, the basic knowledge of what you want to teach....But the virtues, if that's not there, I'm not God. I can't transform somebody. But if there's a little bit of positivity in that person, then I know we can convert them into good professionals (D2, Interview, March 23, 2011).

New teachers are accepted into the CMS family right away. In addition to the multi-day training that inculcates them into CMS' methods and philosophy, new teachers also spoke of being welcomed and aided by both their colleagues and in-charges. A primary headmistress described how she brought new teachers into the CMS family:

When a teacher comes, I have to be very caring toward her and tell her exactly what I want from her. I give her the set rules whatever she has to

do. And I tell her if you have problem, you come to me. I talk to her like a child....If I am unable to solve your problems, then I will send you to the principal to get your problems solved....I have had no problems with the teachers (A2, Interview, March 9, 2011).

Conflict amongst teachers is handled quickly, as typical in an Indian family.

When I asked teachers about conflict, they gave the impression that while it did occur, it was an extremely rare occurrence that got solved very quickly either amongst themselves or with the help of teacher supervisors. As one primary teacher described:

There can be differences of opinion. It is a healthy thing. But then we settle down. Everything comes up to a sweet end. It is a family...and then when you are in a family, little bit of friction is there, but it is not like you keep it in your heart, you have a grudge. Never (E3, Focus Group, March 25, 2011).

Similar to the Indian family structure, the relationship between teachers' conformity to the norms of the CMS family and the school's loyalty and support of teachers is an interdependent one. As long as teachers are doing the work required of them, the school gives them full support. One principal stated, "I've told my teachers, 'just keep doing what you're expected to do, and you have all the liberty, all the love, all the care, all the freedom'" (D2, Interview, March 23, 2011). The teachers do their best in their roles because of the "belongingness" they feel to the CMS family. A primary teacher explained it this way:

That family feeling is generated among the teachers, that is the motivating factor....Because once you have the feeling of belonging to a group, and...the manager is caring for you as head of the family, is taking care of your needs, is very generous, you contribute whatever you can do. Whatever you can give your best to the administration. The teachers go to any extent. We already give extra time. We do it willingly because of the family feeling (B6, Focus Group, March 14, 2011).

Loving, caring work relationships seemed to be a common theme and, as the teacher quoted above explained, the motivating factor in creating loyalty between the different hierarchical levels. A primary headmistress described her reasons for and the outcomes of this loyalty:

Because [our principal] is so loving and caring with us, and she's given us so much freedom, we cannot cheat on her. She's given me full freedom for my sections. I can do whatever I wish to do for my sections, but it must be the best. The only thing is she wants everything to be the best....Quality should not be compromised." (A2, Interview, March 9, 2011).

Good working conditions.

According to the teachers and administrators I interviewed, CMS provides good working conditions for the teachers, which is significant given the state of education in India. My findings showed that this was true; however, the physical conditions were not equitable between the campuses. I also found that these working conditions did not come without a price for the teachers.

One of the areas of competition between private schools in India is infrastructure (Thakore, 2010). CMS claims in its literature to provide excellent facilities for its students, e.g., playing fields, swimming pools, and playgrounds with equipment. While I only visited 5 of the 21 campuses, I noticed that this espoused infrastructure was not universal. Only 3 of the 5 campuses had playing fields, swimming pools, and playgrounds with equipment. The others were located in multi-storied buildings on crowded city streets where there was no room for things like fields or pools. The condition of the classrooms also varied between campuses. At the 3 larger campuses, the rooms were open and airy with natural light and windows that opened. While the teacher-student ratio was very large at the primary and junior levels (approximately 1:50), the students fit somewhat comfortably in the classrooms of the larger schools. In the smaller schools, the classrooms were small and there was almost no room between students' desks. Even though several teachers at the larger campuses complimented the campus facilities, a principal at one of the smaller campuses described how she handles teachers' complaints about not having the benefits of a larger campus: "I say, 'No, you should not think like this. Don't have these negative feelings in you. Management loves us more than anyone else.' I feel that you have to work above these petty issues, then only you can work positively" (D2, Interview, March 23, 2011).

Other good working conditions that teachers mentioned included "international exposure" and good salaries. International exposure comes in several formats, including trainings by international experts, conferences for

teachers, students, and community members that bring in international groups of people, and travel opportunities for teachers to accompany students to other countries. CMS teachers are also the highest paid teachers in Lucknow.

Considering India's economic circumstances, several teachers and teacher supervisors suggested that this was a strong motivating factor for teachers to stay at CMS. The majority of teachers responded favorably to the survey item, "I am satisfied with my salary at this school", with 67% answering "agree" or "strongly agree"; whereas, only 7% "disagreed" or "slightly disagreed".

While many of the interview subjects talked about the good working conditions, they also stated that CMS teachers are very hard-working, particularly in comparison to other schools, and that this reputation is, in fact, nation-wide. Teachers gave the following examples of their extra duties beyond the regular classroom: remedial classes after school for students who need extra help (this is particularly noteworthy given that CMS tells parents specifically that teachers are not available to be hired as tutors, which is often an extra source of income for teachers), overseeing co-curricular activities, teacher-guardian responsibilities, and managing students' tuition payments. They also mentioned that being responsible for the spiritual and moral development of students in addition to the academics added to their duties.

When I asked the teachers if they ever experienced "burn-out" as a result of these demands, I was told that this was not an issue. Teachers gave many different answers when I inquired about how they avoided burn-out, including: (a) excellent time management skills that teachers are forced to develop because of

the demands of the school, (b) the knowledge that everyone is in it together – everyone has the same pressure and everyone is doing their best, (c) love for what they’re doing, and (d) doing their work for God. One junior-level teacher described how she avoided burn-out:

When your job is giving you so much satisfaction, you don’t get burned out....Physically it is very exhausting, but mentally, emotionally, spiritually very satisfying. So it keeps you alive. It keeps you looking forward to the next day because next day could be a next challenge by itself (C6, Interview, March 11, 2011).

Because of cultural differences, it was difficult to discern through interviews if teachers were being honest about their feelings towards the demands of the school. Only one teacher admitted that teachers could use more days off, especially given the fact that they are asked to work 7 days a week at times.

The survey revealed what the teachers did not in the interviews. When asked to respond to the statement, “Teaching at this school is sometimes too demanding”, 53% of teachers answered “agree” or “strongly agree”. However, responses to this statement did vary according to school site, with percentages ranging from 21% to 67%. Similarly, 51% of teachers responded “agree” or “strongly agree” to the item, “The amount of routine paperwork teachers have to do interferes with their teaching”. Again, responses differed between campuses, with percentages ranging from 32% to 74% (see Table 11). A chi-square test of goodness-of-fit was performed to determine whether the group response rates at each campus were statistically different for the two survey items:

Teaching at this school is sometimes too demanding

$$\chi^2(df = 4) = 24.204, p = .000$$

The amount of paperwork teachers have to do interferes with their teaching

$$\chi^2(df = 4) = 23.388, p = .000$$

Results showed that the group response rates were statistically significant for both items, signifying that the responses varied by site in a nonrandom fashion. These results may suggest that there are differences at the school sites regarding demands placed upon teachers. Even with the demands placed upon them, only 13% of teachers answered “agree” or “strongly agree” to the statement, “Given the opportunity, I would rather teach at a different school”. No significant difference was found between teachers at different campuses.

Table 11

Responses by Campus to Teacher Survey Items that Describe Demands Placed on Teachers

Item	Response “Agree” or “Strongly Agree” % by Campus Number				
	1	2	3	4	5
Teaching at this school is sometimes too demanding	52	21	66	47	59
The amount of routine paperwork teachers have to do interferes with their teaching	35	32	74	55	49

Freedom to try new teaching methods.

Several teachers mentioned that the management is very supportive of teachers’ efforts to try new teaching methods on the condition that the new methods serve the best interests of the students. The school’s printed materials

state that teachers use the latest teaching innovations in their classrooms, e.g., project-based learning, Gardner's Multiple Intelligences. In fact, an entire department called the Quality Assurance and Innovation Department is supposedly dedicated to instructing teachers in the latest teaching methods. Even though the majority of the teaching I observed was rote, I saw some evidence of innovative methods being used in the Maths Lab and English-Speaking Lab. However, I did not observe enough classrooms over a long enough period of time to ascertain the pervasiveness of any innovative methods being used in the classrooms.

Still, one junior-level teacher gave an example of two successful creative projects she had initiated with the support of the management. The first project she described involved using junior-level students who were not doing well either behaviorally or academically to teach moral education to students in class 2. The second project enlisted class 8 students as tutors to help struggling class 6 students. Both projects were extremely successful, and the enthusiasm and passion of the teacher as she described these programs was palpable. She spoke of how even though she was exhausted at the end of each day, she couldn't wait to go to school because of the joy she felt carrying out these projects. She also gave full credit to the management and her principal for their support of the project:

...the management really supports it. That is a very good thing, because if they would not have supported it...you could not do what you are doing. You would find yourself restricted. But I love the way our principal handles it, I love the way the management handles it. They just give you

your space to do whatever you want. They are always ready with, “Okay, go ahead.” Without thinking of, “but this” or “but if that”....If you think it will work, then go ahead. That gives you a lot of [room] to experiment with....The management has to have that trust in you that you’ll be able to handle what you’re doing....The positive attitude is there....You basically know that you’re not trying to cheat on things and the management trusts you for that (C6, Interview, March 11, 2011).

Response to the survey item, “I have the freedom to try new teaching methods” supported this qualitative finding with 87% of teachers answering “agree” or “strongly agree”.

Teacher Transformation

When asked if they had changed or transformed as a result of their experience at CMS, all the interview subjects stated very enthusiastically that they had. The main change that teachers spoke of was their increased ability in time management. A secondary-level English teacher described why managing her time was so crucial at CMS: “...we have such a tight schedule for everything, that unless you yourself as a teacher are disciplined, and you do not manage the time, you lose control” (B3, Interview, March 14, 2011).

Several teachers mentioned positive psychological changes within themselves, including a strong sense of confidence that wasn’t there before. With so much exposure to all different kinds of people and the responsibility required of teachers, they had developed the ability to speak to anyone. This was particularly significant coming from women within a culture that traditionally

teaches women to be subservient. The ability to talk to anyone extended to members of other religious groups as one primary teacher described:

I'm a...Sunni Muslim. I had no interest in the Shia caste....But since I came here in CMS, I got to know much much about Shia Muslim, and I visit their homes....It's just because I've studied here and I'm teaching here, so I have that feeling in my heart that, okay, they are God's creatures (D1, Focus Group, March 23, 2011).

Teachers also stated that they learned to take personal responsibility for themselves and their own well-being. They understood that if they encountered a difficult situation, or if they wanted someone to change, that they had to first look within themselves and change before expecting others to do so. According to a junior-level teacher, "If you really want to be a teacher, if you want to bring some change to the children, then you have to first look at yourself. Change yourself...then only you can be the change in the child's life" (D5, Focus Group, March 23, 2011).

When asked to respond to the statement, "I have changed for the better as a result of teaching at this school", 93% of teachers answered "agree" or "strongly agree".

Theme 3: Positive Feedback from Students and Alumni Encourages Teachers to Develop Caring Teacher-Student Relationships

Teachers said that positive feedback given by both the students and alumni gives them satisfaction and energy to continue cultivating caring relationships with students. Pre-primary and primary teachers stated that their young students

often bring flowers or share their food with the teachers. However, students' reaction towards the teachers' home visits was particularly satisfying as described by one primary teacher:

Yesterday I went for a home visit....The mother told me that the child was so excited, [asking], "What snacks are you making? What arrangements have you done?" He was so excited, running all around. He was so happy that Ma'am was here. It shows how much they love...to be with us (B6, Focus Group, March 14, 2011).

Examples given by teachers of older students included both the respect shown to them by students and students' success. The junior-level teacher who implemented the two creative projects described in the previous section conveyed her reaction to students' success in the projects:

It was very good, very beautiful, very satisfying, very fulfilling because I realized even the naughtiest child in the class, children that teachers were really fed up with, they wanted to throw out of school – when they came down as tutors, they were giving of their best. Because there [in the class 2 classrooms] they were being wanted, and there were youngsters who wanted them desperately. So it changes their way of thinking about themselves also. It gives them a positive initiative....Basically, I just enjoy it. I literally love it....I keep telling my husband, the day this doesn't happen, I feel as if my day has gone to waste. I need that. It's a positive incentive for me (C6, Interview, March 11, 2011).

The most oft-mentioned positive feedback was the visits teachers received from former students. Teachers stated that it was very satisfying to see their old students doing well in their lives. They also spoke of several ways in which the connection between them and their students lasted well after graduation, such as being invited to weddings, meeting the children of their former students, and continuing to give advice.

Alumni also returned to express their appreciation and gratitude for the care they received from the teachers. A secondary-level science teacher told a story of a male student she had in class 12 whose studies were beginning to fail because of his infatuation with a girl. The teacher said it took a lot of counseling on both her and the principal's part to get the boy to focus on his studies. She finally told him, "If you continue like this, you will never be a hero. You will always be a zero." Just 20 days before our interview, the student visited her for the first time after graduating years ago. Following is a description of his visit:

As soon as he peeked from the door, I said, "Are you _____?" He said, "Yah, Ma'am, you remember me?" I said, "Yah, why not? Come in....How are you, and what are you doing?" "I am a doctor. Ma'am, how do you remember me?" I said, "I remember you for all the things you did in class 12." And that boy - he was a doctor [now] - he had tears flowing down out of his eyes. He said, "Ma'am, you know that one statement you said changed my life. 'If you continue to do this, you will never become a hero; you will always be a zero.' And I wanted to prove that I can be a hero. That's why I've come to meet you to tell you that I'm a doctor and

I'm married and my wife is also a doctor." I didn't have the heart to ask who the girl is, so I asked, "What's her name?" And then he mentioned some other name, and then he just laughed. He said, "That's all over because of you" (A4, Intermediate, March 9, 2011).

Factor Analysis

To examine whether the quantitative data revealed significant support for the qualitative data beyond the basic descriptive results, an Exploratory Factor Analysis (EFA) was conducted on both the teacher and students surveys. The EFA reduced the large number of "overlapping measured variables to a much smaller set of factors" (Green & Salkind, 2005, p. 312). Based on the results of the factor analyses, composite variables were created for which correlations were run. The results of the factor analysis for the teacher survey ($N=301$) are explained first, followed by those of the student survey ($N=515$).

Teacher Survey Factor Analysis

The teacher survey consisted of 47 items, 6 of which were demographics-related. The 41 non-demographic items were rated by teachers using a 7-point Likert-type scale. No items were reverse scored. These 41 items were split into two sub-sets of items based on two underlying themes: a caring school community, and school support and development of teachers. These two themes were chosen based on the results from the initial analysis of the interviews. Both teachers and students described CMS as having a caring school culture and teachers spoke specifically of the support they received from the administration. Factor analyses were conducted for each sub-set.

Bartlett's Test of Sphericity and Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) were first used to measure the appropriateness of a factor analysis for the caring school community items. The Bartlett's Test of Sphericity was statistically significant ($p < .001$), and the KMO value was .919, which indicated that a factor analysis could be helpful in simplifying the pattern of correlations amongst the variables (Leech, Barrett, & Morgan, 2005). Principal Axis Factoring extracted a three-factor solution based on the scree plot. The three factors were then rotated using Oblimin with Kaiser Normalization rotation procedure. The factor loadings and the initial and extracted communalities are presented in Table 12. Wood, Linley, Maltby, Baliouisis, and Joseph (2008) state that if initial communalities are lower than one, then "the use of EFA over principal component analysis [is appropriate], as principal component analysis assumes all variance is shared variance" (p. 389). Wood et al., also aver that if the differences between the initial and extracted communalities are small, then the "sufficient number of factors [have] been extracted" (p. 389). The initial and extracted communalities shown in Table 12 satisfy both of these requirements.

The first factor was labeled "Teacher Caring" and accounted for 36% of the variance. Thirteen behaviors loaded on this factor with factor loadings ranging from .824 to .464. These behaviors focused on teachers' perceptions of teachers both modeling and teaching care. The second factor was labeled "Student Practice of Care" and accounted for 10% of the variance. Four behaviors loaded on this factor with factor loadings ranging from .683 to .846. These behaviors focused on school-sponsored activities in which students are able to "practice" caring for

Table 12

Teacher Survey Factor Loadings and Communalities from the Pattern Matrix on Factors for Caring School Community

Item	Factor			Communalities	
	1	2	3	Initial	Extracted
Factor 1: Teacher Caring					
Teachers encourage students to care for each other	.824			.543	.563
Teachers and school staff treat each other with respect	.813			.606	.611
Teachers are respectful toward students	.796			.699	.695
Teachers act in ways that show they really care about people	.685			.573	.535
In class, teachers talk about how to care for people	.659			.564	.456
Teachers believe all students can succeed	.654			.434	.398
Teachers treat all students fairly	.645			.528	.470
When a student is misbehaving, teachers respectfully discipline the student	.635			.573	.572
Students can talk to teachers about personal problems	.629			.439	.368
Teachers go out of their way to help students who need extra help	.587			.568	.462
Teachers make a real effort to get to know students on a personal level	.547			.546	.447
In class, teachers talk about the importance of helping the world become a better place	.544			.498	.359
The school publicly recognizes students for good behavior	.464			.369	.299
Factor 2: Student Practice of Care					
Visit a place for people in need (for example, an orphanage, a home for lepers)		.846		.615	.715
Do community service in a village or slum-area (for example, educate people about hygiene)		.782		.547	.607
Donate clothes, money, food, or other items to people in need		.704		.478	.491
Do something to help the environment (for example, clean up trash, plant trees)		.683		.474	.483
Factor 3: Student Caring					
Students resolve conflicts without fighting, insults, or threats			.920	.564	.643
Older students are kind to younger students			.743	.580	.605
Students help each other, even if they are not friends			.618	.508	.478
Students behave respectfully toward all school staff (including admin & service staff)			.593	.546	.497
Students are respectful toward their teachers			.586	.542	.447
Students treat classmates with respect			.563	.510	.479
Students help new students feel accepted			.443	.461	.400

other people. The third factor was labeled “Student Caring” and accounted for 5% of the variance. Seven behaviors loaded on this factor with factor loadings ranging from .920 to .443. These behaviors focused on teachers’ perceptions of students caring for others. Reliability coefficients (Cronbach’s alpha) for the subscales Teacher Caring, Student Practice of Care, and Student Caring were .912, .827, and .870, respectively, indicating sufficient reliability.

For the second factor analysis of the teacher-survey items that focused on school support and development of teachers, the Bartlett’s Test of Sphericity was statistically significant ($p < .001$), and the KMO value was .894, deeming the appropriateness of a factor analysis. Principal Axis Factoring extracted a two-factor solution based on the scree plot. The two factors were then rotated using an Oblimin with Kaiser Normalization rotation procedure (see Table 13).

The first factor was labeled “Teacher Support and Development” and accounted for 35% of the variance. Eleven behaviors loaded on this factor with factor loadings ranging from .727 to .450. These behaviors focused on the support teachers receive from both their colleagues and supervisors, and also teachers’ personal and professional development. The second factor was labeled “Teacher Demand” and accounted for 7% of the variance. Three behaviors loaded on this factor with factor loadings ranging from .729 to .434. These behaviors focused on the demands placed on teachers by the school. Cronbach’s alpha of .875 for Teacher Support and Development indicated sufficient reliability; however, for Teacher Demand, Cronbach’s alpha was .638, which is slightly less than the

Table 13

Teacher Survey Factor Loadings and Communalities from the Pattern Matrix on Factors for School Support and Development of Teacher

Item	Factor		Communalities	
	1	2	Initial	Extracted
Factor 1: Teacher Support and Development				
The principal acts in a supportive and caring way toward the teachers	.727		.480	.515
Feedback on my teaching skills is given to me in a respectful manner	.715		.546	.534
The teachers work as a team	.715		.555	.570
I have the freedom to try new teaching methods	.701		.421	.437
I can talk to my principal about personal problems	.686		.448	.445
The school feels like a family	.657		.518	.546
Teachers receive regular training on how to improve their teaching	.604		.346	.332
The principal offers support when a student in my class misbehaves	.594		.323	.327
I have changed for the better as a result of teaching at this school	.550		.359	.342
Teachers are rewarded for doing their jobs well	.512		.406	.358
Teachers are supportive of each other	.450		.330	.264
Factor 2: Teacher Demand				
The amount of routine paperwork teachers have to do interferes with their teaching		.729	.355	.553
Teaching at this school is sometimes too demanding		.648	.282	.391
Given the opportunity, I would rather teach at a different school		.434	.263	.241

typical acceptable value of .70 or higher (Cronbach as cited in Boren, Callahan, & Peugh, 2010).

Correlations were run between all the subscales except Student Practice of Care, which was left out due to its irrelevance to this study. Significant positive correlations were found between Teacher Caring and Student Caring (.673), Teacher Caring and Teacher Support and Development (.656), and Student Caring and Teacher Support and Development (.522). Significant negative correlations were found between Teacher Caring and Teacher Demand (-.228), Student Caring and Teacher Demand (-.359), and Teacher Support and Development and Teacher Demand (-.367) (see Table 14).

Table 14

Correlations Between Teacher Survey Subscales

	Teacher Caring	Student Caring	Teacher Support and Development	Teacher Demand
Teacher Caring	1			
Student Caring	.673**	1		
Teacher Support and Development	.656**	.522**	1	
Teacher Demand	-.228**	-.359**	-.367**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Student Survey Factor Analysis

The student survey consisted of 51 items, 2 of which were write-in answers and 5 of which were demographic questions. The remaining 44 items were rated by students using a 7-point Likert-type scale. No items were reverse scored.

Bartlett's Test of Sphericity was statistically significant ($p < .001$), and the KMO value was .912, indicating that a factor analysis was appropriate. Principal Axis Factoring extracted a three-factor solution based on the scree plot. The three factors were then rotated using Oblimin with Kaiser Normalization rotation procedure (see Table 15).

The first factor was labeled "Teacher and Student Caring" and accounted for 24% of the variance. Twenty items loaded on this factor with factor loadings ranging from .737 to .416. These behaviors focused on students' perceptions of both students and teachers caring for others within the school community, and teachers teaching care to students. The second factor was labeled "Self-Reported Student Care" and accounted for 5% of the variance. Nine items loaded on this factor with factor loadings ranging from .741 to .316. These behaviors focused on students' self-report of their willingness to care for others both in the present and the future. The third factor was labeled "Student Practice of Care" and accounted for 5% of the variance. Six items loaded on this factor with factor loadings ranging from .698 to .409. These behaviors focused on school-sponsored activities in which students are able to "practice" caring for other people, and also students' choice to perform community service outside of school. Reliability coefficients (Cronbach's alpha) for the subscales "Teacher and Student Caring", "Self-Reported Student Care", and "Student Practice of Care" were .900, .799, and .705, respectively, which indicated sufficient reliability.

Table 15

Student Survey Factor Loadings and Communalities from the Pattern Matrix on Factors for Caring School Community

Item	Factor			Communalities	
	1	2	3	Initial	Extracted
Factor 1: Teacher and Student Caring					
Teachers are respectful toward students	.737			.395	.247
Students are respectful toward their teachers	.691			.499	.432
Teachers make a real effort to get to know students on a personal level	.641			.436	.395
Teachers treat all students fairly	.631			.438	.362
Teachers believe all students can succeed	.619			.428	.363
Students treat classmates with respect	.597			.522	.389
Teachers act in ways that show they really care about people	.574			.398	.346
In class, teachers talk about how to care for people	.570			.591	.433
Teachers go out of their way to help students who need extra help	.554			.384	.328
Teachers encourage students to care for each other	.545			.462	.368
When a student is misbehaving, teachers respectfully discipline the students	.532			.395	.324
Students help new students	.523			.417	.304
Older students are kind to younger students	.508			.440	.373
Students can talk to teachers about personal problems	.472			.385	.247
In class, teachers talk about the importance of helping the world become a better place	.466			.551	.346
Students help each other, even if they are not friends	.458			.422	.359
The school publicly recognizes students for good behavior	.453			.323	.235
Students resolve conflicts without fighting, insults, or threats	.436			.436	.337
Teachers and school staff treat each other with respect	.431			.255	.222
Students behave respectfully toward all school staff (including administrative and service staff)	.416			.291	.215
Factor 2: Self-reported Student Care					
Doing work that improves the lives of people who need help [is important to me when I grow up]		.741		.458	.485
Helping people in need [is important to me when I grow up]		.681		.445	.468
Promoting social and religious equality [is important to me when I grow up]		.621		.410	.380

Item	F2	F3	Initial	Extracted
Living an environmentally-conscious lifestyle [is important to me when I grow up]	.608		.382	.382
Learning about people from other cultures and religions [is important to me when I grow up]	.584		.335	.354
When I see a person lying on the side of the road, I want to do something to help	.394		.287	.264
I try to comfort classmates who have experienced sadness	.386		.365	.232
I try to help other students in my class	.344		.395	.247
If I see that a friend is doing something wrong I try to tell that friend to do the right thing	.316		.339	.255
Factor 3: Student Practice of Care				
Done community service in a village or slum-area (for example, educated people about hygiene)		.698	.430	.445
Donated clothes, money, food, or other items to people in need		.598	.397	.374
Done something to help the environment (for example, cleaned up trash, planted trees)		.544	.412	.322
I do community service in my free time		.515	.462	.404
I talk to teachers at this school about my personal problems		.424	.387	.271
Visited a place for people in need (for example, an orphanage, a home for lepers)		.409	.188	.179

Correlations were run between the subscales Teacher and Student Caring and Self-Reported Student Care. A significant positive correlation was found between the two subscales (.523). Student Practice of Care was not considered relevant to this study

Chapter Summary

The purpose of this study was to examine how a school in India supports and develops teachers' capacity to create caring relationships with students. Three major themes emerged from the qualitative data, the first being that care is seen as a priority in the teacher-student relationship. The model of this relationship stems from the ancient Vedic educational ideal; however, the influence of modern societal changes can also be seen in teachers' approach to creating caring relationships with students. Teachers strive to create a "friend-like" relationship with students – one in which students feel comfortable sharing personal and academic problems. Teachers differentiate the care for students according to students' ages, and discipline is administered in a caring way whenever possible. The school also espouses that care is for the "whole child", including students' moral, spiritual, and academic development. However, observations and interviews revealed that the care given may be weighted more heavily towards academic achievement. Quantitative results from the teacher survey triangulated the positive picture painted by interviewees of the relationship between teachers and students. Conversely, student survey results showed that students, particularly older ones, don't find teachers to be as friendly and respectful as teachers suggested in their interviews.

The second theme that emerged was that the school intentionally lays the foundation for caring teacher-student relationships. The Teacher-Guardian Program was created specifically to cultivate stronger relationships between teachers and students by facilitating home visits that increase teachers' knowledge of students' personal lives. In addition, the school provides both explicit and implicit training for teachers on how to be role models for students. Teachers also experience what it is to be cared for through personal support given by administrators and colleagues. The school's culture was described as "family-like", and mirrored the structure and inner workings of the Indian family. Working conditions are also very good, and teachers have freedom to try new teaching methods. Teachers stated that while their jobs are very demanding, they never "burn out". Even though quantitative results confirmed the school's caring support of teachers, the results also showed that slightly more than half the teachers felt the demands were too much at times. Still, both qualitative and quantitative findings revealed that teachers thought that they had transformed for the better as a result of working at CMS.

The final theme that emerged was that teachers also receive encouragement to develop caring relationships through positive feedback from students and alumni. This feedback comes in the form of students' reactions to teachers' home visits, successes of current and former students, and appreciation from alumni.

A factor analysis of the teacher survey created four factors relevant to this study, including "Teacher Caring", "Student Caring", "Teacher Support and

Development”, and “Teacher Demand”. Significant positive correlations were found between the subscales “Teacher Caring” and “Student Caring”, “Teacher Caring” and “Teacher Support and Development”, and “Teacher Support and Development” and “Student Caring”. Significant negative correlations were found between the subscales “Teacher Caring” and “Teacher Demand”, “Student Caring” and “Teacher Demand”, and “Teacher Support and Development” and “Teacher Demand”.

A factor analysis of the student survey created two factors relevant to this study - “Teacher and Student Caring” and “Self-reported Student Care” - the subscales of which showed a significant positive correlation.

CHAPTER 6

Analysis, Interpretation, and Synthesis of Findings

The purpose of this mixed methods descriptive case study was to explore how a school in India develops and supports teachers' capacities to create caring relationships with students. It is my hope that the findings of this study might assist policy-makers, school administrators, and teachers in creating processes and school environments that support the development of caring teacher-student relationships.

The study took place at City Montessori School, a large pre-K through 12 private school in Lucknow, India. The school's philosophy emphasizes the development of the spiritual, human, and material aspects of children, and strongly promotes the unity of all religions and world brotherhood. The influence of the philosophy can be seen in many aspects of the school, including curriculum, co-curricular activities, community outreach, and teacher training.

The data for this study were collected through both qualitative and quantitative means, including interviews, observations, document analysis, and surveys. Both individual and focus group interviews were conducted with students, teachers, and school administrators. Classroom observations took place in primary, junior, and secondary classrooms. Public school documents including the website, a published book, and numerous pamphlets were analyzed. Finally, these data were triangulated through both teacher and student surveys. The qualitative data were coded and analyzed first using Noddings' (1984) four methods for teaching care, including modeling, dialogue, practice, and

confirmation, with more themes added as needed. These themes were then re-coded and broken down into sub-themes as described in Chapter 4. The quantitative data were analyzed with SPSS version 19, and both descriptive statistics and the correlations of composite variables created through factor analyses were reported. The study was based on the following research questions:

- 3) What role does the school play in supporting and developing teachers' capacities to create caring teacher-student relationships?
- 4) Are there factors outside the school's efforts that play a role in the development of caring teacher-student relationships?
- 5) Are there factors either inside or outside the school that negatively impact teachers' capacities to develop caring teacher-student relationships?

The purpose of this chapter is to analyze, interpret, and synthesize the findings, which are organized by the following categories:

1. Commitment to caring teacher-student relationships
2. Learning to care
3. Limitations of care

Because CMS is such an unusual and unique school in its philosophy, and because the setting of the research took place in a non-Western culture, I have been particularly careful when considering the role of the philosophy and the setting in the analyses. Any possible misunderstandings or biases have been addressed where appropriate.

Commitment to Caring Teacher-Student Relationships

Commitment to caring teacher-student relationships is a key factor in developing teachers' capacity to create these relationships (Berkowitz & Bier, 2005a), and must stem in part from the school community (Schaps, 2009; Schussler & Collins, 2006) and the teachers themselves (Ellerbrock & Kierfer, 2010; Minseong & Schallert, 2011; Noddings, 1984). Glassberg and Oja (1981) found that both training of in-service teachers and a supportive school environment were required to significantly raise a teacher's moral sensibility. A school community that is dedicated to these caring relationships facilitates the teacher's commitment through a number of factors, including the promotion of collective ideals and purposes, inclusive of care, and the fostering of caring relationships between teachers, students, and parents (Schaps, 2009). The findings of this study suggested that other factors may also play a role in the school community's commitment, and hence the teachers' as well, to caring relationships between teachers and students, including: (a) cultural mindsets, (b) structures and incentives for teachers that are specifically focused on the teacher-student relationship, (c) the historical precedence of the role of the teacher, and (d) the reciprocal nature of the caring relationship.

In order to build a strong organizational culture in which the members are committed to a set of common purposes and ideals, the leadership must clearly state the organization's philosophy and carry it out (Deal & Kennedy, 1999). Often, this philosophy is created by the leader's "personal beliefs, vision, goals, values, and assumptions about how things should be" (Schein, 2004, p. 16). The

philosophy of CMS was developed by the founders who were strongly influenced by the teachings of both Mahatma Gandhi and the Baha'i religion. The philosophy clearly states the importance of the teacher-student relationship and is ubiquitous throughout the school. Posters that explain the philosophy are found in classrooms, school lobbies, and multi-purpose rooms. The walls surrounding the campuses, the sides of the school buses, and the printed materials (even the school envelopes) all promote the school's philosophy.

The teachers are trained in the philosophy when they are hired, and, along with the students, listen to the founder's speeches on the philosophy many times throughout the year. Much of the school curriculum and particularly the international events are grounded in the philosophy. As three teachers in a focus group described:

T1: Every activity at CMS is oriented [toward the philosophy]. Whatever we plan, it has this theme....

T2: The child is continuously exposed to it, so at some point he starts absorbing it....Even when we try to stage a play, we try to select a play based on this philosophy, or it has something to do with morals and values.

T3: Even on distribution of report cards, we call it divine. [The conference and the speeches at the conferences] are based on values (B6, Focus Group, March 14, 2011).

When asked about the school's philosophy, the teachers were highly supportive of it, and many were happy to have the opportunity to teach spirituality and morality in a school setting. One secondary-level English teacher stated:

Making the children realize that all religions are one and that all religions they point to the same God, and to have it said so openly and so nicely - that makes me very happy. So the school becomes more...an extension of what I wish to say all the time. Something that you wish to be saying all the time and to be able to be saying it, and you feel very happy. I'm in the right place (C2, Interview, March 11, 2011).

A contributing factor to the teachers' commitment to the school's philosophy may be the school's "Indian family-like" structure. Like the Indian family, CMS is headed by a strong male figure who takes care of the CMS "family members" by providing good salaries and a supportive school culture. While the Teacher-Guardian Program is aimed specifically at creating better relationships between parents, teachers, and students, the school understands that the home visits required of teachers in this program are an added burden to teachers' already full plates. Thus, the school gives extra pay to the teachers for these home visits. In addition, new teachers are accepted into the family immediately and given the support needed to be a successful member of the family. In return for this care, the teachers give their loyalty to the school, part of which is adhering to and carrying out the school's philosophy and norms.

CMS also demonstrated its commitment to the teacher-student relationship by its deliberate fostering of caring relationships between teachers, students, and

parents through the Teacher-Guardian Program. The student-teacher ratio at the primary and junior levels at CMS is unusually large for an Indian private school, mirroring instead the national average for government schools (Government of India, 2007). With approximately 50 children in a classroom at the lower grades, the expectation that teachers would get to know each child on an individual basis is not realistic. Thus, the home visits of the Teacher-Guardian Program allow the teachers to better help students through knowledge of their home lives. Home visits in the United States occur mainly at the pre-school level. However, research has shown that these visits have a number of benefits including an increase in parental involvement and in teachers' understanding of both different cultures and the effect of the home environment on students' academic performance (Lin & Bates, 2010). The findings of this study support this research in that many of the CMS teachers related that the visits changed not only how they viewed a student, but also how they could better help him/her. Also, while CMS parents didn't necessarily get more involved at the school (parental volunteering did not appear to be part of the culture), teachers did state that the parents became an integral part of their child's education as a result of the home visits. As one teacher described:

The parents today are very well aware and...they are the first to point out that there is a problem with the student. And they'll say, "Ma'am, my son is a big liar, don't believe him." I say [to the student], "...do you have a timetable according to which you work, because your work should be systematic." The child says, "Yes Ma'am." [The parents] said, "Ma'am

he's a liar. Ask him to show. He will not be able to show you"(C2, Interview, March 11, 2011).

The school community's commitment to the teacher-student relationship is also grounded in the historical precedence of the ancient Indian *gurukula* schools. The founders themselves aver that they were greatly influenced by the teachings of Mahatma Gandhi (even to the point of adopting Gandhi's last name as their own), and that much of CMS' philosophy is based on his teachings, including the modeling of education after the ancient *gurukula* schools (Avinashilingam, 1960). CMS states in its literature that the shaping of students' character ideally occurs within the teacher-student relationship as it did thousands of years ago. Several of the teachers spoke of this ancient tradition and gave examples of how it manifests at CMS today, particularly in the respect shown to teachers by the students and parents. As one teacher described, "We consider [the] teacher most honorable like God – after God. It's a very respectable profession" (E3, Focus Group, March 25, 2011).

One of the benefits of the historical precedence of the teachers' high status is the automatic respect afforded teachers by students' families, which, along with the Teacher-Guardian Program, helps to create the network of positive relationships necessary in a community that is dedicated to creating caring teacher-student relationships (Schaps, 2009). Teachers come to know the families of students very well through the home visits of the Teacher-Guardian Program, which helps them gain even more credibility in the eyes of parents. The relationship between parents, teachers, and students is seen as an interdependent

one, and in a collectivist culture, these kinds of relationships often involve greater emotional attachments (Bhawuk, 2009). According to teachers' interview responses, parents and grandparents listen to and heed the advice given by their child's teacher. This advice extends to solving familial problems as well. As one teacher described:

We get to know such a lot. Sometimes there are you know family dispute, husband-wife dispute, which a child is suffering....[I]t's a pleasure today for me to say that not with pride but with humility, that we have sorted out certain marital disputes (C3, Interview, March 11, 2011).

Even though the respect for the teacher and interdependent relationships are an inherent part of Indian culture, analyzing the relationship between CMS parents, teachers, and students through the lens of Noddings' (1984) theory of care may give a better understanding of how this relationship might contribute to the commitment towards developing caring teacher-student relationships. Reciprocity is the third step of care in which the cared-for acknowledges the one-caring's act of care, and, hence, encourages the one-caring to continue caring. It is well understood that students' reciprocity for their teachers' care is a large motivator in teachers continuing to care for students (Noddings, 1984). The positive effect of reciprocity was evident in the stories told by the CMS teachers of the appreciation they receive from current and former students. However, parental appreciation given to teachers for the care shown them expands the boundaries of Noddings' reciprocity. Her description of this act has generally been limited to mothers and infants or teachers and students. If this lens is expanded to include parental

appreciation, whether the reciprocity refers to a teacher's act of care for students or parents, then the burden does not fall completely upon the student to demonstrate reciprocity. Research has shown that if the support from parents is poor, "teachers may become exhausted and overwhelmed with the task of aiding children's development" (Grayson & Alvarez, 2008, p. 1358). Thus, parents at CMS, in addition to students, may be contributing to teachers' commitment to developing caring teacher-student relationships through the acknowledgement and positive feedback they give to teachers for the care shown to their children and, possibly, to them.

Learning to Care

According to Berkowitz and Bier (2005a), many teachers understand that the caring relationships they have with students are the key to developing students' character. However, even with this understanding, they still may not know *how* to create these relationships. CMS states in their written literature that even though they believe teachers are responsible for shaping students' character, they also recognize that teachers – old or new - may not yet possess the appropriate skills, dispositions, or moral fiber required to carry out this responsibility. Like Oja and Reiman (2007) whose research showed that becoming an effective teacher is a developmental process that doesn't stop at the end of teacher education, CMS understands that the growth of the teacher never reaches completion. The term "lifelong learner" applies to students and teachers alike at CMS.

Noddings (1984) posited that in order to care, we must first know what it is to be cared for. The care given to teachers at CMS mirrors the care given to students by the teachers. Thus, the administrators at CMS are teaching the teachers how to care for the students by caring for them in the way the students are cared for. Table 16 shows the similarity of the description of care for both the students and the teachers that was given by the teachers and administrators in their interviews.

Minseong and Schallert (2011) suggested that because pre-service teachers might project their future relationships with students onto their own relationship with teacher educators, it is important to understand the dynamics of this relationship. Thus, to analyze more closely the care of administrators for teachers, I have examined these findings through the lens of Noddings' (1986) suggested four methods for teacher educators to teach caring to pre-service teachers: (a) modeling of care, (b) dialogue, (c) practice of care, and (d) confirmation.

Modeling care.

The administrators at CMS (which include teacher supervisors, principals, and head office administrators) model care in a number of ways. First, they model how to care for students at a very personal and individualized level through financial and emotional help given to students in need. For example, several teachers mentioned how the head office administration went to great lengths to provide assistance for a physically challenged student from a poor background:

Mr. Gandhi has given him all the aid that he can - free education, stationary, uniform. The child lost both his arms and one leg while saving

two children on the railway track. He was awarded the Bravery Award [by the Indian government]. So that child is with us - he's still here. And he writes with his left feet - and beautiful writing....Sonia Gandhi, [the founders' daughter], helped [him get artificial limbs]. She had sanctioned some money with the Chief Minister of Rajasthan. He helped us [get the boy] some nice artificial limbs (A2, Interview, March 9, 2011).

Table 16

Comparison of Care for Students and Teachers

Care of Students by Teachers	Care of Teachers by Administrators
<ul style="list-style-type: none"> • Personalized support for students with academic and personal issues • Teachers are very accessible when students need help • Teachers believe students can succeed, and offer remedial help as needed • Care for whole child – material, human, and divine • High expectations for success on exams • Students feel that care given by teachers is like that of a parent 	<ul style="list-style-type: none"> • Personalized support for teachers with teaching and personal issues • Administrators are very accessible when teachers need help • Administrators believe teachers can succeed, and give training and guidance when needed • Whole person training for the teacher – “total personality development” • High expectations for generating student success • Teachers describe the CMS work environment as “family-like” – the administrators are like parents, and everyone contributes their part

Care for the parents is also modeled, as in the case described in Chapter 5 of the mother who came to the principal for help with her abusive home situation.

Several teachers also mentioned how the head office administration modeled care for people outside the CMS community by frequently sending fliers around asking for food and clothing contributions for people in need, e.g., Kashmiri refugees who had just arrived at one of the Lucknow train stations.

However, perhaps the most important modeling of care by the administration is the care and support given to the teachers themselves. Numerous teachers spoke of how supported they felt by the administration.

We as teachers [have] our principal, who is such a wonderful person and support to all of us here. We all look up to her...as teachers. We go with our own personal problems, just go there, let it out before her, [and become] calm and quiet after that (C4, Interview, March 11, 2011).

This finding was substantiated by the very positive responses of teachers on the survey items, “The principal acts in a supportive and caring way toward the teachers” and “I can talk to my principal about personal problems” (93% and 80% responded “agree” or “strongly agree”, respectively). Teachers described assistance from the administration that ranged from support for new teaching methods to solving familial problems. One administrator explained how she cared for teachers who needed help with their teaching:

[I] look into the areas where they need help....I identify where the problem areas are, and try to make sure that she's comfortable. I try to reach out to them. Make sure the staff can be helpful to that particular

teacher...so she can come out of the shell and be more comfortable (C5, Interview, March 11, 2011).

Knowing that the administration is supportive may be a key aspect in developing trust between the teachers and administrators. Minseong and Schallert (2011) found that trust was the mediating factor in developing a caring relationship between pre-service teachers and teacher educators. They stated that “unless the student could feel some sense of trust in the teacher, the student could not see caring in the encounter” (p. 1066). One teacher described how because of the trust she received from the administration, she felt she could try new teaching methods:

[My new program] just needs positive attitude, and that [the] management gives me. You don't need anything- just a positive attitude and the support to go ahead. The management has to have that trust in you that you'll be able to handle what you're doing....I don't even have to go in and say that I want to [try something new]....I give it a go, then I go [to their office] and I say, “I tried this and it worked out.” [They respond], “Okay, fine, go ahead with it.” The positive attitude is there....It's beautiful....You basically know that you're not trying to cheat on things and the management trusts you for that (C6, Interview, March 11, 2011).

Trust between the administration and teachers may also help teachers feel securely attached at school which might have an effect on teachers' ability to care for students. In a study on adult attachment security and compassion, Mikulincer et al. (2005) found that:

[A]ttachment-security priming led to greater compassion and willingness to help a person in distress...attachment avoidance was associated with lower levels of rated compassion and willingness to help a suffering woman, [and] attachment anxiety was consistently associated with higher levels of personal distress that did not translate into helpful behavior (p. 835).

One of the limitations of the research on caring between teachers and students is the lack of empirical evidence that the modeling of care by teachers encourages the development of care in students. However, results from the factor analyses of the teacher and student surveys suggest that modeling of care may be occurring at CMS, and that the effects extend to the students as well. The subscales created by the teacher survey factor analysis labeled “Teacher Caring” and “Teacher Support and Development” included items that described ways in which teachers care for students and administrators care for teachers, respectively. In addition, the subscale from the teacher survey labeled “Student Caring” included items that described examples of students caring for others. All three subscales correlated positively with each other (see Table 14 for results). While it is not possible to infer causation between the subscales, the significant correlations suggest that the care between the administrators, teachers, and students has a positive effect on the expression of care by members of the other groups. One potential reason for this positive effect may be the modeling of care by the different groups which encourages members to care for each other. The administration models care for teachers and students, the teachers model care for students, who in turn become

more caring. Because the factor analysis did not imply causation, further research is required to test this hypothesis.

Two other factor analysis results – one each from the teacher and student surveys – strengthen the argument that the modeling of care might have a positive effect on others’ expression of care. The factor analysis of the teacher survey created an additional subscale labeled “Teacher Demand”. This subscale included items that described things that cause teachers stress in their jobs such as too much paperwork and the perception that the work is overly demanding at times. According to the findings of Mikulincer et al. (2005), people who feel insecure are less able to care for others. Thus, teachers who are feeling overwhelmed in their jobs may be incapable of caring effectively for students. The subscales “Teacher Demand” and “Student Caring” correlated negatively with each other ($-.359$), meaning that as the demands on teachers increase, teachers’ perception of students caring for others decreases. One possible reason for this relationship is if teachers are unable to care for students because of job stressors, then students are not seeing care modeled, which then lessens the care they demonstrate.

The positive correlation between two subscales created by the student survey – “Teacher and Student Caring” and “Self-Reported Student Caring” – also suggests that the modeling of care has a positive impact. The former subscale included items that described examples of caring by both teachers and students, and the latter subscale included items that portray a student’s perception of him/herself as a caring person. The positive correlation between the subscales indicates that there is a relationship between the care demonstrated by others and

students' personal expression of care. One potential reason for this relationship is the modeling of care encourages students to become more caring – the “golden” outcome of the caring relationship between the teacher and student as suggested by Noddings (1984). However, as with the other factor analyses' results, more research is required to examine this finding.

The results of the factor analyses generated more questions about care than were answered. The specific purpose of this study was to examine how a school develops and supports teachers' capacity to care for students. As discussed above, the factor analyses results potentially suggested that the modeling of care by other groups of people may impact people's own caring actions. Thus, teachers' ability to care for students might be influenced by the care modeled by the administrators. However, other questions about the deeper psychological processes of care arise from these results, including (but not limited to): (a) If a person perceives him/herself as caring, does this make it easier or more likely for that person to see others as caring? (b) Do the emotional outcomes of performing caring actions build on themselves and lead to more care, e.g., the Broaden-and-Build theory? (Fredrickson, 2006) (c) Does being cared for make a person more receptive to receiving care, ignite the desire to care for others, or make it easier to care? Further research is required to examine these and other possible questions about the effects of being cared for or seeing others perform caring actions on people's processes of caring for others.

Dialogue.

According to Noddings (1984, 1986), dialogue has at least two possible outcomes: a deeper knowledge of others and an increased ability for critical thinking, both of which facilitate the one-caring's ability to care for the cared-for. While the findings didn't directly demonstrate that true dialogue was occurring between the teachers and administrators, it is possible to infer that the administrators got to know the teachers well by being available to help with personal problems. When asked if the teachers came to her with problems in their personal lives, one administrator responded:

Of course they do....When they have a small child or an ill person at home they have to look after, I have to listen to them....[Y]ou can't keep the teacher all the time because they have personal life also....You can't just stick to the professional and not think of the personal front. Both ways you have to go (A2, Interview, March 9, 2011).

Noddings (1986) has suggested that one of the purposes of teacher education is to “produce people who will make autonomous decisions for the sake of their own students” (p. 504). The ability to make these kinds of decisions requires teachers to think critically and analyze teaching methods and strategies. This kind of critical thinking is best developed through dialogue. Again, the findings did not specifically show that teachers are engaging in dialogue that develops their critical thinking skills; however, teachers did indicate in both the interviews and on the surveys that they are granted a lot of freedom to try new teaching methods. Also, although limited, there was evidence of CMS' attempts to move beyond the

rote learning found throughout India (Nussbaum, 2007) in their Maths Labs and English Language Labs.

Practice of care.

Noddings (1984, 1986) asserted that learning to care requires practice of care, and that practice in teaching is practice in caring. When asked if they received specific training on how to “counsel” students, CMS teachers stated that they do receive training in topics such as child psychology and development, but that they learned to counsel mainly through practice. The Teacher-Guardian Program, in particular, gives the teachers ample opportunity to practice caring for students outside the normal classroom environment. All the CMS teachers interviewed spoke of being available to students to help them with their personal and academic problems, and many stories were told that illustrated how their care extended into students’ personal lives, including financial and emotional support. Even though only 29% of the students responded that they “always” or “almost always” talk to teachers about their personal problems, a significant majority of the teachers (86%) understood that part of their job was to be available to students. (The discrepancy between students’ and teachers’ responses to this and other questions, however, cannot be ignored, and is addressed further on in this chapter.)

Practicing care through the Teacher-Guardian Program might also allow teachers to experience a deeper form of empathy, which may lead to more effective care for students (Spinrad & Eisenberg, 2009). From extensive observations and in-depth interviews, Cooper (2010) identified several different

types of empathy expressed by teachers in classrooms. The most common kind was labeled “functional empathy” in which the teachers “treat the class as one entity during interaction” (p. 89). While this helped with classroom management, Cooper found that functional empathy promoted stereotypes and was less successful with larger and more diverse groups. Secondary classrooms were particularly susceptible to this kind of empathy. The most effective form of empathy was called “profound empathy” which is developed mainly in small groups or one-on-one interactions. Teachers who express profound empathy for students “seek to understand learners deeply and explain ‘why’ rather than simply ‘what’” (p. 87). When asked about the impact of the Teacher-Guardian Program, the CMS teachers repeatedly said that it gave them a greater understanding of the students as individuals; thus, their empathy for the students potentially increased and transformed from functional empathy to profound empathy. One secondary-level teacher spoke of the kinds of in-depth information that she gained through the home visits:

I think caring nowadays means understanding the family background of the child, understanding any kind of psychological or behavioral problems the child is facing. Any kind of family problems or disputes. Any kind of financial problems....What kind of home he belongs to. Whether he belongs to a nuclear family. Whether the parents are working. All these things - mother is a housewife, literate or illiterate, parent away or in the city. All these together help you be with an individual and care for an individual (A4, Interview, March 9, 2011).

This same teacher then went on to describe how having this knowledge allowed her to adjust her care according to the students' needs:

Some children just require a mental boost up. You can say "Oh, you can do it". That's enough for them. Then others whom you really have to bring them to that level. And tell them, "This is what you are, and this is what you can be, and I know that these are your limitations. Probably you don't have a right study area at home or maybe you have so and so problems." But you can't just tell them, "I know you don't belong to a very comfortable family. I know this, but now child you are supposed to sit in school and study." You can't say that to them directly. It's like you have to make them feel that you're a part of their family without being very intrusive into their private means or family matters, but still trying to make them feel that you know that this is what it is and this is the best for you. Because most of the cases where you need the special care of children is where they have certain kind of, I wouldn't exactly say abnormal, but some kind of difficult times at home. It could be any kinds...different criteria. So the caring for every child varies (A4, Interview, March 9, 2011).

However, even with teachers universally claiming that the Teacher-Guardian Program gave them a deeper understanding of students, survey results showed that teachers and students did not agree on the degree of caring occurring within their relationships with each other. Thus, future research might consider if the

experience of profound empathy between teachers and students outside the classroom transfers to within the classroom.

Confirmation.

Confirmation requires knowing another person well so that “we can attribute a better motive to an act of which we disapprove” (Noddings, 2010, p.395), which helps to develop that person’s image as a caring person. Minseong and Schallert (2011) found that pre-service teachers who felt their teacher educators cared for them became “more confident in themselves” (p. 1066). In contrast, those who didn’t feel cared for had difficulty with their images as teachers. One of the more notable findings in this study that showed how CMS cared for its teachers was the belief in the teachers’ abilities. When I asked for reasons why a teacher might be fired, I consistently received a puzzled look and was told firing a teacher rarely, if ever, happens at CMS. Instead, administrators said that any teachers with difficulties were given extra help. One principal described her method for working with teachers who need improvement:

The other day I took a meeting with a teacher because now is the time we recommend them for the next session....I said, "See, this is the time when I'm going to fill in your confidential reports. I have two choices. One is: I be very sweet with you all the while, and when it's time to say bye-bye, I just tell you, ‘Sorry we are not renewing your contract. You can leave.’ That is one way....Second is: I'll check you every now and then because I want to work with you for long [time].” So now we have the month of April as a new session. This is the time, do something...because it's very

easy to tell somebody to go bye-bye, we don't want you. But where would all these lesser talented professionals go? Somebody has to train them. So I said, "I've got lots of hopes. I still think...you can improve. So I'm telling you now, we're starting with the new session. You ask yourself: what are your strengths, what are your weaknesses, and start working on them (D2, Interview, March 23, 2011).

Minseong and Schallert's (2011) findings also suggested that there is a transformation in the pre-service teacher that occurs as a result of being confirmed in a caring relationship with a teacher educator. The pre-service teachers "author...themselves as better students or prospective teachers" (p. 1066).

Teachers at CMS responded very positively in both interviews and on surveys when asked if they felt they had transformed as a result as their work at CMS. As two teachers described:

I have changed a lot being a CMS family member....I have seen improvement in me work wise...and thinking-wise, also. I have broadened my view....I'm very open to my friends. Even if I meet different people, I don't feel hesitant. I feel happy because I think, this is what CMS has given me. I can talk to others. I can break that ice...It's a very good feeling. It's a wonderful feeling being in CMS (D5, Focus Group, March 23, 2011).

We've become students of human psychology. I can understand a person better than I [could] earlier (E3, Focus Group, March 25, 2011).

Limitations of Care

Although the findings showed that CMS provides a multitude of support and resources to help teachers create caring relationships with students, the results from the teacher and student surveys revealed that, even with these supports in place, there is still a discrepancy between teachers' and students' perceptions of the teacher-student relationship, particularly with the older students (see Table 17). According to the survey results, as students get older, they experience more disrespect, unfairness, and lack of personal attention from teachers.

This section compares possible reasons for this discrepancy as suggested by previous research to CMS' resources and supports offered to teachers. It is important to keep in mind that this comparison is made only to offer rather than to definitively state potential reasons for this discrepancy. Further research is needed to test each comparative factor.

The decline of caring relationships between secondary-level students and teachers has been well documented by research (Davis, 2003; Noddings, 1984). Findings from research on adolescent development and teacher-student relationships have suggested that a cultural assumption exists that adolescents naturally pull away from adults and focus more on their peers for support. However, research has shown that adolescents who are more detached from their parents suffer from a negative self-image. Thus, what adolescents may really need are relationships with adults, including teachers, that help them develop their autonomy "within the context of emotional support" (Davis, 2003, p. 223).

Table 17

Comparisons Between Teacher and Student Responses on Survey Items Related to Teacher Caring (percentage reflects “Always” or “Almost Always” responses)

Item	% Teachers	% All Students	% Level 6 Students	% Level 12 Students
Students can talk to teachers about personal problems	86	57	58	41
Teachers go out of their way to help students who need extra help	90	70	77	55
Teachers act in ways that show they really care about people	86	68	75	56
Teachers make a real effort to get to know students on a personal level	91	72	74	41
Teachers treat all students fairly	95	71	77	57
When a student is misbehaving, teachers respectfully discipline the student	88	57	66	51
Teachers are respectful toward students	90	79	76	56
Teachers believe all students can succeed	94	85	90	66

When considering this research in the framework of this study, it is important to take into account potential cultural differences. The description of a traditional Indian family suggests that adolescents may not partake in individuating from their parents, as familial relationships are interdependent and parents are allowed to dictate their children’s choice of careers and marital

partners (Misra, 1995). However, many of the CMS teachers spoke of how secondary-level students had changed over the years due to the shifts in Indian culture and economic situation. They no longer blindly accept advice from teachers, and, according to the teachers, they challenge beliefs about religion and morality. Recognizing the need for students to explore and create their own identities, CMS teachers create relationships with students that are more friend-like and they suggest rather than dictate advice. Thus, they are providing the emotional support, while allowing students greater autonomy.

Another reason for the divide between secondary-level students and teachers posited by researchers is the structure of secondary schools. The large class sizes and multiple classes with different teachers for each one do not allow teachers to get to know students on a deeper level (Cooper, 2010; Noddings, 1984). While the model for secondary school at CMS follows that of a Western model with multiple classes and teachers, the class size is significantly smaller than the elementary level. (However, it is important to note that the class size is still large by Western standards at approximately 1:35. This teacher-student ratio also mirrors Indian government schools, which goes against one of the more attractive offerings of private schools – namely, smaller class size.) In addition, the Teacher-Guardian Program facilitates a close relationship between each student and at least one teacher. The class 10 and 12 students, in particular, receive a tremendous amount of support from their teacher-guardian because of national exams.

While not exclusive to secondary schools, the literature review for this study showed that several other factors may exist that put a constraint on the relationships between teachers and students. These factors included the school environment (Cooper, 2010; Schaps et al., 2004), cultural misunderstanding (Fleming, 2007; Thompson, 1998; Valenzuela, 1999), teacher beliefs about care (Goldstein, 2002), and the teacher's own psychological makeup (Grant & Williams, 2004). CMS addresses each of these areas through various means.

Research has found that ongoing teacher training (Jones & Stoodley, 1999; Power & Higgins-D'Alessandro, 2008; Schaps, 2009) and caring leadership (Cassidy & Bates, 2005; Ferreira et al., 2002; Schaps, 2009) are crucial components in creating a caring school environment. The findings of this study showed that CMS has both of these elements in place. CMS also addresses cultural misunderstanding, particularly at the socio-economic and religious levels, through the Teacher-Guardian Program, which allows teachers to have a deeper understanding of their students. Several teachers spoke of how their view of particular students changed when they saw their living conditions. As one junior-level teacher/supervisor described:

We have a teacher today whose life I feel changed a lot after I visited his house [when he was a student]....[Students] have to get a new [notebook] which he never used to bring. I was the class teacher at that time....He [also] had the problem [of] fees not being paid. So it was a constant...problem with him. But in studies, maths, sciences, he was very good. That, also, we used to see. So I went to his home....He was just

living somewhere here down on this road, and I thought [he lived in a house]. When I went, I was shocked because it was just a car garage....They were a family of two brothers, three sisters, [and] the father and the mother who used to live there, eat there, wash there, everything was in that one garage. And I realized that it was very difficult for the father, because he wanted his child[ren] to study at CMS...but every time there used to be fee problem....When I went there, I saw all this. As I told you, he never used to bring [a new notebook]....So I came back, went to the principal, related everything to her, and then I asked her, "Can we help him out?...Ma'am, we could ask the [other] children, once they finish the session, some [notebooks] they have that are left with quite a number of pages....We can ask them [to donate their old notebooks], then we can help [this student] by having them bound, and that is how we can make a new [notebook] for him." So that is the way we went around (C3, Interview, March 11, 2011).

The understanding of students afforded through the Teacher-Guardian Program helped teachers accept students' differences – a problem faced by teacher education programs here in the United States (Goldstein, 2002; McDermott et al., 1999). "Overall, your perspective of the child also undergoes a change for the better, I would say. We don't look down upon the student at all coming from this [poor] background. That way we don't do" (B2, Interview, March 14, 2011).

While it can't be determined for sure without further research, it is possible to infer that CMS teachers' beliefs about care and their psychological

processes that affect their ability to care for students may be impacted by the emphasis placed on the teacher-student relationship, particularly through the Teacher-Guardian Program, and the very supportive school environment. Students are the priority at CMS and receive extra financial, academic, and/or emotional support as needed. Teachers are taught to make decisions based on what is best for the student. As one principal described:

This school is wonderful. They are ready to do anything for the good of the child. If...there is a lot of burden on teachers, I am of the very clear opinion that [the] school acknowledges every small effort you make for the good of the child. That's their focus. If you're working for the [good] of the child, management is always with you (D2, Interview, March 23, 2011).

Research has found that a person's ability to care is affected by their degree of security (Collins et al., 2010; Mikulincer et al., 2005). Thus, the high salaries, emotional support from the administrators, and the administration's belief in teachers' abilities may help CMS teachers feel secure in their jobs, which, in turn, may affect their capacity to care for students.

Thus far, I have argued in this section that, based on previous research of issues that may negatively affect teacher-student relationships, it would appear that CMS is successfully addressing many or most of these issues. Therefore, it is necessary to look more deeply at the culture of the school for reasons that may be causing the discrepancy between teachers' and students' perceptions of their relationship with each other.

According to Schein (2004), “When studying the culture of an organization, one must investigate the reward and punishment system because it reveals fairly quickly some of the important rules and underlying assumptions in that culture” (p. 129). The findings of this study showed that students’ test scores generate the greatest reward in the school culture. Test results are displayed with names and scores from highest to lowest on school walls, on the school website, and in printed materials. Parents of toppers are rewarded at ceremonies with garlands, financial prizes, and/or titles. Teachers are rewarded for the academic progress of their students. As one secondary-level teacher stated: “...CMS is result-oriented. Result plays an important part in the student’s life in today’s world. Whatever be it, percentile does matter” (B2, Interview, March 14, 2011).

Researchers and theorists have suggested that high-stakes testing has a negative effect on both teachers and students. Wellman (2007) found that teachers in amplified testing environments feel pressure to improve test scores and provide increased support for students. In turn, they need greater support from their administration. These kinds of environments also ignore the social and emotional development of the student (Wellman, 2007) and may make lower-achieving students feel less valued and receive poor treatment from both teachers and peers (Cooper, 2010).

In addition, this heavy emphasis on test results may have an effect on the relationship between teachers and students, particularly at the secondary level when test results have a direct impact on students’ futures. Hansen (2001)

described this relationship between the secondary-level teacher and students in the following way:

Part of the teacher's assigned role in the secondary school...is to issue grades, which determine life chances. The teacher in this role is inevitably a threat, possibly an enemy, even to the successful student. However brilliant, however solicitous, however friendly a teacher is to a student, the immutability of this institutional fact remains to foul up the personal understandings and relationships of teachers and students (p. 141).

The findings of this study showed that both students and teachers may be receiving mixed messages about what is valued at CMS. According to the school's philosophy, the purpose of education should mirror the purpose of life, which is to know and love God. The philosophy emphasizes a balanced approach to education by educating the spiritual, human, and material aspects of children and strongly promotes world and religious unity. The school itself has been rewarded for this philosophy by well-known external entities such as UNESCO and the Dalai Lama. But it is important to keep in mind that it was only the *philosophy* that was rewarded, not the *impact* of the philosophy on people's beliefs, attitudes, or behavior. By contrast, within the confines of the school, students and teachers are rewarded mainly for high test scores, rather than outward demonstrations of the school's philosophy or depth of character. The Teacher-Guardian Program also increases in its support for students during national exam years. In their interviews, teachers regularly began their stories about students who needed extra support by stating that the student was a high

achiever, which suggested that the extra support was only offered to students with potential. According to Noddings (1984), caring for someone means that the whole person is cared for, not just for their academic achievement. Yet the message that CMS students are receiving is that they are valued mainly for their high test scores.

Teachers also have high expectations and demands placed upon them by the administration that revolve around caring for students in order to increase test scores. In addition, teachers are rewarded for their students' exam results rather than for their role in developing students' character. The surveys revealed some discontent on the part of teachers regarding the demands placed upon them which may in turn affect their ability to care for students. Over half the teachers believed that even with a very supportive school community, teaching at CMS is "always" or "almost always" too demanding. Many of the teachers stated in their interviews that CMS teachers are known to be very hard-working. Based on teachers' interview responses, it would seem that much of the hard work revolves around increasing students' test results with additional duties such as after-school remedial classes and the home visits. As one primary-level teacher described:

There are remedial classes for the weaker ones. The teachers wait after school, the children are asked to wait after school. Then the teachers are able to give more attention to them. Extra classes on Sundays and holidays also....All 31 days of a month, teacher is supposed to come to school (B6, Focus Group, March 14, 2011).

Hard-work is also modeled by the school leaders. The CMS literature states that the founders have never taken a day off in 50 years, which may imply that teachers are expected to have this same level of dedication to their work – an unrealistic expectation for most human beings. However, further research is required to examine this implication.

When considering this finding, it is also important to note that the chi-square goodness-of-fit tests showed that the group response rates by campus were statistically different for the two survey items, “Teaching at this school is sometimes too demanding” and “The amount of routine paperwork teachers have to do interferes with their teaching”. This may suggest that there is a difference in culture between the campuses that took part in this study. Because the interview analysis did not reveal any major differences between responses of teachers at the five campuses, it is difficult to surmise the cause of these differences without further research. However, at first glance, school size might seem to be an obvious factor, particularly as the teachers at the smallest campus showed the lowest percentage of agreement to these two survey items. Yet, the highest percentage of agreement came from the teachers at the second to smallest campus. Other demographic differences of teachers between the campuses, including religion, age, level of education, number of years teaching at CMS, and grade level currently teaching, did not account for the disparity of responses between the campuses. If further examination were to be undertaken, a comparison of various factors at each campus might include: (a) the workload of teachers, e.g., number of days off versus number of days working, number of students per class,

extra duties beyond classroom teaching; (b) leadership style of the principals; (c) attitudes of teachers toward their work; (d) in-depth examination of support provided for teachers; (e) the degree of perceived pressure placed on teachers for student test results; and (e) in-depth examination of relationships between teachers, students, principals, and parents.

The factor analysis results of the teacher survey lend further credence to the potential link between demands placed on teachers and their ability to care for students. The first subscale created by the factor analysis labeled “Teacher Support and Development” included 11 items that described affective support for teachers from both colleagues and the principal, along with items that focused on personal and professional improvement. The second subscale labeled “Teacher Demand” had only 3 items which emphasized potential areas of discontent including paperwork, too many demands, and the desire to teach at a different school. That teachers feel discontent because of the amount of paperwork is perhaps not surprising given that, in addition to teaching, they are also responsible for collecting tuition from the students. The significant negative correlation between the two subscales (-.367) indicated that the school support of teachers is inversely related to the demands placed upon teachers. One possible scenario suggested by this finding is that a caring school environment that includes both personal and professional support lessens the impact of demands placed upon teachers.

Research has demonstrated that teachers need greater support from administrators when the pressure to produce high test scores is strong (Wellman,

2007). In their interviews, several of the CMS teachers gave examples that suggested that the support of both the administration and their colleagues helped them with the demanding nature of their work. For instance, one teacher expressed how even though the work was exhausting, the administration's support helped her to love her job. Another teacher stated that knowing all the teachers were "pulling their own weight" kept teachers motivated to do their best.

The factor analysis of the teacher survey also revealed that the demands placed upon teachers were related to their perception of CMS teachers' care for students. The subscale "Teacher Caring" included items that depicted various ways teachers show care to students, including fair treatment, respectful interaction, availability for counseling, and actively getting to know students. When correlated with the "Teacher Demand" subscale, the result showed a significant negative relationship between the two subscales (-.228). Thus, the demands placed upon teachers are inversely related to teachers' perceptions of their care for students.

There are at least three possible reasons for this relationship between the two subscales. First, the pressure on teachers for high student test scores may leave them feeling insecure in their jobs if their students don't perform well on exams. This insecurity may lessen a teacher's care for students as suggested by Mikulincer et al.'s (2005) finding that a person's ability to care is affected by his/her degree of security. Second, the reciprocity of students expressed towards teachers may not be enough to counteract the demands placed on teachers (Noddings, 1984). Finally, research has related heavy workloads to teacher stress-

levels (Miller, Brown-Anderson, Fleming, Peele, & Chen, 1999); however, more research needs to be done regarding the type of work and its impact on stress-levels and students.

The results of the student survey as discussed in this section showed that students did not universally perceive teachers to be as caring as teachers depicted in their interviews or on the teacher surveys. One likely explanation for this difference in perception could be the intense testing culture at CMS which communicates to students that they are valued mainly for their high test scores. In addition, the results of the teacher survey as discussed above clearly show that many teachers at CMS find the demands and expectations placed upon them to be too much, and this in turn may affect their care for students. While further research is required to understand the nature and causes of these demands, it is not unlikely that these demands stem from the pressure placed upon teachers to achieve high student test scores. Thus, teachers may be limited in their ability to create caring relationships with students when the care they both give and receive is focused mainly around test outcomes rather than the whole person.

Summary of Interpretation of Findings

In summary, this chapter illustrated the complexity of developing caring teacher-student relationships. The discussion revealed various methods and resources that a school might provide in order to develop teachers' capacities for creating these relationships. But, perhaps more importantly, the findings also showed that teachers may learn best how to care for students by being cared for by the school administration. Finally, the analysis of the findings suggested that

the demands placed upon teachers due to the test-heavy culture may limit teachers' ability to develop caring relationships with students.

When reading the analysis of this study, it is necessary to consider the limitations of both the context and the researcher. First, the findings were based on one school in India that has a unique philosophy that does not fit the traditional norms of modern-day schooling either in India or in the United States. Second, the interview sample of the students was quite small in comparison to the large student population of the school. Thus, gaining a broad and well-rounded picture of students' perceptions of their relationships with teachers was limited. Third, the culture studied was foreign, and therefore cultural biases and misinterpretations may be present in the study. To overcome this cultural limitation, great pains were taken to constantly question, reflect upon, and ask for clarification. While many different stories could have been told from the findings of this study, this chapter ultimately represents one person's attempt to synthesize and make meaning of these findings.

CHAPTER 7

Conclusions and Recommendations

The purpose of this study was to examine how a school in India develops and supports teachers' capacities to create caring relationships with students. The conclusions for this study are organized around the research questions: What role does the school play in supporting and developing teachers' capacities to create caring teacher-student relationships? Are there factors outside the school's efforts that play a role in the development of caring teacher-student relationships? Are there factors either inside or outside the school that negatively impact teachers' capacity to develop caring teacher-student relationships? This chapter addresses these questions based on the findings and analyses, and makes recommendations for policy-makers, school administrators, teachers, and researchers. Because this study took place in a culture very different from Western culture, careful consideration was given as to how the implications of the study might translate in the United States.

The Role of Schools in Supporting and Developing Teachers' Capacities to Create Caring Teacher-Student Relationships

The major findings of this study showed that both the school's commitment to and provision of resources for creating caring teacher-student relationships, along with the administration's modeling of care, play a crucial role in developing teachers' capacities to cultivate these relationships. Several conclusions can be drawn from these findings. First, if a school values the relationship between teachers and students, then it needs to do more than just

articulate this priority. The school needs to also provide the resources for teachers to develop positive relationships with students. Teaching is very challenging work, and, according to Aultman and Williams-Johnson (2009), “Knowing resources are available, especially within the school, may alleviate some of the burden on the classroom teacher” (p. 644). A resource like the Teacher-Guardian Program is particularly valuable in helping teachers get to know their students at a much deeper level by providing information about the home environment that might be affecting their educational experience. However, if schools are going to require teachers to do home visits for a group of students, then paying them for their time as CMS does could be a crucial factor in the success of the program. This communicates to the teacher that not only are students valuable, but teachers are valuable as well.

The second conclusion is that resources such as the Teacher-Guardian Program only go so far if teachers don’t know how to effectively use these resources. Caring is complex, and everyone’s experience and knowledge of care is different. A teacher who has not experienced care either within a family or as a student may not know how to successfully care for students. Or, as Goldstein (2002) found, a new teacher’s beliefs about care may be so limited that false assumptions about students and/or how to care for them may arise. In CMS’ case, part of these beliefs may arise from the traditional model of the strict Indian teacher which CMS is attempting to undo. Therefore, with these and other experiences and beliefs about care, a “one-size-fits-all” approach does not necessarily work for developing teachers’ capacity for creating caring

relationships with students. For teachers who may know how to care, but lack the time or skills to demonstrate it for students in class, a program like the Teacher-Guardian Program may be a very effective tool for them. Or for teachers who are personally challenged by low secure attachment, knowing that the administration is available to support them when problems arise and/or that their jobs are secure may help them feel more securely attached and thus provide better care for students. The support of supervisors and ongoing training might address new teachers' developmental teaching issues, such as those identified by Oja and Reiman (2007) and may help transfer their focus from themselves to students more quickly. Whether all the support and resources that CMS provides for teachers actually addresses the extremely diverse needs of each individual teacher is impossible to discern through this study. However, the findings do point to the necessity for a well-rounded approach to developing teachers' capacities to care for students.

The third conclusion that can be made from this finding is that teacher development in care is a crucial aspect of creating caring schools. Noddings' (2005) suggestions for what a caring school might look like focused entirely on curriculum and school structure. She made very little mention of training teachers to care, and only within the context of teacher education (Noddings, 1986). It's one thing to tell teachers that they need to create caring relationships with students, and it's another for teachers to actually know how to do it, as demonstrated in the literature on teacher dispositions (e.g., Diez, 2006) and by attempts made by teacher educators to teach pre-service teachers about caring for

students (Goldstein, 2002). Noddings also made no mention of training administrators in cultivating caring school cultures. As this study and others showed (e.g., Jones & Stoodley, 1999; Schaps, 2009), the school culture is crucial to the development of caring teacher-student relationships. Creating Noddings' ideal school is an elusive dream if the administrators and teachers are limited in their ability to care; hence, the psychology of both the administrators and teachers cannot be ignored. I am not suggesting a psychoanalytic approach to teacher development; however, Noddings' body of work might be greatly augmented by a deeper understanding of human nature and care.

Factors Outside the School's Efforts that Play a Role in the Development of Caring Teacher-Student Relationships

The findings showed that the cultural precedence of the importance of the teacher-student relationship along with the high esteem in which teachers are held in India may positively impact teachers' ability to create caring relationships with students. A conclusion that may be drawn from these findings is that home-school partnerships may be more effective due to these cultural norms which may lead to more caring relationships between teachers and students. In a culture that values the teaching profession, teachers won't have to work so hard to gain the respect of parents, which may lead to greater confidence, self-esteem, and job satisfaction on the part of the teachers. Dialogue between parents and teachers may be less antagonistic and more in accord with the needs of the child, with parents becoming true partners in the education of their child.

Another finding revealed that reciprocity on the part of the students played a large role in teachers' willingness to create caring relationships with students. According to Noddings (1984), reciprocity is the most important part of the three-part act of caring because it is what encourages the one-caring to care again. She also stated that reciprocity from students is what sustains teachers the most in their work. Without it, teachers quickly burn-out because they believe that no matter what they do, nothing will make a difference in students' lives. A conclusion that can be drawn from this finding is that students themselves play a key role in the development of caring teacher-student relationships. The responsibility does not lie completely with the teacher. Yet, for students to acknowledge teachers' care, the care from the teachers needs to be seen as true care in the eyes of the student. The Teacher-Guardian Program may contribute to students' reciprocity because teachers are better able to shape their care according to students' needs. By knowing the students well, teachers may be more adept at creating "friend-like" relationships with them and administer discipline that assumes the "best possible motive" (Noddings, 2002, p. 20) for misbehavior. Also, deep knowledge of students' backgrounds may assist in teachers' caring for the whole child, not just their academic success. As the analysis of the findings suggested, reciprocity from the parents may be facilitated through the Teacher-Guardian Program, making them an integral part to the teacher-student relationship as well.

Finally, the finding that teachers experience positive transformation suggests that they are thriving in the CMS environment. Citing Spreitzer,

Sutcliffe, Dutton, Sonenshein, and Grant, Spreitzer and Sutcliffe (2007) define thriving in the workplace as “the psychological state in which individuals experience both a sense of vitality and a sense of learning at work” (p. 75). The types of transformation described by the teachers implied that learning had occurred, and while vitality was not a construct that was measured, none of the interviewed teachers admitted to feeling “burned-out”. Consistent with nascent research that indicates specific experiences of thriving often include “relationships and helping connections” (p. 80), the findings of this study suggested that the experience of care in the workplace may help employees to thrive.

Factors both Inside and Outside the School that Negatively Impact Teachers’ Capacity to Develop Caring Teacher-Student Relationships

Embedded in the findings were survey results that suggested that CMS teachers and students did not fully agree on their degree of perception of teachers’ care for students. The analysis suggested that this incongruence may be related to the school’s heavy emphasis on test results, which communicates to students and teachers that care is given to them for the sole purpose of students’ success on tests.

This finding speaks of the importance of looking at the motive behind caring. Rather than caring for students to teach them how to become caring citizens of the world as the philosophy espouses, the teachers care for the students so that they may do well on tests. In turn, the administration cares for the teachers so that they will provide the extra support that students may need to do well on

tests. This outcome-driven version of care is not necessarily true caring because it does not value the student (or the teacher) as a whole, complete human being who is valued for who they are rather than what they can accomplish. As Noddings stated, “In the real world, children are too often valued only for their achievement” (as cited in Wellman, 2007, p. 210).

Even with this finding, it is once again important to consider the context of the study. Care that revolves around test results is not necessarily the entire fault of the school. Noddings (1984) averred that the one-caring can be “thrown into conflict over what the cared-for wants and what we think would be best for him” (p. 24). Given the relationship between high test scores and future college and career opportunities in India (Deb et al., 2010), teachers and administrators naturally might believe that scoring well on tests is what is best for the student – particularly as college and career choices are, for the moment, severely limited in India. Also, parents may choose private schools for their children based on the school’s test results, which forces private schools to emphasize testing above all else regardless of whether the school administration or teachers believe differently. Hence, the current state of education in India may limit caring within schools to what is most imperative for survival.

The finding also suggests that developing teachers’ ability to create caring relationships with students might be related to how society defines the purpose of education. As Goldstein (2002) found, her attempt to develop pre-service teachers’ ability to care for students was limited because it was just reinforcing

what was already going on in schools, which, to her, did not reflect a true caring paradigm.

The lofty spiritual ideals of the Government of India Report (1950) on the state of Indian education have been lost in the culture's overwhelming emphasis on testing. A recent *New York Times* article reported that Indian students are coming to the United States for university education because the Indian universities are now demanding near 100% scores on entrance exams (Najar, 2011). CMS has made an attempt to reinstate the spiritual and humanistic goals of ancient India and of Mahatma Gandhi; however, it is caught in the middle of an educational system that operates only on test results, and this is what appears to be driving the school's care for students and teachers, whether the school is conscious of this or not. To quote McNeil (2000) who studied the negative effects of testing on lower socio-economic students in the United States, "What we have is many good people caught in a bad system" (p. 302).

In the following passage, Noddings (2005) stated her beliefs about the purpose of education:

...if the school has one main goal, a goal that guides the establishment and priority of all others, it should be to promote the growth of students as healthy, competent, moral people. This is a huge task to which all others are properly subordinated. We cannot ignore our children – their purposes, anxieties, and relationships – in the service of making them more competent in academic skills. My position is not anti-intellectual. It is a

matter of setting priorities. Intellectual development is important, but it cannot be the first priority of schools (p. 10).

Noddings' quote suggests that the purpose of education is to help develop students' ability to create lives in which they thrive. Research in the Positive Psychology discipline focuses mainly on what constitutes a thriving life. Findings have suggested that "the single most important source for human happiness is for people to live in circumstances enabling them to be wholeheartedly engaged in both their immediate goals and in a greater purpose" (Knoop, 2011, pp. 107-108). In his predictions about the state of education in 2025, Knoop proposed that Positive Psychology's definition of a good life will "humanize" our current economic and welfare systems because it will:

...become clear that a school or a society where the great majority lose every time a few win will never prevail against schools or societies where all experience the joy of winning because everyone has a chance of doing their best (p. 108).

Thus, an educational system that emphasizes test scores where some win and most lose fails to generate human happiness and well-being by reinforcing current cultural norms that are destroying the very fabric of our society.

CMS' efforts to develop the whole child should not go unacknowledged, however, particularly in a country where the opportunities are very limited and extreme poverty and hardship (conditions to such a degree that they are almost unimaginable in the United States) are a hairbreadth away, and where the divisiveness between religious groups has become political and violent at times

(Nussbaum, 2007). It is highly possible that their methods are some of the best ones for providing a well-rounded education in India's current state. Still, as Einstein advised, "A new type of thinking is essential if mankind is to survive and move toward higher levels" (Rowe & Schulmann, 2007). If the current testing paradigm inhibits teachers' ability to cultivate caring relationships with students, as the findings of this study suggested, then we need to look beyond this paradigm for ways to value the student as a human being alone.

Recommendations

The following recommendations are made based upon findings, analyses, and conclusions, and are directed at policy-makers, administrators, teachers, and researchers. Cultural differences between India and the United States have been closely considered in these recommendations, which are intended specifically for education in the United States.

Recommendations for Policy-Makers

In creating policy for both the educational system and teacher education programs, policy-makers should consider the following:

- 1) When framing the purpose of education, take into consideration findings from Positive Psychology that demonstrate what constitutes a good life, such as engagement, meaning, purpose, and positive relationships.
- 2) Reward and recognize schools not just for test results, but for achievement in other areas such as service and character. Use strengths-based assessments of administrators, teachers, and students to overcome deficits.

- 3) Provide funds for smaller schools and classes, and for home visits beyond the preschool years. Require pre-service teachers to engage in home visits and/or spend extensive time in a cultural setting that is not their home culture.
- 4) Cultivate respect for teachers in this culture by building their capacity for self-respect. Rather than punishing them for what they may be doing wrong or unable to achieve, provide opportunities for teachers to share their best practices and to voice their opinions in policy-making. Cultivate their leadership skills through training and opportunities for leadership, thus empowering them to develop their critical thinking skills. Many complaints are voiced about not being able to attract the best and brightest to teaching, but that does not negate the possibility of making a mediocre teacher a great one. Focus on the strengths of each teacher and build upon those strengths.
- 5) Provide funding for ongoing teacher and administrator training in areas that build their inner resources, such as interpersonal skills, reflection and self-awareness, moral sensibility, and understanding of human psychology. Expand teacher education courses in educational psychology to include topics found in positive developmental psychology, such as character strengths, engagement, gratitude, positive relationships, and positive thinking. Require educational administrator courses to include topics found in positive organizational psychology, such as authentic leadership, cultivating high-quality connections, meaningfulness and

engagement at work, and virtuousness, thus building their capacity to create positive, caring school cultures.

- 6) Extend the teacher dispositions requirement in teacher education to include teacher educators, and educational administrative students and their teachers.

Recommendations for School Administrators

In helping to develop teachers' ability to create caring teacher-student relationships, school administrators should consider the following:

- 1) In conjunction with teachers, parents, students, and community members, create a strong philosophy that includes a commitment to cultivating positive relationships between all stakeholders, not just the teacher and student. Ensure that the school administration aligns their actions with the philosophy, and that curriculum and methods match the philosophy. Hire teachers whose philosophy matches that of the school and provide them with opportunities for ongoing discussion about the philosophy.
- 2) If home visits are not possible, provide regular opportunities for teachers and parents to get to know each other. Model the importance of this relationship through regular interaction and dialogue between administrators and parents.
- 3) Model respect for teachers by treating them with respect. Speak of them respectfully to students, parents, and community members.
- 4) Reflect upon experiences of and beliefs about care. Consider how these two areas affect decisions and actions as a leader. Take advantage of

trainings in positive leadership, psychology, and interpersonal skills.

Create a support group for administrators.

- 5) Conduct evaluations of teachers that are strength- rather than deficit-based. Encourage teachers to use their strengths to overcome problems, take advantage of trainings, and continually reflect upon their teaching and interactions with students.
- 6) Create a mentoring system for teachers who need help in specific areas, or who may be new, young, inexperienced, and/or immature.
- 7) If at a large school, brainstorm with teachers and other administrators ways to mimic the feeling of a small school.
- 8) Encourage parents and students to give positive feedback to teachers.
- 9) Provide training and resources for teachers to develop positive relationships with students. Encourage teachers to share their knowledge with each other and to voice their needs – whether for training, time, or specific help with particular students. If the budget for bringing in external trainers is limited, or even if it is not, look to staff members' expertise and ask them to share it with each other. This communicates to the teachers that their expertise is valued and that they are capable of deciding what is best for the students within their school (versus relying on an outside "expert's" opinion).
- 10) Model caring relationships by creating a positive school culture.

Communicate frequently to the teachers that they are valued. Provide regular opportunities to get to know teachers on a personal level and to

help them get to know each other. When a teacher is facing a problem, let him/her know that you are available to help and will provide a “holding environment” (Kahn, 2001) in which teachers can feel safe to reflect upon the issue and come up with a solution.

- 11) Publicly acknowledge students, staff, and parents for acts of care, and encourage them to acknowledge each other.

Recommendations for Teachers

Teachers should consider the following when developing their ability to create caring relationships with students:

- 1) Make an effort to get to know students as individuals. Consider home visits if possible, especially if the student is from a different background than your own. If home visits are not possible, then spend time in the students’ communities.
- 2) Reflect regularly on your own experience with care and notice how it may negatively or positively impact the care you give students. Be willing to admit your limitations with care and be open to overcoming them.
- 3) Create a support network with other teachers to share best practices and to get to know each other better.
- 4) Take advantage of trainings in interpersonal skills, psychology, and wellness. It has been suggested that regular meditation might help in developing social and emotional competence (Jennings & Greenberg, 2009).

- 5) Communicate regularly to students that they are valued for who they are as a whole person and not just for their test results.

Recommendations for Researchers

Considerably more research is needed to better understand how to help teachers create caring relationships with students. Some suggestions include:

- 1) Examine the impact of school environment and leadership styles on the secure attachment of teachers.
- 2) Examine the effect of teachers' secure attachment on students' behavior, academic success, and secure attachment within the classroom.
- 3) Examine the beliefs, attitudes, and backgrounds of caring school leadership.
- 4) Examine appropriate leadership dispositions for creating positive and caring school cultures.
- 5) Explore the relationship between in-service teachers' experience of and beliefs about care and their relationship with students. Include a comparison of students' and teachers' perceptions of the care given by teachers.
- 6) Explore more thoroughly the relationship between teachers' caring for students, demands placed upon teachers, administrative support for teachers, and student caring, as suggested by the findings of the factor analyses.
- 7) Explore the impact of the teacher educator/pre-service teacher relationship on new teachers' relationships with students.

Final Thoughts

My original reason for choosing CMS as a research site was the school's unique philosophy that claims to focus on teaching students to be caring citizens of the world. In a time when world peace seems an elusive dream, I was curious about how the school carries out its philosophy and stated purpose of education. How were students learning to care for the "other"? That the school was located in India, a country whose educational system has historically focused on the moral and spiritual development of people – precursors I believe to achieving world peace – was doubly intriguing.

As is the case with so many research projects, my findings took me in an entirely different direction. Instead of discovering new and effective methods for teaching children to care, I found that learning to care does not come as a result of the lofty ideals of a school's philosophy or in a beautifully pre-packaged set of curriculum. Rather, it comes through daily interaction with caring people. And, for the most part, CMS seems to understand this. If students are to learn to care for the world, then they must know what it is to be cared for, particularly by their teachers. As the main providers of care in a school setting, teachers must be cared for by the administration; otherwise their focus will be on maintaining their job security rather than on their students' well-being. CMS appears to teach students to care by following the adage, "If you want world peace, start with yourself."

In the end, however, if asked, "Is CMS the exemplar school in promoting world peace it both claims to be and for which it has been recognized by the international community?", I would have to answer, "Yes and no." Yes, the

school very much emphasizes world unity and citizenship in many of its methods and curriculum, and appears to have a very caring school community. But the heavy testing culture does not leave much room for actual demonstration on the part of teachers and students of what it means to be a caring world citizen. So, are students and alumni becoming world citizen models? I don't know, and I don't believe the school knows either.

In order to answer this question, benchmarks must first be established that identify what world citizens actively do to promote world peace. To address this issue, it would seem logical to begin with the family. A world citizen creates and maintains a peaceful home environment. Next, a world citizen might help to establish conditions within the community that improve the lives of its members. This help might then extend to the person's country and finally to the world. CMS appears to have started with the world as a whole and worked backwards – without ever getting to the local community. The school hosts international conferences that assemble leaders and decision-makers from around the world to discuss ways to promote world peace, e.g., the annual conference for Chief Justices. CMS has also established a pen pal program with high school students in Pakistan, and regularly brings together students from other parts of India and various countries to participate in camps and competitions.

But there is very little evidence of CMS students or the school itself working to improve the lives of Lucknow citizens – and so much help is needed. (Several Lucknow community members and CMS consultants grumbled to me about the extreme wealth of the school and its lack of using this wealth to help the

community or to enroll under-privileged students.) Instead, the school takes students mainly from the upper middle class who can afford the tuition, and works very hard to ensure that these students do well on exams. Whether or not these students choose to give back to their community, country, or the world as adults is not known, but needs to be examined to determine if the philosophy really makes much of a difference at all.

So, was it necessary to go all the way to India to study how one school develops the capacity of teachers to care for students? Perhaps not. There are probably many schools in the United States that utilize similar methods to establish caring school communities and caring relationships between teachers and students; however, there are at least three lessons aside from the research findings that can be gleaned from the uniqueness of this project's setting.

First, to quote the saying, "You can't judge a book by its cover." On the outside, CMS is distinctive in its philosophy and the degree to which it promotes this philosophy. But at closer look, the school deals with the challenge faced by many schools today in the East and West: producing students who do well on tests. If a school like CMS existed in the United States, would it be able to ignore the demands of parents who want their children to attend the finest Ivy League colleges? Would parents be willing to place their children's moral and spiritual development above their academic achievement? At this time in our existence, it is highly unlikely. However, future research in areas such as Positive Psychology may one day prove what ancient India (and, to a certain degree, CMS) proffered: the importance of a moral and spiritual foundation to a happy and productive life.

Second, studying care in a school located in a culture that is vastly different from the United States revealed the universality of care. Regardless of the differences in expression of care, care is still care, and it is a universal human need. Growing in our understanding of the individualized nature of care through studies such as this will hopefully help us to lessen our objectification of the “other” while increasing the effectiveness of the care we offer.

Finally, like the ancient Vedic schools of India, I have attempted in this dissertation to place the teacher at the center of the educational experience. The ongoing development of the teacher is crucial to students’ development; however, if we are to conceive of a world in which every individual is treated with respect and has equal opportunities to create and live a dignified life, then we cannot limit the teachers’ development to facts and figures alone. For how can we teach what we ourselves *know* not or *are* not? The ancient *rishis*, or wise men, of India understood that true learning occurs within relationship and that only those of the highest moral and spiritual standing were qualified to teach. We in the West, who hold our extreme individualism and self-sufficiency in such high regard and often to the detriment of others’ lives, should possibly consider what we can learn from the great ones of the East.

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Appendix A



Institutional Review Board

February 15, 2011

RE: Expedited approval of IRB# 1543
Title of Study: How to Teach Students to Care for the "Other"

Dear Ms. Zakrzewski:

Thank you for submitting your research protocol to the IRB at Claremont Graduate University. Your protocol has been approved as indicated on the coversheet that you provided when you submitted the protocol. Your signed cover sheet is being returned with this letter.

Your protocol is approved for a period of one year from the date on this letter. At that time you must send a brief report on your progress-to-date to the IRB and have your protocol renewed if necessary. Be sure to submit your report in time for a renewal to be issued before this one expires. Include in your report any changes that should be made to the originally approved protocol for the renewal.

If your research is completed before this protocol expires you must notify the IRB that your research has been completed and identify any problems encountered that will assist the Board in approving future research of the type you conducted.

If any injuries or unanticipated problems are encountered in the conduct of your research that are related to risks to participants or others it is your responsibility to notify the Chair of the IRB and the Office of Research and Sponsored Programs as soon as practical but in no more than five days of the occurrence (phone: 909-607-9406 or via email to irb@cgu.edu).

If, during the conduct of your research, you discover changes that should be made to the procedures in the approved protocol you must promptly report the proposed changes to the IRB. The proposed changes must not be implemented without IRB approval except where necessary to eliminate immediate hazards to participants.

The entire Institutional Review Board of Claremont Graduate University wishes you well in the conduct of your research project.

Sincerely,

A handwritten signature in blue ink, appearing to read "Paula Palmer".

Paula Palmer, Interim Chair
Institutional Review Board


APPROVED

FEB 15 2011

**CLAREMONT GRADUATE
UNIVERSITY
IRB**

Harper Hall 152 • 150 East Tenth Street • Claremont, California 91711-6160
Tel: 909.607.9406 • Fax: 909.607.9655

Appendix B



27 INTERNATIONAL EDUCATIONAL EVENTS BY CMS IN 2009-2010

	1st INTERNATIONAL CONFERENCE OF THE FUTURE 14 March 2009 by CMS Group, Nagar Campus E-mail: cms@cmslucknow.org
	1st INTERNATIONAL CHILDREN'S FESTIVAL AND CONTEST 12 to 13 April 2009 by CMS Group, Lucknow E-mail: cms@cmslucknow.org
	1st INTERNATIONAL CONFERENCE OF THE FUTURE 14 to 15 April 2009 by CMS Group, Lucknow E-mail: cms@cmslucknow.org
	1st INTERNATIONAL CONFERENCE OF THE FUTURE 14 to 15 April 2009 by CMS Group, Lucknow E-mail: cms@cmslucknow.org
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CITY MONTESSORI SCHOOL, LUCKNOW

WORLD'S LARGEST SCHOOL IN A SINGLE CITY

HEAD OFFICE : 12, Station Road, Lucknow - 226 001 (INDIA)

Phone : +91 522 2638734, 2638453, 2638606 Fax : +91 522 2638046, 2636467
Website : <http://www.cmslucknow.org>, www.jagdishgandhi.org E-Mail : info@cmslucknow.org, info@jagdishgandhi.org

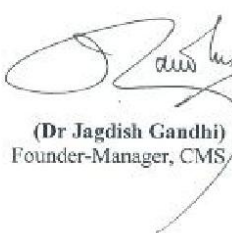
CMS - Self-appointed Guardian of world's two billion children and generation yet-to-be-born: Striving for World Unity and World Peace since 1959
Recipient of (i) UNESCO Prize for Peace Education 2007 (ii) Nuclear-Free Future (Special Achievement Award 2006) (iii) World's Children's Prize 100th for Region of the Child (iv) Changemakers International Award 2007 & Recognized by Guinness Book of World Records as world's largest school by pupils with over 35,000 students & organized 27 International Educational events for promoting World Unity and World Peace

10 February 2011

TO WHOM IT MAY CONCERN

This is to certify that City Montessori School, Lucknow approves the case study on - **Teaching Children to Care for the "other": A Case Study of City Montessori School in Lucknow, India by Ms Vicki Zakrzewski, Ph.D.** Student, Education and Positive Organizational Psychology, Claremont Graduate University, Claremont, California, USA.

We have gone through the research procedures and interview questions proposed by Ms Vicki Zakrzewski.


(Dr Jagdish Gandhi)
 Founder-Manager, CMS

Rajendra Nagar (I) 2638226	Station Road 2638227	1033 2452595	Aligarh (I) 2325882	Indira Nagar 2351887	Imambara Chauri 2638732
Rajendra Nagar (II) 2638802	Maharaja (I) 2337996	Chowk 2354729	Aligarh (II) 2327343	Azad Nagar 2465202	Imambara Wng 2638738
Rajendra Nagar (III) 2638851	Maharaja (II) 2338951	Baghpat (I) 2414217	Kanpur Road 2455950	Jaspur (I) 2327140	W.P.P. 2638244
Event Nagar 2364740	Maharaja (III) 2338217	Maharaja (II) 2418425	G.M. Degree College (KRS) 2453343	Akshat 2424379	PIB 2631213
				2352913	Mulwala 2638321

Appendix C

TEACHER INFORMED CONSENT FORM FOR INTERVIEWS & OBSERVATION

Study Title: How Schools Teach Students to Care for the “Other”

You are being invited to participate in a student-initiated dissertation research study conducted by Vicki Zakrzewski in the Schools of Education and Behavioral and Organizational Sciences at Claremont Graduate University (CGU). The purpose of this study is to understand how City Montessori School (CMS) teaches students to care for the “other”. Caring for the “other” is defined as an action that either enhances the well-being and/or removes the suffering of someone outside a person’s immediate circle of family and/or friends. You are being asked because of your experience as a teacher at CMS.

PARTICIPATION: I will interview you about how CMS teaches students to care for others. The interview will be audio-recorded, and I expect the interview to take between 60 and 90 minutes. Following this interview, I will spend one day in your classroom observing general classroom routines. If necessary, on the same day as the observation after school has been dismissed, I will ask you to answer any questions I might have about your methods for teaching students to care for others. These follow-up questions will take approximately 30 minutes. Your name will not be used in the final report.

VOLUNTARY PARTICIPATION: Please understand that your participation is completely voluntary. Your decision whether or not to participate will in no way affect your current or future relationship with the faculty, students, or staff at CGU or CMS. You have the right to withdraw from the research at any time without penalty. You also have the right to refuse to answer any question(s) for any reason, without penalty.

BENEFITS: There may be no direct benefits to you, but I hope this research will allow educators to better understand how to teach students to care for others.

RISKS: There are no foreseeable risks in participating in this study. Care will be taken to not disrupt the students and the teacher’s typical classroom activities.

CONFIDENTIALITY: All data will be kept in a secured area and no participants will be identified by name in the records or in presentations or published reports. The data will be used solely for research purposes and no one other than the researcher will have access to the data. At the end of the study, the data will be kept for approximately three years and then destroyed.

CONTACT: If you have any question about this study or its procedures, please contact Vicki Zakrzewski, 001(626)755-4357, victoria.zakrzewski@cgu.edu. You can also contact Dr. Philip Dreyer, my research advisor, at 150 East 10th Street, Claremont, California, USA, 91711, 001(909)621-8000 extension 71239, Philip.dreyer@cgu.edu. The CGU Institutional Review Board, which is administered through the Office of Research and Sponsored Programs (ORSP), has approved the project. You may also contact ORSP at 001(909)607-9406 with any questions.

A signed copy of this consent form will be given to you.

CONSENT: I understand the above information and have had all of my questions about participation in this research project answered. I voluntarily consent to participate in this research.

Signature of Participant _____ Date _____

Printed Name of Participant _____ Date _____

Signature of Researcher _____ Date _____

ADMINISTRATOR INFORMED CONSENT FORM FOR INTERVIEWS

Study Title: How Schools Teach Students to Care for the “Other”

You are being invited to participate in a student-initiated dissertation research study conducted by Vicki Zakrzewski in the Schools of Education and Behavioral and Organizational Sciences at Claremont Graduate University (CGU). The purpose of this study is to understand how City Montessori School (CMS) teaches students to care for the “other”. Caring for the “other” is defined as an action that either enhances the well-being and/or removes the suffering of someone outside a person’s immediate circle of family and/or friends. You are being asked because of your experience as an administrator at CMS.

PARTICIPATION: I will interview you about how CMS teaches students to care for others. The interview will be audio-recorded, and I expect the interview to take 45-60 minutes. Your name will not be used in the final report.

VOLUNTARY PARTICIPATION: Please understand that your participation is completely voluntary. Your decision whether or not to participate will in no way affect your current or future relationship with the faculty, students, or staff at CGU or CMS. You have the right to withdraw from the research at any time without penalty. You also have the right to refuse to answer any question(s) for any reason, without penalty.

BENEFITS: There may be no direct benefits to you, but I hope this research will allow educators to better understand how to teach students to care for others.

RISKS: There are no foreseeable risks in participating in this study.

CONFIDENTIALITY: All data will be kept in a secured area and no participants will be identified by name in the records or in presentations or published reports. The data will be used solely for research purposes and no one other than the researcher will have access to the data. At the end of the study, the data will be kept for approximately three years and then destroyed.

CONTACT: If you have any question about this study or its procedures, please contact Vicki Zakrzewski, 001(626)755-4357, victoria.zakrzewski@cgu.edu. You can also contact Dr. Philip Dreyer, my research advisor, at 150 East 10th Street, Claremont, California, USA, 91711, 001(909)621-8000 extension 71239, Philip.dreyer@cgu.edu. The CGU Institutional Review Board, which is administered through the Office of Research and Sponsored Programs (ORSP), has approved the project. You may also contact ORSP at 001(909)607-9406 with any questions.

A signed copy of this consent form will be given to you.

CONSENT: I understand the above information and have had all of my questions about participation in this research project answered. I voluntarily consent to participate in this research.

Signature of Participant _____ Date _____

Printed Name of Participant _____ Date _____

Signature of Researcher _____ Date _____

INFORMED ASSENT FORM FOR FOCUS GROUP INTERVIEW

Study Title: How Schools Teach Students to Care for the “Other”

My name is Vicki Zakrzewski, and I am from the Schools of Education and Behavioral and Organizational Psychology at Claremont Graduate University (CGU) in Claremont, California. I am asking you to participate in this research study that I am conducting for my dissertation because you are a student at City Montessori School (CMS).

PURPOSE: In this study, I am trying to learn more about how CMS teaches students to care for the “other”. Caring for the “other” is defined as an action that either enhances the well-being and/or removes the suffering of someone outside a person’s immediate circle of family and/or friends.

PARTICIPATION: You will do the following as part of this study: With five other students in grades XI or XII from your school, you will be asked questions about how CMS teaches students to care about people who are not part of their families. All of this should take 60 minutes.

RISKS & BENEFITS: There are no foreseeable risks for participating in this study. There may be no direct benefits to you, but I hope this research will allow educators to better understand how to teach children to care for others.

VOLUNTARY PARTICIPATION: I have already asked your parents if it is ok for me to ask you to take part in this study. Even though your parents said I could ask you, you still get to decide if you want to be in this research study. You can also talk to your parents, grandparents, and teachers before deciding whether or not to take part. No one will be upset if you do not want to participate, or if you change your mind later and want to stop. You can also skip any of the questions you do not want to answer.

You can ask questions now or whenever you wish. If you want to, you may e-mail me at Victoria.zakrzewski@cgu.edu.

Please sign your name below, if you agree to be part of my study. I will give both you and your parents a copy of this form after you have signed it.

Signature of Participant _____ Date _____

Printed Name of Participant _____

Signature of Researcher _____ Date _____

PARENT INFORMED CONSENT FORM FOR FOCUS GROUP INTERVIEW

Study Title: How Schools Teach Students to Care for the “Other”

Your child is invited to participate in a student-initiated dissertation research study conducted by Vicki Zakrzewski in the Schools of Education and Behavioral and Organizational Sciences at Claremont Graduate University (CGU). The purpose of this study is to understand how City Montessori School (CMS) teaches students to care for the “other”. Caring for the “other” is defined as an action that either enhances the well-being and/or removes the suffering of someone outside a person’s immediate circle of family and/or friends.

PARTICIPATION: Your child will be interviewed in a focus group with five other students in grades XI and/or XII from the same school. Your child and the other students in the group will be asked questions about how CMS teaches students to care for others. The interview will take approximately 60 minutes and will be audio-recorded. Real names will not be used in the final report.

VOLUNTARY PARTICIPATION: Please understand that your child’s participation is completely voluntary. You have the right to withdraw your child from the research at any time without penalty. Your decision regarding your child’s participation (yes or no) will in no way affect your child’s relationship with the faculty, students, or staff at CGU or CMS.

BENEFITS: There may be no direct benefits to your child, but I hope this research will allow educators to better understand how to teach students to care for others.

RISKS: There are no foreseeable risks in participating in this study. I will be sensitive to the safety and needs of the children.

CONFIDENTIALITY: All data will be kept in a secured area and no participants will be identified by name in the records or in presentations or published reports. The data will be used solely for research purposes and no one other than the researcher will have access to the data. At the end of the study, the data will be kept for approximately three years and then destroyed.

CONTACT: If you have any question about this study or its procedures, please contact Vicki Zakrzewski, 001(626)755-4357, victoria.zakrzewski@cgu.edu. You can also contact Dr. Philip Dreyer, my research advisor, at 150 East 10th Street, Claremont, California, USA, 91711, 001(909)621-8000 extension 71239, Philip.dreyer@cgu.edu. The CGU Institutional Review Board, which is administered through the Office of Research and Sponsored Programs (ORSP), has approved the project. You may also contact ORSP at 001(909)607-9406 with any questions.

A signed copy of this consent form will be given to you.

CONSENT: I understand the above information and have had all of my questions about my child’s participation in this research project answered.

I agree to allow my child, _____, to take part in this study.

Signature of Parent _____ Date _____

Signature of Researcher _____ Date _____

PARENT INFORMED CONSENT FORM FOR STUDENT SURVEY

Study Title: How Schools Teach Students to Care for the “Other”

Your child is invited to participate in a student-initiated dissertation research study conducted by Vicki Zakrzewski in the Schools of Education and Behavioral and Organizational Sciences at Claremont Graduate University (CGU). The purpose of this study is to understand how City Montessori School (CMS) teaches students to care for the “other”. Caring for the “other” is defined as an action that either enhances the well-being and/or removes the suffering of someone outside a person’s immediate circle of family and/or friends.

PARTICIPATION: Your child will be given a survey to complete and return to school. The survey should take no more than 10 or 15 minutes to complete.

VOLUNTARY PARTICIPATION: Please understand that your child’s participation is completely voluntary. You have the right to withdraw your child from the research at any time without penalty. Your decision regarding your child’s participation (yes or no) will in no way affect your child’s relationship with the faculty, students, or staff at CGU or CMS.

BENEFITS: There may be no direct benefits to your child, but I hope this research will allow educators to better understand how to teach students to care for others.

RISKS: There are no foreseeable risks in participating in this study.

CONFIDENTIALITY: The survey is totally confidential. All data will be kept in a secured area and no participants will be identified by name in the records or in presentations or published reports. The data will be used solely for research purposes and no one other than the researcher will have access to the data. At the end of the study, the data will be kept for approximately three years and then destroyed.

CONTACT: If you have any question about this study or its procedures, please contact Vicki Zakrzewski, 001(626)755-4357, victoria.zakrzewski@cgu.edu. You can also contact Dr. Philip Dreyer, my research advisor, at 150 East 10th Street, Claremont, California, USA, 91711, 001(909)621-8000 extension 71239, Philip.dreyer@cgu.edu. The CGU Institutional Review Board, which is administered through the Office of Research and Sponsored Programs (ORSP), has approved the project. You may also contact ORSP at 001(909)607-9406 with any questions.

CONSENT: I understand the above information and have had all of my questions about my child’s participation in this research project answered.

I agree to allow my child, _____, to take part in this study.

Signature of Parent _____ Date _____

Signature of Researcher _____ Date _____

Appendix D
TEACHER INTERVIEW PROTOCOL

NAME: _____ DATE: _____
YRS TAUGHT AT CMS: _____
GRADE/SUBJECT TAUGHT AT CMS: _____
RELIGION: _____ GENDER: _____

I will be interviewing you on your experience at CMS and how CMS teaches students to care for people outside their own families. You can answer honestly – there are no right or wrong answers. You can also choose not to answer a question. Your real name will not be used in any public document. Is it okay if I tape record our interview? [TURN RECORDER ON]

1. Why did you decide to teach at CMS?
2. How do you show your students you care about them? Can you give me a specific example?
3. Do students show they care for you as the teacher? If so, how?
4. Do students show they care about other students? If so, how?
5. Do students show they care about people outside the school environment? If so, how?
6. Do you discuss caring for other people during class? If so, can you describe one of those discussions?
7. In class, do you discuss differences between people? For example, differences in culture, religion, gender? If so, can you give an example?
8. Do students have opportunities to practice caring for others, both inside and/or outside the school environment? If so, describe those opportunities? Is there one kind of opportunity that teaches a student to care that is more effective?
9. Do you acknowledge students when they act in a caring way? If so, how?
10. Do you feel the school cares for its teachers? If so, how?
11. Do teachers receive any training on teaching students to care? If so, describe the training.
12. Do you face any obstacles in caring for students? If so, describe these obstacles.
13. Do you face any obstacles in teaching students to care for others? If so, describe these obstacles.
14. Do students have any obstacles in learning to care for others? If so, describe these obstacles.
15. Do teachers ever get burned-out? If so, how do they avoid this?
16. Have you changed since you started teaching at CMS? If so, how?
17. Anything I didn't ask that I should have? Comments?

PRINCIPAL INTERVIEW PROTOCOL

NAME: _____ DATE: _____
YRS AT CMS: _____
RELIGION: _____ GENDER: _____

I will be interviewing you on your experience at CMS and how CMS teaches students to care for people outside their own families. You can answer honestly – there are no right or wrong answers. You can also choose not to answer a question. Your real name will not be used in any public document. Is it okay if I tape record our interview? [TURN RECORDER ON]

1. Why did you decide to work at CMS?
2. How do you show students you care?
3. How do you show teachers you care?
4. Do you observe students caring for others? If so, how?
5. Do students have opportunities to practice caring for others, both inside and/or outside the school environment? If so, describe those opportunities? Is there one kind of opportunity that teaches a student to care that is more effective?
6. Does the school acknowledge students when they act in a caring way? If so, how?
7. In your opinion, what is the most effective way to teach children to care?
8. Do you encourage the teachers to care for students? If so, how?
9. Do teachers receive any training on teaching students to care? If so, describe the training.
10. What obstacles does the school face in teaching children to care?
11. Do students have any obstacles in learning to care for others? If so, describe these obstacles.
12. Do you feel cared for at CMS? If so, how?
13. Have you changed since working at CMS? If so, how?
14. Anything I didn't ask that I should have? Comments?

PARENT INTERVIEW PROTOCOL

NAME: _____ DATE: _____
GRADE LEVEL OF CHILD(REN) AT CMS: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

I will be interviewing you on your experience at CMS and how CMS teaches students to care for people outside their own families. You can answer honestly – there are no right or wrong answers. You can also choose not to answer a question. Your real name will not be used in any public document. Is it okay if I tape record our interview? [TURN RECORDER ON]

1. Why did you decide to send your child to CMS?
2. Do your child's teachers show they care about your child? If so, how?
3. How does your child care for family members and friends? Has it changed since he/she started attending CMS? If so, how?
4. Do you see your child caring for people besides family members and friends? If so, how? Has it changed since he/she started attending CMS? If so, how?
5. Describe your experience with the Teacher-Guardian Program.
6. How does your child's Teacher-Guardian show he/she cares about him/her?
7. Has your child changed in any way since attending CMS? If so, how?
8. Anything I didn't ask that I should have? Comments?

STUDENT FOCUS GROUP INTERVIEW PROTOCOL

STUDENT #1 NAME: _____ DATE: _____
GRADE LEVEL: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

STUDENT #2 NAME: _____ DATE: _____
GRADE LEVEL: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

STUDENT #3 NAME: _____ DATE: _____
GRADE LEVEL: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

STUDENT #4 NAME: _____ DATE: _____
GRADE LEVEL: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

STUDENT #5 NAME: _____ DATE: _____
GRADE LEVEL: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

STUDENT #6 NAME: _____ DATE: _____
GRADE LEVEL: _____ # YRS AT CMS: _____
RELIGION: _____ GENDER: _____

I will be interviewing you on your experience at CMS and how CMS teaches students to care for people outside their own families. You can answer honestly – there are no right or wrong answers. You can also choose not to answer a question. Your real name will not be used in any public document. Is it okay if I tape record our interview? [TURN RECORDER ON]

1. How do you know if someone cares about you? Can you give me an example?
1. How do you show family and friends you care about them?
2. Do you think your teachers care about you? If so, how do they show they care?
3. How did you learn to care for other people?
4. Do you ever discuss in class caring about other people? If so, can you give an example?
5. Do you ever discuss in class differences between people, including your own? For example, differences in religion, culture, gender? If so, can you give an example?
6. Do you have opportunities to practice caring for people inside and outside school? If so, describe those opportunities? Did those opportunities change you in any way? If so, how? Did those opportunities change how you view people who are not family or friends? If so, how?
7. Do your teachers give you compliments? If so, what kind of compliments do you receive?
8. Describe your experience with the Teacher-Guardian Program. How does your Teacher-Guardian show he/she cares about you? Has your Teacher-Guardian influenced you in any way? If so, how?

9. If you could do anything you wanted to for work when you're an adult – money and family expectations aside – what would you do?
10. If there is one thing you could do to help the world, what would it be?
11. Anything I didn't ask that I should have? Comments?

Appendix E
Observation Protocol - CLASSROOM

The Setting

1. Describe setting in detail. Is there evidence of caring or practice of caring - perhaps in the form of posters, seating arrangements, display of students' work, aesthetics of room, e.g., colors, plants, noise, view.
2. Describe the atmosphere of the room – is it warm and welcoming, or cold and harsh? What specific evidence in the room creates this atmosphere?

The Participants

1. Who is in the room, and what are their roles? Describe gender, age, other kinds of diversity, e.g., religious, caste, culture.
2. How many people are there?

Activities

Modeling:

1. Does the teacher demonstrate care for a student or group of students in the classroom? If so, how does he/she do this? Possible examples include (based on research findings of caring teachers in the U.S. NOTE: This list may change based on how care is demonstrated in India):
 - a. Greet every student individually
 - b. Gives a second chance to a student who is struggling
 - c. Incorporates interests of students into curriculum
 - d. Speaks respectfully to student(s)
 - e. Listens attentively to student(s)
 - f. Asks questions about lives of students outside classroom
 - g. Shares information about his/her own life with students
 - h. Uses humor and/or laughs
 - i. Welcomes students' questions
 - j. Has a warm demeanor and/or tone of voice
 - k. Admits mistakes
 - l. Sets clear boundaries
 - m. Administers discipline respectfully
2. Does the teacher explicitly demonstrate or teach how to care for another person? If so, how does he/she do this?
3. Does the teacher promote cooperation between the students? If there is cooperative learning, how does the teacher divide the students into groups?

Dialogue (discussions may be between teacher and students or just students):

1. Are there discussions that increase knowledge about one or more of the participants? For example, does one of the participants reveal information about his/her home life or personal interests and/or beliefs?
2. Are there discussions in which one or more of the participants demonstrates concern or offers advice or support to another participant?
3. Are there discussions that focus on the act of caring or on acts, values, beliefs, attitudes, and/or thought processes that lead to the act of caring?

Practice

1. Are students given the opportunity to practice caring for another person? If so, describe the opportunity.
2. Do students demonstrate care for each other, e.g., respectful interaction, helping with work, encouraging each other?

Confirmation

1. Does the teacher verbally or non-verbally acknowledge an act of caring by a student or group of students?
2. Do students verbally or non-verbally acknowledge acts of caring from each other or from the teacher?

Observation Protocol – EVENT

The Setting

1. Describe setting in detail. Is there evidence of caring or practice of caring - perhaps in the form of posters, seating arrangements, display of students' work, aesthetics of room, e.g., colors, plants, noise, view.
2. Describe the atmosphere of the room – is it warm and welcoming, or cold and harsh? What specific evidence in the room creates this atmosphere?

The Participants

1. Who is in the room, and what are their roles? Describe gender, age, other kinds of diversity, e.g., religious, caste, culture.
2. How many people are there?

Activities

General

1. Describe the purpose of the event?
2. Does the purpose of the event promote caring in any way?

Modeling

1. Is care demonstrated by the leader of the event for participants or for people outside the event? If so, how is care demonstrated?
2. Is care for another person explicitly taught or demonstrated by the leader of the event?

Dialogue (discussions may be between the leader and participants or between participants):

1. Are there discussions that increase knowledge about one or more of the participants? For example, does one of the participants reveal information about his/her home life or personal interests and/or beliefs?
2. Are there discussions in which one or more of the participants demonstrates concern or offers advice or support to another participant?
3. Are there discussions that focus on the act of caring or on acts, values, beliefs, attitudes, and/or thought processes that lead to the act of caring?

Practice

1. Is there an opportunity for participants to practice care? If so, describe the opportunity.
2. Do participants demonstrate care for each other? If so, how?

Confirmation

1. Does the leader verbally or non-verbally acknowledge an act of caring by a participant or group of participants?
2. Do participants verbally or non-verbally acknowledge acts of caring from each other or from the leader?

Date: _____

Setting Description:	Participants:
Modeling	Dialogue
Practice	Confirmation

Appendix F

Dear CMS Teacher,

I am a Ph.D. candidate conducting research for my dissertation in Education and Positive Organizational Psychology at Claremont Graduate University in Claremont, California, USA.

The purpose of this survey is to better understand the ways people think and act at CMS. You were selected to be part of this study because of your experience as a teacher at CMS.

The survey will take 10 to 15 minutes to complete. **Please answer all the questions as honestly as possible. Your answers are completely confidential and anonymous. There will be no way anyone (including me) will be able to identify you by your answers. When you have completed the survey, please return it to your school office.** By completing and returning the survey, you have given your voluntary permission to be part of this study.

If you have any questions, please e-mail me at: victoria.zakrzewski@cgu.edu.

Thank you so much for taking the time to assist me in this research.

Best wishes,

Vicki Zakrzewski
Ph.D. Candidate
Education and Positive Organizational Psychology
Claremont Graduate University
Claremont, California, USA

Directions: For each question, circle the number that best describes how often you observe the following things in your school.

	Never	Almost Never	Sometimes	Neutral	Frequently	Almost Always	Always
1. Students behave respectfully toward all school staff (including secretaries, menial staff).	1	2	3	4	5	6	7
2. Older students are kind to younger students.	1	2	3	4	5	6	7
3. Students help each other, even if they are not friends.	1	2	3	4	5	6	7
4. Students resolve conflicts without fighting, insults, or threats.	1	2	3	4	5	6	7
5. Students are respectful toward their teachers.	1	2	3	4	5	6	7
6. Students treat classmates with respect.	1	2	3	4	5	6	7
7. Students help new students feel accepted.	1	2	3	4	5	6	7
8. Teachers make a real effort to get to know students on a personal level.	1	2	3	4	5	6	7
9. Students can talk to teachers about personal problems.	1	2	3	4	5	6	7
10. Teachers treat all students fairly.	1	2	3	4	5	6	7
11. Teachers go out of their way to help students who need extra help.	1	2	3	4	5	6	7
12. Teachers are respectful toward students.	1	2	3	4	5	6	7
13. Teachers act in ways that show they really care about people.	1	2	3	4	5	6	7
14. In class, teachers talk about the importance of helping the world become a better place.	1	2	3	4	5	6	7
15. Teachers and school staff treat each other with respect.	1	2	3	4	5	6	7
16. In class, teachers talk about how to care for people.	1	2	3	4	5	6	7
17. Students listen to each other during class discussions.	1	2	3	4	5	6	7
18. When a student is misbehaving, teachers <i>respectfully</i> discipline the student.	1	2	3	4	5	6	7
19. Teachers encourage students to care for each other.	1	2	3	4	5	6	7
20. In school, discussions are held about differences between people (for example, religious, class, caste).	1	2	3	4	5	6	7
21. Teachers believe <i>all</i> students can succeed.	1	2	3	4	5	6	7
22. The school publicly recognizes students for good behavior.	1	2	3	4	5	6	7

Directions: Now we'd like you to do something different. For each item, circle the number that best describes how often *students* perform the action *as a school activity*.

	Never	Once a year	Twice a year	4 times a year	Once a month	More than once a week	once a week
1. Donate clothes, money, food, or other items to people in need	1	2	3	4	5	6	7
2. Visit a place for people in need (for example, an orphanage, a home for lepers)	1	2	3	4	5	6	7
3. Do something to help the environment (for example, clean up trash, plant trees)	1	2	3	4	5	6	7
4. Do community service in a village or slum-area (for example, educate people about hygiene)	1	2	3	4	5	6	7

Directions: Circle the number that best describes how much you agree or disagree with the statement.

	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
1. The principal acts in a supportive and caring way toward the teachers.	1	2	3	4	5	6	7
2. Teachers receive regular training on how to improve their teaching.	1	2	3	4	5	6	7
3. Teaching at this school is sometimes too demanding.	1	2	3	4	5	6	7
4. I am satisfied with my salary at this school.	1	2	3	4	5	6	7
5. Teachers are rewarded for doing their jobs well.	1	2	3	4	5	6	7
6. I can talk to my principal about personal problems.	1	2	3	4	5	6	7
7. Given the opportunity, I would rather teach at a different school.	1	2	3	4	5	6	7
8. Teachers are supportive of each other.	1	2	3	4	5	6	7
9. I have the freedom to try new teaching methods.	1	2	3	4	5	6	7
10. Feedback on my teaching skills is given to me in a respectful manner.	1	2	3	4	5	6	7
11. The school feels like a family.	1	2	3	4	5	6	7
12. I have changed for the better as a result of teaching at this school.	1	2	3	4	5	6	7
13. The teachers work as a team.	1	2	3	4	5	6	7
14. The amount of routine paperwork teachers have to do interferes with their teaching.	1	2	3	4	5	6	7
15. The principal offers support when a student in my class misbehaves.	1	2	3	4	5	6	7

Directions: Please circle or write the answer that best describes you.

1. How many years have you been teaching at this school?
_____ years

2. What section of students do you currently teach?
Pre-primary
Primary
Junior
Senior

3. Are you male or female?
Male
Female

4. What is your age?
_____ years

5. What is your highest level of education?
Bachelor's degree
Master's degree
Ph.D.
Other (please fill in): _____

6. What is your religion?
Hindu
Islam
Sikh
Christian
Baha'i
Buddhist
Jain
None
Other (please fill in) _____

Thank you so much for taking the time to fill in this survey! Your answers are greatly appreciated!

Dear CMS Student,

I am a Ph.D. student conducting research for my dissertation in Education and Positive Organizational Psychology at Claremont Graduate University in Claremont, California, USA.

The purpose of this survey is to better understand the ways people think and act at CMS. In addition, there are some questions about your future plans as an adult. You were selected to be part of this study because of your experience as a student at CMS.

Before taking the survey, please ask your parents to read and sign the permission slip that gives their permission for you to take the survey. If they give their permission for you to take the survey, you can still decide if you want to take the survey or not. No one will be upset if you do not want to participate. By completing and returning the survey, you have given your voluntary permission to be part of this study.

The survey will take 10 to 15 minutes to complete. **Please answer all the questions as honestly as possible.** Your answers are completely confidential and anonymous. **There will be no way anyone (including me) will be able to identify you by your answers. Please return the survey and permission slip to your classroom teacher.**

If you have any questions, please e-mail me at: victoria.zakrzewski@cgu.edu.

Thank you so much for taking the time to assist me in this research.

Best wishes,

Vicki Zakrzewski
Ph.D. Candidate
Education and Positive Organizational Psychology
Claremont Graduate University
Claremont, California, USA

Directions: For each question, circle the number that best describes how often *you* perform the action.

	Never	Almost Never	Sometimes	Neutral	Frequently	Almost Always	Always
1. I try to help other students in my class.	1	2	3	4	5	6	7
2. I try to comfort classmates who have experienced sadness.	1	2	3	4	5	6	7
3. I enjoy working with students who are from different backgrounds (for example, religious or class).	1	2	3	4	5	6	7
4. If a classmate does better on a test than me, I congratulate him or her.	1	2	3	4	5	6	7
5. If I see that a friend is doing something wrong, I try to counsel that friend to do the right thing.	1	2	3	4	5	6	7
6. I help my family members even if they don't ask for my help.	1	2	3	4	5	6	7
7. When I see a person lying on the side of the road, I want to do something to help.	1	2	3	4	5	6	7
8. I do community service in my free time.	1	2	3	4	5	6	7
9. I talk to teachers at this school about my personal problems.	1	2	3	4	5	6	7

Directions: For each question, circle the number that best describes how often you observe the following things in your school.

	Never	Almost Never	Sometimes	Neutral	Frequently	Almost Always	Always
1. Students behave respectfully toward all school staff (including administrative and service staff).	1	2	3	4	5	6	7
2. Older students are kind to younger students.	1	2	3	4	5	6	7
3. Students help each other, even if they are not friends.	1	2	3	4	5	6	7
4. Students resolve conflicts without fighting, insults, or threats.	1	2	3	4	5	6	7
5. Students are respectful toward their teachers.	1	2	3	4	5	6	7
6. Students treat classmates with respect.	1	2	3	4	5	6	7
7. Students help new students feel accepted.	1	2	3	4	5	6	7
8. Teachers make a real effort to get to know students on a personal level.	1	2	3	4	5	6	7
9. Students can talk to teachers about personal problems.	1	2	3	4	5	6	7
10. Teachers treat all students fairly.	1	2	3	4	5	6	7
11. Teachers go out of their way to help students who need extra help.	1	2	3	4	5	6	7
12. Teachers are respectful toward students.	1	2	3	4	5	6	7

	Never	Almost Never	Sometimes	Neutral	Frequently	Almost Always	Always
13. Teachers act in ways that show they really care about people.	1	2	3	4	5	6	7
14. In class, teachers talk about the importance of helping the world become a better place.	1	2	3	4	5	6	7
15. Teachers and school staff treat each other with respect.	1	2	3	4	5	6	7
16. In class, teachers talk about how to care for people.	1	2	3	4	5	6	7
17. Students listen to each other during class discussions.	1	2	3	4	5	6	7
18. When a student is misbehaving, teachers <i>respectfully</i> discipline the student.	1	2	3	4	5	6	7
19. Teachers encourage students to care for each other.	1	2	3	4	5	6	7
20. In school we discuss differences between people (for example, religious, class, caste).	1	2	3	4	5	6	7
21. Teachers believe <i>all</i> students can succeed.	1	2	3	4	5	6	7
22. The school publicly recognizes students for good behavior.	1	2	3	4	5	6	7

Directions: Now we'd like you to do something different. For each item, circle the number that best describes how often *you* have performed the action *as a school activity*.

	Never	Once a year	Twice a year	4 times a year	Once a month	Once a week	More than once a week
1. Donated clothes, money, food, or other items to people in need	1	2	3	4	5	6	7
2. Visited a place for people in need (for example, an orphanage, a home for lepers)	1	2	3	4	5	6	7
3. Done something to help the environment (for example, cleaned up trash, planted trees)	1	2	3	4	5	6	7
4. Done community service in a village or slum-area (for example, educated people about hygiene)	1	2	3	4	5	6	7

Directions: Circle the number that best describes how important each of the following is to you *when you grow up*.

	Not Important	Slightly Important	Somewhat Important	Neutral	Important	Very Important	Essential
1. Being financially successful.	1	2	3	4	5	6	7
2. Helping people in need.	1	2	3	4	5	6	7
3. Being an expert in my career.	1	2	3	4	5	6	7
4. Learning about people from other cultures and religions.	1	2	3	4	5	6	7
5. Being publicly recognized for my accomplishments.	1	2	3	4	5	6	7

	Not Important	Slightly Important	Somewhat Important	Neutral	Important	Very Important	Essential
6. Having a family.	1	2	3	4	5	6	7
7. Promoting social and religious equality.	1	2	3	4	5	6	7
8. Living an environmentally-conscious lifestyle.	1	2	3	4	5	6	7
9. Doing work that improves the lives of people who need help.	1	2	3	4	5	6	7

Directions: Please write in your answers in the space below each question.

1. What do you want to do for work when you grow up?
2. If you could do one thing to make the world a better place, what would you do?

Directions: Please circle the answer that best describes you.

1. Are you male or female?
Male
Female
2. What Class are you in during the 2011-12 school year?
Class 6
Class 7
Class 8
Class 9
Class 10
Class 11
Class 12
3. What is your religion?
Hindu
Islam
Sikh
Baha'i
Christian
Buddhist
Jain
None
Other (please fill in) _____

Directions: Please fill in the blank space for each question.

1. What is your age?
I am _____ years old.
2. How many years have you been a student at this school?
I have been a student at this school for _____ years.

Thank you so much for taking the time to fill in this survey! Your answers are greatly appreciated!