

Dahly Matilainen

THT

A Unified "Trinity"-model for the Didactics of Caring Science

The Cultivation of "Head, Heart and Hand"

Aim and perspective

This article presents results from a research programme within the didactics of caring science, initiated at the Department of Caring Science, Åbo Akademi University, Finland. The aim is to generate a new knowledge-base and to renew the core of theory. This presupposes discovering fruitful concepts for the didactics of caring science. This study has the character of basic research without immediate application. The intention is to create a foundation for further research. Later on the aim is to orientate the research also empirically.

The perspective in the study is anchored in a caring science with a humanistic and hermeneutical profile, which is anchored in the original historical idea of *caritas*. In this tradition love and compassion for the suffering human being are fundamental (Eriksson 1993; Eriksson 1997; Eriksson, Nordman & Myllymäki 1999). The conveying of this paradigm to students presupposes special qualities of the educational paradigm. The view of the student, learning and what fosters growth and human becoming is essential. Ethical aspects as reverence for human beings and the belief in possibilities are of decisive importance.

Previous research focusing the history of ideas within caring has indicated that we have lost a great deal of the historical fundamentals and the ideals (Matilainen 1999). This has inspired the researcher to rediscover fruitful educational ideals and concepts from the past with an approach related to the history of ideas. The material consists mainly of Finnish pedagogical/didactical literature from the former part of the 20th century. The study starts from contemporary caring theorists' demand for a paradigm shift and in pointing out that we need a new synthesis of tradition and renewal.

Background – tradition and renewal

In order to understand the present and make visions of the future possible, we need to know our roots. Thus retrospection is an important basis for a renewal of the didactics of caring science. In nursing literature from the former part of the 20th century one can find an interesting model that points out the cultivation of "head, heart and hand" (Donley 1989; Eriksson et al. 1999). This can be seen as a unified and holistic view of education encompassing intellectual, ethical and esthetical aspects (Carper 1978; Chinn & Kramer 1995).

The following quotation from a textbook in psychiatric care in Finland in the 1920s illustrates the cultivation of "head and heart". The cultivation of the "hand" was probably self-evident in that time.

"However, intelligence, good will and comprehensive studies are not enough. The nurse's contribution must be the whole of her personality. And in this personality the right qualities must be laid down as seeds which, through feeling, thought and will as the driving factors, will be ripened. The more highly educated her intellect is and the warmer her heart, the greater understanding she will have of the thoughts, actions and suffering of others, and the easier it will be for her to create the atmosphere of warmth in which sick souls will find peace." (Neuman-Rahn 1924, 187, author's translation.)

The quotation reflects an ideal of caring and caring education based on values that would be quite applicable today. The ethos, the value basis, breathes warmth and goodness. The education and character building comprise the whole being of the nurse. Caring should also be founded on solid knowledge. The education

concerned thought, feeling and will. The quotation indicates that history can teach us valuable lessons.

The development of caring education has, through the ages, paralleled the development within society, culture and adjacent sciences, which has meant that new care-givers have been educated in the spirit of the prevalent paradigm. Divergences have successively increased, caused among other things by the transition from a Christian unified culture to a more pluralistic one as far as values are concerned.

A renewal of the didactics of caring science presupposes that knowledge is considered solid and meaningful. An innovative view presupposes an evaluative stance to existing knowledge but also courage to bring to fore historical wisdom. The concepts we use are of decisive importance in understanding and expanding our reality. (Scammell & Miller 1999.) Thus the language in didactics is fundamental (Gadamer 1988).

In current caring science literature, caring and a caring education based on evidence are emphasized. But the concept of evidence seems to be diffuse and often narrow. Methodological and epistemological elements without an explicitly stated support of ontology are coming to the fore. (Eriksson et al. 1999; Watson 1990.) In the 1990s, concepts like problem solving, critical and reflective thinking as well as strategies of various kinds have flourished in educational journals. Another trend that is noticeable today is the demand to “respond to” the needs of society and professional life. (Lindeman 2000; Spitzer 1999.) This is obviously important, but a one-sided stress on external aspects can lead to a risk of losing the unique in caring science. It seems that the value-related aspects are relegated to a more remote or to a more superficial level as regards professional values (Schank & Weis 2000). There is thus a risk of losing the personal, inner ethics. This can lead to education “producing” care-givers with good theoretical knowledge and expertise in technology but lacking the ability to meet the suffering human being in a spirit of love and compassion. (Eriksson et al. 1999; Roach 1997.)

In a project concerned with evidence-based caring and nursing (Eriksson et al. 1999), the results of the empirical study, that focuses views of the nursing staff of two hospitals, show a stress on “*thought and hand*” at the expense of “*heart*”. This exhorts to reflection. Are ethical aspects of the “*heart*” more difficult to concretize and verbalize? Or is there something that should be more strongly stressed in nursing education and clinical mentoring?

The demand for a shift in the perspective

Some theorists within caring science have pointed to the need for a paradigm shift within care and caring education: a shift from a “*nursing*” towards a “*caring*” paradigm, from technology and method towards a paradigm primarily anchored on ontology and values, from a reductional and mechanistic scientific perspective towards a humanistic one, and from stress on quantity to quality. (Bevis & Watson 1989; cf. Eriksson 1997; Eriksson 2001; Leininger & Watson 1990.) What will be the consequences of this for caring didactics? Concepts like “*curriculum revolution*” and “*caring curriculum*” occurred frequently at the end of the 1980s and the beginning of the 1990s. As a rule, there was criticism of the behaviouristic paradigm. For some reason, this trend has been less conspicuous in international journals of education during the last few years. (Beck 2001.) Does this indicate that the new paradigm has been established or that other trends have begun to gain ground?

A paradigm shift presupposes a replacement of the theoretical core. In carrying out the new paradigm, there should be congruence in the ontology, value basis and epistemology between caring science and caring education. (Bevis & Watson 1989; Leininger & Watson 1990.) How is this reflected in caring didactics; in the caring didactic culture and ethos, in the relational and in the view of learning and students? The basic conception and the value basis are primarily conveyed by the content, which is mediated in education but also in the teacher-student relation, in the teacher’s stance and actions. The ethos can also be discerned in the caring didactic culture of the class and the educational organisation. (Appleton 1990; Halldorsdóttir 1990.)

Watson (1989a) regards both caring and education as an ethical form of life. She stresses the value basis in caring education and the need for a renewal of the caring education. She speaks for a return to the human aspect of nursing and a moral-based education with a focus on understanding. Her texts indicate that we should include the value basis and the cultural elements we can find in our history. (cf. Matilainen 1999; Matilainen & Eriksson 2004; Matilainen & Westerlund-Perätalo 2001.)

Boykin and Parker (1997) draw attention to the many new demands that are made on nursing education. The writers express some anxiety about how this can diffuse and estrange teachers from the original nature of educational work:

“In the face of these obstacles that tend to uproot us, we need to return to those beliefs that form the bases for

knowing, believing and relating. Now is a time, in spite of these challenges, to deepen our commitments to the mission and values of higher education. It is time to rededicate ourselves to that which is most basic to each of us... We explore the concepts from our position... in the discipline and profession of nursing... an ongoing search for truth. Caring provides the framework for knowing in this search. Through caring, one is able to see, hear, speak and think honestly and to relate more wholly to self and others. Caring becomes the moral basis for relating." (Boykin & Parker 1997, 21-32.)

From the quotation we can gather how necessary it is to safeguard caring and the caring perspective as a guideline and source of inspiration for the "search for truth" – which contributes ethical insight and deep understanding, the prerequisites for ethical action. We can also discern the need to return.

Watson (1989a) emphasizes the importance of an understanding based on a synthesis of the aesthetic, the moral and the intellectual. This can be compared to the historical "head-heart-hand"-model as reflecting the true, the good and the beautiful (Eriksson et al. 1999). This synthesis presupposes a more holistic view of education. This renewed paradigm demands a multidimensional view of the world and the knowledge that captures this world. A creative and at the same time reflective way of thinking contributes to a development of the possible; what caring education could be, rather than being locked up in "that what it is".

According to Watson (1989a, 1989b) our ontology, our way of looking at and understanding reality is decisive and is reflected in our thinking and in our entire being as teachers, which influences and creates opportunities for the student's growth and becoming. She uses the concept "transformative thinking" as a prerequisite for freeing oneself from the reductional positivistic outlook, where teaching has become objectified, cold and distanced. Her text indicates the importance of seeing the student and nurturing possibilities. She also uses the phrase "recreating the ideal". She relates it to the Greek ideal of Paideia, which stands for an education that comprises a holistic many-sidedness and harmony. She stresses humanity and reverence for human dignity. She also points to the importance of language for this educational ideal. She relates it to Noddings' (1984) view of the possibility of forming the ethical and caring in students. The teacher is seen as "the-one-caring" and the student as "the-one-cared-for", which makes it possible for the student to become "the-one-caring". Noddings points out

modelling, dialogue, confirmation and practice as fundamental in this becoming.

Excursions in the pedagogical world — a "hunting" for the humane

Even within the field of pedagogy one can discern paradigm shifts through the ages. Schleiermacher (1768–1834) and Dilthey (1833–1911) can be seen as pioneers of the humanistic-hermeneutically oriented educational tradition (Myhre 1980). In humanistically oriented pedagogy one can find representatives who regard education to be a calling with an ethical responsibility. Myhre (1980) points to the external and internal educational demands that the history of pedagogical ideas has revealed time and again.

Wilenius (1981) draws attention to the anaemic emphasis in Western thinking on rationality. He thinks that the value-related aspects have been neglected. He comments on the "narrowing" that positivism and pronounced empiricism have caused within education since the 1950s in Finland. He thinks that human qualities and values have been reduced to nil in the "frenzy" of intellectualism and cognitivism. A counterreaction to this can, according to him, be seen in certain educational circles starting in the 1970s, when the importance of a pedagogical "philosophy" began to be recognized. Wilenius (1981) stresses the necessity of basing one's education on ontological conceptions of human nature, educability, and the conditions of education. He points out the need to rediscover what the classical representatives of education have to tell us in form of a more comprehensive view of human beings and of education and cultivation (cf. Haavio 1948; Myhre 1979). It is interesting to note that as early as the end of the 1920s some concern was expressed about diffusion of pedagogy due to the influence of other sciences, above all experimental psychology (Hollo 1927a, 1927b).

The uniquely human can be traced in the history of ideas, but also certain tendencies that have recurred in the course of history. It is interesting to note the importance of the teacher as "model" in older didactic literature. (Haavio 1948; Hollo 1927a, 1927b; Myhre 1979). Högström and Tolonen (2004), two former Finnish teachers in nursing, relate it to the old "seminar education" of teachers, where this "model" characterized love for the art of educating and for the student. The teacher had a responsibility as a model and as a director of the learning.

The dialogical relation between the learner and the teacher is the core of education, where the teacher's willingness to serve

the learner for the learner's own good appears (Halldorsdóttir 1990; Noddings 1984; Watson 1989a). The teacher is the learner's lawyer and defender, but represents also a definite culture and society. Through his/her being the teacher brings cultural values to life. Education is in this sense based on a wide concept of reality and a willingness to get personally engaged. If the last-mentioned is missing, the teacher will only be a good theorist who, in spite of extensive knowledge, will never be in contact with the truly pedagogical.

An interesting concept of theory in education can be found in Hollo's (1927a, 1927b) texts. He refers to the original Greek meaning of the concept of theory: "to see", "a way of seeing" and "joy that arises from seeing". This can be interpreted as an "inner seeing", a moulding, or a liberating understanding which fosters joy. He regards the educational practice as always unique; situations can never be identically repeated. Theory need not be "boringly grey" and opposite to practice; it can serve as "lenses" that contribute to the "artistic" in education.

A preliminary rediscovery of the "mystery" of education as cultivation

Koski (1995) stresses in his dissertation the importance of tradition, history and culture within education and cultivation. He points out that we have lost the world of "mysteries" in our hunting for the rational and the too problem-oriented didactics, which has, as a result, become impoverished, narrow and mechanical. The concept of education has been reduced to simply "schooling" in an instrumental sense; in a social utility perspective in terms of producing more manpower and in an individual sense as a means of achieving social and economic status. In such orientation teaching technology in the form of transmitting knowledge is brought to the fore. This also colours the use of didactic language. Koski points out that the world of education has even been invaded by concepts and words from the world of marketing.

As described before, understanding of the nature of human beings in educating and cultivating is fundamental. Wilenius (1981, 6) refers to Z. J. Cleve (1820–1900), a "classic" within Finnish education, who proceeded from a profound reflection on human nature. Cleve (1901, 5) states in his posthumous work *"Human education and its conditions"*: "What and from where is man ... Every attempt to clarify the art of human education brings out these questions, so deeply involved in the conception of the whole being of man, and they cannot be ignored".

In the introductory chapter headed *"The ideal nature of human*

education", Cleve (1901, 5) defines education in the following words: "Education has to do with image, shape. To educate is to shape, to give some substance form. In this sense the whole of nature is constantly being formed". One can thus see education and learning as something unfinished, as a becoming. It is quite obvious that Cleve emphasizes the uniqueness of human beings. One can trace the outlines of the classic Greek Paideia ideal, which comprises a holistic form characterized by *the good, the true and the beautiful*, which is reflected in the chapter headings: "The ideal basis of human education. The good." "The ideal destiny of human education. The true and the right." and "The ideal form of human education. The beautiful." Something of a "trinity"-model can be perceived; as a comprehensive and multidimensional view of the human being and of education. There is also a hint here of the need for various forms of knowledge in a nuanced idea of education (cf. Carper 1978; Chinn & Kramer 1995).

The idea of the good is conceived by Cleve (1901) as the fundament but he also points out that this alone is not a sufficient prerequisite for human education. Reason and knowledge will also be needed to grasp what is true and right in order to understand the idea of the good in all its profundity. "It is only through the ideas of what is true and right that human beings rise above the sensuous. Not until a human being, in answer to the question what is good can answer, that which is true and that which is right, will he indeed be worthy of the name of human being". (Cleve 1901, 23–24)

From the quotation above one can gather the cultivation of "the heart and head". It is by no means a simple self-evident matter to fulfil these educational ideals. They represent something that is worth striving at, in spite of a human being's inner limitations and various external obstacles. Cleve (1901) points out that a culture cannot survive and develop without a striving for the truth: "Thought and research will thus become the conditions for human education; that is, for proceeding towards what is good." He also realizes the limitations and shortcomings of science: "Unfortunately, not all advance in science, not every addition to knowledge and expansion of education connected with it will necessarily be progress towards what is good." He thinks that the form in which a human being's education is ultimately fulfilled is the idea of the beautiful: "If a human being is educated, he is beautiful...a being that appeals to our feelings and fills us with pleasure." (Cleve 1901, 37.)

Cleve (1901, 37-49) is somewhat reticent when it comes to using the word "beautiful" but mentions that the French speak about "bel

esprit” and the Germans about “*die schöne Seele*”. He obviously stresses the inner significance of “*beautiful*” as the beauty of the soul. In this connection he also deals with the formation of will power and character. He sees education as a recreation of the whole of a human being, which is revealed in “*his whole outward appearance*”. It is the harmony created between the inner being and the outward form that forms the beautiful. (Cleve 1901, 45.) One can also understand Cleve’s view of the intrinsic value of education and cultivation, surpassing a narrow pragmatic view. His didactic ideas bear signs of a strong idealism including realism. He also notices the human being’s conditions of life, his/her fellow human beings and the cultural heritage.

Concluding reflections – the unified “Trinity”-model

The results of the study can be summed up in the following figure that illustrates the main concepts and ideas in generating a renewed profile and core of theory for the didactics of a humanistic caring science, anchored in the history of ideas. These results are described in more detail in Matilainen and Eriksson (2004, 21–37).

In many of the older sources which have been consulted, a holistic view of education and cultivation emerges as a moulding of the whole of a human being. Education striving to attain the *good*, *the true* and *the beautiful* should itself be characterized by these dimensions. Ethical responsibility, reverence for the student and a caring stance are characteristic of this educational ideal and its

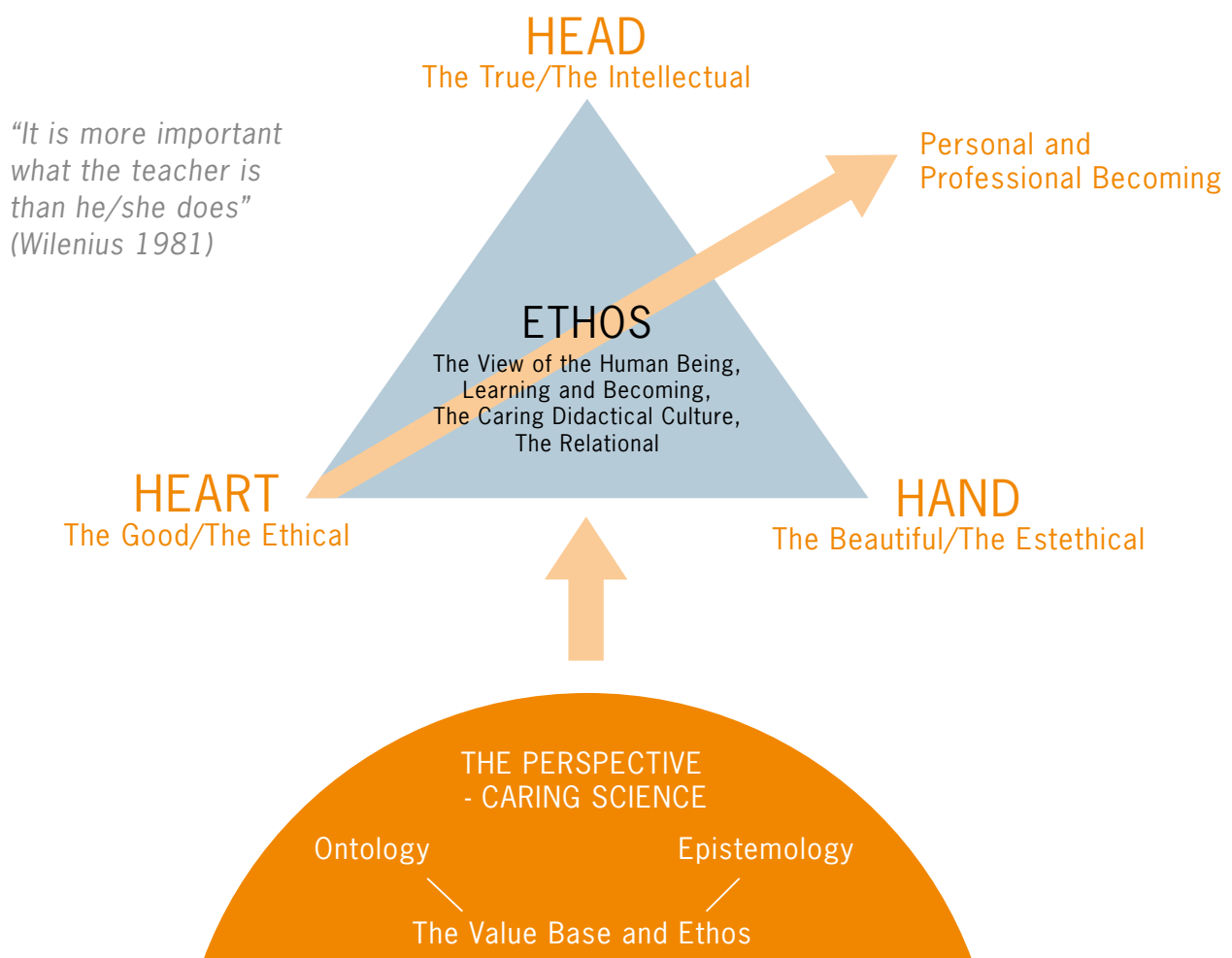


Figure 1. A Unified, Holistic “Trinity” Model for the Didactics of Caring Science

ethos. The “mystery” of becoming a human being is characterized by searching for truth in a spirit reflecting the good and the beautiful. A belief in a human being’s formability and possibility of growth is fundamental. The importance of a model is also brought to the fore in older pedagogical texts.

The teacher is a guide, a fellow-traveller and a promotor in this becoming and has at the same time excellent opportunities of learning and becoming in relation to the students. The pedagogical love referred to in many of the older sources (Haavio 1948; Hollo 1927a, 1927b; Myhre 1979) is for instance characterized by humility combined with reliable firmness, patience and a strong belief in the possibilities of education – in spite of occasional disappointments and doubts. The love for the students and a devotion to the subject can be seen as sources of strength in education and in fostering caritative, responsible, competent care-givers. The prerequisite is the teacher’s artistic ability to see the student as a unique human being, and competence, will and courage to touch and awaken the student’s understanding of the nature of the good, the true and the beautiful in a world of caring. An ethical educative responsibility characterizes this ideal of education, the ethos of which can be seen as an expression of “pedagogical love”.

This excursion among representatives of contemporary and older generations in the world of education indicates that even older sources of wisdom have a lot to tell us and that we have lost cultural values in the course of history. The expedition challenges to further excursions in order to discover more ideas about the true, the good and the beautiful.

References

Appleton, C. 1990. The meaning of human care and the experience of caring in a university school of nursing. In M. Leininger & J. Watson (Eds). *The Caring imperative in education*. New York: National League for Nursing, 77–94.

Beck, C.T. 2001. Caring Within Nursing Education: A Metasynthesis. *Journal of Nursing Education* 49 (3), 101–109.

Bevis, E.O. & Watson, J. 1989. *Toward a caring curriculum: A new pedagogy for nursing*. New York: National League for Nursing.

Boykin, A. & Parker, M.E. 1997. Illuminating spirituality in the classroom. In M.S. Roach (Ed.) *Caring from the heart. The convergence of caring and spirituality*. New York: Paulist Press, 21–33.

Carper, B. 1978. Fundamental patterns of knowing in nursing. *Advances in Nursing Science* 1 (1), 13–23.

Chinn, P.L. & Kramer, M.K. 1995. *Theory and nursing: A systematic approach*. 4th ed. St Louis: Mosby-Year Book.

Cleve, Z.J. 1901. *Menniskans bildning och dess villkor* [Human education and its conditions]. Helsingfors: G. W. Edlund.

Donley, R. 1989. Curriculum revolution: Heeding the voices of change. In V. Waters (Ed.) *Curriculum revolution: Reconceptualizing nursing education*. New York: National League for Nursing, 1–8.

Eriksson, K. 1993. *Pro Caritate. En lägesbestämning av caritativ vård* [Pro Caritate. A progress description of caritative care] Åbo Akademi University, Department of Caring Science.

Eriksson, K. 1997. Understanding the world of the patient, the suffering human being – The new clinical paradigm from nursing to caring. *Advanced Practice Nursing Quarterly* 3 (1), 8–13.

Eriksson, K. 2001. *Vårdvetenskap som akademisk disciplin* [Caring science as an academic discipline] Åbo Akademi University, Department of Caring Science.

Eriksson, K., Nordman, T. & Myllymäki, I. 1999. *Den trojanska hästen. Evidensbaserat vårdande och vårdarbete ur ett vårdvetenskapligt perspektiv* [The Trojan horse – evidence-based caring and nursing practice from a caring science perspective] Åbo Akademi University, Department of Caring Science.

Gadamer, H-G. 1988. *Truth and method*. 2nd ed. London: Sheed and Ward Sagebooks.

Haavio, M. 1948. *Opettajapersoonallisuus*. Jyväskylä: Gummerus.

Halldorsdóttir, S. 1990. The essential structure of a caring encounter with a teacher: the perspective of the nursing student. In M. Leininger & J. Watson (Eds.) *The caring imperative in education*. New York: National League for Nursing, 95–108.

Hollo, J. 1927a. *Kasvatuksen teoria. Johdatus yleiseen kasvatustieteeseen*. Porvoo: Werner Söderström Osakeyhtiö.

Hollo, J. 1927b. *Kasvatuksen maailma. Ynnä muita tutkielmia*. Porvoo: Werner Söderström Osakeyhtiö.

- Högström, M. & Tolonen, L. 2004. Att tänka, känna och handla vård – att gestalta vårdandet utgående från ett vårdvetenskapligt perspektiv [To think, feel and act care – to mould caring from a caring science perspective] In D. Matilainen & K. Eriksson (Eds.) *Vårdvetenskapens didaktik. Caritativ didaktik i vårdandets tjänst*. Åbo Akademi University, Department of Caring Science, 65–84.
- Koski, J.K. 1995. Horisonttiensulautumisia. Keskustelua Hans-Georg Gadamerin kanssa hermeneutiikasta, kasvamisesta, tietämisestä ja kasvatustieteestä. Helsingin yliopiston opettajankoulutuslaitos. Helsinki.
- Leininger, M. & Watson, J. 1990. *The Caring Imperative in Education*. New York: National League for Nursing.
- Lindeman, C.A. 2000. The future of nursing education. *Journal of Nursing Education*, 39 (1), 5–12.
- Matilainen, D. 1999. Patterns of ideas in the professional life and writings of Karin Neuman-Rahn: A biographical study of the ideas of psychiatric care in Finland in the early twentieth century. *Advances in Nursing Science* 22 (1), 78–88.
- Matilainen, D. & Eriksson, K. (Eds.) 2004. *Vårdvetenskapens didaktik. Caritativ didaktik i vårdandets tjänst* [The Didactics of Caring Science. A Caritative Didactics in the service of caring] Åbo Akademi University, Department of Caring Science..
- Matilainen, D. & Westerlund-Perätalo, L. 2001. Looking for "Caritative Teachership": A Journey of Exploration in the History of Ideas. *International Journal of Human Caring* 5 (2), 27–32.
- Myhre, R. 1979. *Innföring i pedagogikk. 1 Oppdragelsesteori* [Introduction to pedagogy. 1. Theory of education] Oslo: Fabritius Förlagshus.
- Myhre, R. 1980. *Innföring i pedagogikk. 3 Pedagogisk filosofi* [Introduction to pedagogy. 3. Pedagogic philosophy] Oslo: Fabritius Förlagshus.
- Neuman-Rahn, K. 1924. *Den psykiskt sjuka människan och hennes vård* [Caring for human beings suffering from mental illness] Helsingfors: Holger Schildts förlagsaktiebolag.
- Noddings, N. 1984. *Caring: A feminist approach to ethics and moral development*. Berkeley: University of California Press.
- Roach, M.S. (Ed.) 1997. *Caring from the heart. The convergence of caring and spirituality*. New York: Paulist Press.
- Scammell, J. & Miller, S. 1999. Back to basics: Exploring the conceptual basis of nursing. *Journal of Nursing Education* 19, 570–577.
- Schank, M.J. & Weis, D. 2000. Exploring commonality of professional values among nurse educators in the United States and England. *Journal of Nursing Education* 39 (1), 41–44.
- Spitzer, A. 1999. Steering an academic department through a paradigm shift: The case of a new paradigm for nursing. *Journal of Nursing Education* 38 (7), 312–318.
- Watson, J. 1990. Caring knowledge and informed moral passion. *Advances in Nursing Science* 13 (1), 15–24.
- Watson, J. 1989a. A new paradigm of curriculum development. In E.O. Bevis & J. Watson (Eds.) *Toward a caring curriculum: A new pedagogy for nursing*. New York: National League for Nursing, 37–50.
- Watson, J. 1989b. Transformative thinking and caring curriculum. In E.O. Bevis & J. Watson (Eds.) *Toward a caring curriculum: A new pedagogy for nursing*. New York: National League for Nursing, 51–60.
- Wilenius, R. 1981. *Bildningens villkor. Ett utkast till fostrans filosofi* [The conditions of education. A draft of the philosophy of cultivation] (2nd ed.) Esbo: Ab Svenska Läromedel.