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Navigating Layers of Care and Attention in Education:

A comparative Analysis of Noddings and Weil in "The kindergarten Teacher"
Sara Colangelo's Film(2018)

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Abstract

This thesis focuses on the issue of attention based on Noddings and Weil's perspectives. In addition, it describes a fictional example for attention. The fictional example critically examines the benefits and potential risks of care and attention in modern education. It uses the 2018 film "The Kindergarten Teacher" as an example to explore the ethical boundaries of providing care and attention. The film revolves around a teacher named Lisa Spinelli, who becomes deeply involved in nurturing a student's exceptional poetic talent. I examine Lisa's behavior using Nel Noddings' theory of care and Simone Weil's notion of attention. Applying these frameworks aims to assess Lisa's motivations and actions and gain insight into her conduct.

Noddings emphasizes that attention and caring develop in a relationship is a continuous process, not just a single moment. For the relationship to be strong, it must involve mutual responses from both parties. When a strong relationship with attention is established, it aids in the learning process especially for students and children. However, for this relationship to be effective, it needs to be deep and trustworthy, with responsive interactions. Noddings also suggests that "modeling", "dialogue", "practice", and "confirmation" are essential components that teachers and parents can use to enhance their students' or children's attention within their relationships.

Simone Weil's conception of attention is selfless and others-focused. It involves putting aside personal goals to meet the needs of others. Weil introduces "impersonality" through solitude, where individuals suspend their sense of self for the collective. True attention requires the disappearance of self and focuses beyond comprehension, like an act of prayer. Love and desire are crucial, fostering a willingness to be attentive and forget oneself. Weil explores attention's role in pursuing truth, beauty, and goodness. It is crucial for making supreme efforts and should be the primary focus of education. She emphasizes observing visual representations without interpretation to gain understanding. Maintaining attention amidst conflicting desires and obligations is challenging. Weil suggests enduring and resisting negative desires while focusing on the good and virtuous. Individuals can elevate the quality of their attention by detaching from temporal concerns. Ultimately, Weil presents attention as a transformative practice that leads to love, genuine values, and a deeper understanding of the world.

Keywords:
Caring, paying attention, one-caring, caring-for, Simone Weil, Nel Noddings
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Introduction

After completing a brief internship at a preschool in Sweden, I observed that certain teachers and student assistants tended to prioritize teaching subjects to students without considering their emotional well-being. When students were angry or uninterested in listening to their teachers, the educators struggled to redirect their attention to the academic content. While the role of an educator involves making numerous ethical decisions daily, such as how to communicate, respond to student behavior, enforce discipline, and provide examples, there were instances where children would express their frustration by shouting and throwing their school materials on the ground due to fatigue or a lack of interest in the subjects being taught. These experiences made me question the true meaning of care within the educational system. Is caring solely focused on meeting students' need to acquire new knowledge relevant to their future, without considering their relationship with their teacher or their feeling about what they are learning?

With this perspective in mind, upon delving into Noddings' book *Caring, A Relational Approach to Ethics and Moral Education*, and Weil's *Anthology*, I deliberately focus on the significance of attention in Noddings' care ethics and Weil's viewpoint. I intend to thoroughly and accurately explore this matter, particularly within the context of the educational system, and even extend its application to my interactions with my child as a parent. In alignment with these objectives, this thesis delves into exploring the benefits and potential risks linked to providing care and attention on contemporary education.

Now, let me discuss why I have chosen Noddings' book *"Caring, A Relational Approach to Ethics and Moral Education"* as a central text for my thesis. Firstly, it aligns with my research question about the true meaning of care in education when I observed educators prioritizing academics over emotional well-being. In addition, Noddings' work directly addresses the importance of nurturing relationships and empathy in education. Secondly, Noddings is a prominent figure in ethics and moral education, mainly known for her care ethics. Her work provides a well-established theoretical framework that can guide my analysis of the layers of care and attention in education. Thirdly, Noddings' rejection of universal moral values and emphasis on subjective perspectives align with my observations about the ethical decisions educators make daily. This allows me to delve into the ethical implications of care and attention in education.

Moreover, incorporating Simone Weil's perspective into my thesis allows for a nuanced exploration of the complex interplay between care, attention, and ethics in education. This contrast with Noddings' ideas enriches my analysis and broadens the scope of my research. While Noddings focuses on nurturing relationships and empathy, Weil emphasizes selfless attention and the importance of setting aside one's own concerns to focus on others. This contrast allows for a comprehensive exploration of care and attention in education. In addition, Weil's concept of "other-oriented" attention (Bourgault, 2014, p. 2) and the idea of selflessness in attention offers a unique angle for analyzing the layers of attention in education. This concept adds depth and diversity to my thesis. On top of that, Weil's exploration of "impersonality" achieved through solitude provides a different perspective on the self in relation to others, which can enrich my analysis of the teacher-student relationship.
I chose "The Kindergarten Teacher" film in my thesis because this film is a compelling and illustrative case study to explore the themes of care and attention in modern education. The film's complexity, ethical dilemmas, emotional engagement, and potential for critical reflection make it a valuable source for my research. Furthermore, this film has a situational concept of the teacher-student relationship (one-on-one) that Noddings highlights the significance of communication and the context-dependent quality of caring relationships in her ethic of care theory. This approach centers on meeting the immediate and particular needs of the individuals involved.

To structure this thesis, I provide an overview of Noddings' background and accomplishments in the first chapter, elucidating her identity and notable contributions. Noddings emphasizes the importance of nurturing relationships and empathy in education. It highlights the role of caring relationships between teachers and students, focusing on understanding and responding to individual needs. Noddings believes that the primary aim of a caring individual is to cultivate compassion within themselves and in their interactions. Caring is a responsive and receptive process characterized by deep engagement and a warm attitude toward the cared-for individual. The theory also acknowledges the importance of maintaining presence and dignity in caring interactions, allowing individuals to gather their sense of self and seek a safe environment.

In addition, Nel Noddings (2013) places significant emphasis on "caring-for", which involves establishing relationships and providing attentive care. This caring relationship is reciprocal and interdependent, relying on the caregiver and the care recipient. Noddings argues that the term "relational" is more fitting to describe this concept (Noddings, 2013, p. xiii), as care theorists emphasize the importance of relationships over individuality. "Caring-for" is essential for personal growth, empathy, and ethical actions. To demonstrate mutual care and attentive behavior between teachers and students or parents and children, Noddings suggests that the relationship should exhibit mutuality and involve direct attention and response. Active listening and responsiveness are crucial in creating a caring connection. Noddings also emphasizes the importance of modeling caring behavior, engaging in dialogue, providing practical experiences, and offering confirmation to foster strong relationships of care and attention. Noddings explains that the primary objective of care is to fully engage the attention of individuals who have an emotional connection to the caregiver. Additionally, Noddings dismisses two ideas: firstly, the notion of moral values being applicable universally, and secondly, the reliance on principles and rules as the primary framework for ethical conduct. Noddings emphasizes a subjective perspective instead of objective and universal principles, and this perspective has implications for the field of education.

Ultimately, the bond between teachers and students or parents and children nurtures an authentic, ethical connection and shared experience of joy.

In Chapter 2, I summarize Simone Weil's background and notable accomplishments. In contrast to Noddings' perspective, Simone Weil's conception of attention is "other-oriented" (Bourgault, 2014, P.2) and involves setting aside one's own goals, ambitions, and concerns to recognize and be attentive to others. Weil emphasizes the need for a form of attention that is selfless and focused on meeting the needs and rights of others. She also introduces the concept of "impersonality," which can be achieved through solitude and requires individuals to suspend their sense of self as
part of a collective. Moreover, Weil believes that actual attention involves the disappearance of the self, where individuals direct their focus away from themselves and towards that which is beyond comprehension. Weil connects this kind of attention to love and faith, and it is like the act of prayer. Therefore, Love and desire play crucial roles in attention, creating the willingness to be attentive to others and forget oneself.

Weil also explores the relationship between attention and various aspects of life, such as teaching and seeking the truth, beauty, and goodness. She suggests that attention is necessary for making the supreme effort in any endeavor and that education should primarily focus on training attention. Weil also emphasizes the importance of observing visual representations without interpretation to gain understanding.

Furthermore, Weil highlights the challenge of maintaining attention when faced with conflicting desires and obligations. She suggests enduring and resisting negative desires while focusing on what is good and virtuous. By detaching from temporal concerns, individuals can overcome their desires and elevate the quality of their attention.

Ultimately, Weil presents attention as a profound and selfless act that involves forgetting oneself and focusing on others. It is a transformative practice that leads to love, genuine values, and a deeper understanding of the world.

In Chapter 3, I describe a fictional example for attention. This section critically examines the benefits and potential risks of care and attention in modern education. It uses the 2018 film "The Kindergarten Teacher" as an example to explore the ethical boundaries of providing care and attention. The film revolves around a teacher named Lisa Spinelli, who becomes deeply involved in nurturing a student's exceptional poetic talent. As the story progresses, Lisa's actions raise questions about how attention can be pursued and the ethical dilemmas that arise when caring for and listening to others. The section summarizes the film's events, highlighting Lisa's growing preoccupation with the student's talent and her questionable choices to support his artistic aspirations. The chapter aims to analyze Lisa's conduct through the lens of Nel Noddings' theory of care and Simone Weil's concept of attention and human responsibilities, seeking to evaluate her motives and actions in light of these perspectives.

Additionally, the conclusion will serve as a review of the key points discussed in the body of the work. It reminds me of the crucial concepts and analyses I presented to support my arguments or claims in earlier sections.
Chapter 1: Noddings’ Distinctive Viewpoint on Attention and Caring

Attention in Cambridge Dictionary is explained:"The act of directing the mind to listen, see, or understand; notice: To learn anything, you have to pay attention." In addition, attention related to care is defined in this way: "Time or effort that you are willing to give to help someone or something because you care about that person or thing." Moreover, attention is a noun derivative of the word attend, which stems from the Latin word "attendere". "Attendere" is formed from the prefix ad- (to) and "tendere" (stretch) and means the act of directing or turning toward, stretching something toward something, applying the mind to something, or striving eagerly for something (Online Etymology Dictionary, n.d.).

Noddings defines care in this language:

"When we see the other's reality as a possibility for us, we must act to eliminate the intolerable, to reduce the pain, to fill the need, to actualize the dream. When I am in this sort of relationship with another, when the other's reality becomes a real possibility for me, I care" (Noddings, 2013, p.14).

Before delving into Noddings' viewpoint on attention and caring, I will provide an overview of her educational background and professional history and highlight the field for which she is recognized.

Nel Noddings is an American philosopher, educator, and author known for her educational philosophy, ethics, and care theory work. Her ideas have greatly influenced education and ethics, particularly concerning the importance of caring relationships in the educational process. Regarding her career, Nel Noddings initiated her professional journey as a teacher, working with elementary and high school students. She later transitioned into higher education and became a professor of education, teaching at Stanford University, Columbia University, and the University of California, Riverside. Throughout her career, Noddings has published numerous books and articles on the philosophy of education, care theory, ethics, and the role of caring relationships in teaching and learning.

Regarding her education, Nel Noddings holds a Bachelor's degree in Mathematics from Montclair State College and a Master's in Mathematics Education from Rutgers University. She earned her Ph.D. in Educational Theory from Stanford University. Her educational background in mathematics and experiences as a teacher and educator has dramatically influenced her philosophical and ethical perspectives on education (Smith, K.M, 2020).

She is best known for her philosophy of care, which emphasizes the importance of caring relationships in education. She argues in the book (Caring: A Feminine Approach to Ethics and Moral Education) that education should focus on nurturing caring attitudes and developing ethical and moral values in students. According to Noddings, caring relationships between teachers and students establish a constructive and nurturing atmosphere for learning, enabling students to develop empathy, compassion, and a sense of responsibility towards others. Moreover, in her book,
The Challenge to Care in Schools: An Alternative Approach to Education, she believes that education should go beyond the mere acquisition of knowledge and skills and should strive to cultivate the whole person. She emphasizes the need for educators to engage with students on a personal level, demonstrating care and concern for their well-being. This method motivates students to engage actively in their education and fosters a sense of belonging and connection within the learning community.

Overall, Nel Noddings has significantly contributed to education by highlighting the importance of care and compassion in teaching and learning. Her work influenced educators, philosophers, and scholars to create more humane and ethical educational systems.

In the following part, I will focus on the concept of "one-caring" and elaborate on Noddings' perspective.

**1.1 One-Caring Theory**

The one-caring theory proposed by Nel Noddings emphasizes the significance of nurturing relationships and empathy within the educational context. It highlights the importance of developing a caring relationship between teachers and students, where educators actively understand and respond to each learner's unique needs and concerns. This theory emphasizes the role of care and compassion in promoting positive educational experiences and fostering students' overall well-being.

Noddings argues that the relationship between students and teachers develops over time rather than occurring abruptly. She believes that one-caring's aim to preserve and enhance caring is not an additional task but an inherent part of the caring process. She emphasizes that caring is not a separate goal but rather an integral aspect of parenting and education, deeply woven into the fabric of the education journey. "The one-caring has one great aim: to preserve and enhance caring in herself and those with whom she comes in contact. This quite naturally becomes the first aim of parenting and education. It is an aim built into the process itself- not one that lies somewhere beyond it" (Noddings, 2013, p.172).

In the act of caring, the individual who cares demonstrates their presence through their caring actions. Even when physically separated, actions performed from a distance reflect signs of presence: deep involvement with the other person, consideration, and a genuine concern for their well-being.

Caring is like being receptive to another person's needs and emotions. When someone cares for another person, they become fully engaged and absorbed in the other's experiences. They actively listen and empathize, sharing the joys and pains that the other person goes through. The actions taken to provide care are not just mechanical or detached; these actions have roots in a close relationship between the caregiver and the one receiving care. This relationship involves deep engagement, where the caregiver invests emotionally and mentally in the other person's well-being. As a result, the caregiver's attitude brings warmth and comfort to the person being cared for.
In simpler terms, caring goes beyond merely fulfilling tasks; it involves genuine emotional involvement and creating a supportive and comforting environment for the person in need. The caregiver's receptiveness and empathy play a crucial role in this process.

Let me delve into an example involving Ms. Smith, the caring teacher, and John, her student, to illustrate the concept of caring in education:

John is a shy and reserved student in Ms. Smith's class. He often keeps to himself and rarely participates in classroom discussions. Ms. Smith notices this and becomes engrossed in understanding John's situation. She is sincerely concerned for his well-being and wants to positively impact his life, even when she is not physically present.

One day, John is absent from school without any prior notice. Ms. Smith immediately becomes concerned about his well-being. While she cannot directly interact with him, her caring nature drives her to act. She decides to email John's parents to inquire about his absence and express her concern, showing that she cares even when he is not in the classroom.

In class, Ms. Smith notices that John seems particularly troubled one day. He looks upset and disengaged. Even though she has a lesson plan for that day, Ms. Smith responds to John's emotional state. She alters her teaching approach, choosing an activity that allows for more individualized attention and a supportive environment where John feels comfortable opening up.

When Ms. Smith understands that John might have difficulty expressing himself in front of the whole class, she arranges a one-on-one meeting with him during lunchtime or after school. John feels more at ease in this private setting and opens up about his challenges. Ms. Smith listens attentively and without judgment, displaying her receptiveness and genuine interest in his well-being.

Over time, John started to feel more comfortable in the classroom due to the supportive environment fostered by Ms. Smith. He participates more actively in class discussions, and his grades improve. Ms. Smith enjoys seeing his progress, knowing her caring approach has contributed to his growth and development.

Through her continuous caring, Ms. Smith builds a strong relationship with John. He starts to see her not just as a teacher but as someone who genuinely cares about him. He feels warmth and comfort in her presence, knowing he has a trusted and caring adult in his life.

In this example, Ms. Smith extends her acts of caring beyond the physical presence in the classroom. Even when she is not directly interacting with John, her caring nature extends to actions at a distance, such as reaching out to his parents or altering her teaching approach to meet his needs. This kind of caring relationship, characterized by engrossment, regard, and receptiveness, creates a nurturing educational environment where students like John can academically and emotionally thrive.
Noddings asserts it using this language:

The one-caring in caring is present in her acts of caring. Even in physical absence, acts at a distance bear the signs of presence: engrossment in the other, regard, and desire for the other's well-being. Caring is largely reactive and responsive. Perhaps it is even better characterized as receptive. The one-caring is sufficiently engrossed in the other to listen to him and to take pleasure or pain in what he accounts. Whatever she does for the cared-for is embedded in a relationship that reveals itself as engrossment and in an attitude that warms and comforts the cared-for (Noddings, 2013, p.19).

Bergman's idea regarding Noddings' concept of engrossment is that when we genuinely care for someone and pay attention to their needs, we become engrossed in their situation, which motivates us to respond to their needs. This process involves rational thinking and evaluation, requiring concerted effort and practical wisdom to provide the caring response effectively. He said:

A caring attention, receptivity, sympathy or disposability leads to engrossment, the other's situation taking over my consciousness, if only temporarily, which in turn leads to motivational displacement, as I join with the other in trying to respond to her needs. It is at this point that rationality, evaluation, judgment, something like Aristotle's prognosis, enters the picture. Concerted thinking, both with and on behalf of the other, will often be necessary if the caring response is to be completed effectively (Bergman, 2004, p.151)

Moreover, a caring disposition plays a crucial role in shaping the teacher-student relationship and the overall learning environment in the educational system. Let me explain it clearly through an example:

Imagine a classroom scenario where, Ms. Smith, demonstrates a caring disposition toward her students. When engaging in one-on-one conversations with her students, she genuinely listens to their concerns, questions, and ideas. Ms. Smith remains fully engaged and attentive throughout the interactions, showing that she values her students' thoughts and feelings.

However, there might be a situation where a student, let me call him John, is going through a difficult time and seems distant or disengaged in class. Despite his detachment, Ms. Smith expresses care and concern for him. She understands that everyone coping with challenges differently and that John might need space to work through his issues.

Instead of pushing or making him feel pressured, Ms. Smith gives John a little more distance, allowing him to have the time and space he needs. She does this intending to preserve his dignity and respect his feelings. By giving him the option to embrace the temporary absence from class discussions, she acknowledges his need for self-reflection and self-preservation.

Ms. Smith's approach is in line with her caring disposition. She understands that sometimes individuals must gather their sense of self and find their presence again in challenging times. By providing a safe and welcoming environment, she ensures that when John is ready to engage again, he will find the support and understanding he needs.
In this example, Ms. Smith's caring disposition exemplifies the spirit of generosity in the educational system. She goes beyond just delivering academic content; she cares about her students' well-being and recognizes the importance of emotional support and dignity in learning. This approach fosters a positive and nurturing educational environment where students feel valued, understood, and motivated to grow.

Noddings expressed her idea in the following words:

The caring attitude, the quality of disposability, pervade the situational time-space. So far as it is in my control, if we are conversing and if I care, I remain present to you throughout the conversation. Of course, if I care and you do not, then I may put my presence at a distance, thus freeing you to embrace the absence you have chosen. This is the way of dignity in such situations. To be treated as though one does not exist is a threatening experience, and one has to gather up one's self, one's presence, and place it in a safer, more welcoming environment. And, of course, it is the way of generosity (Noddings, 2013, p.19)

In the next part of this text, I will elaborate on the crucial aspects of "caring-about" and "caring-for" theories, highlighting their differences in approach, level of involvement, and the nature of the care they promote. The goal is to offer readers a clearer understanding of these distinct caring perspectives and their implications for fostering relationships and supporting those in need.

1.2 Caring-About Theory and Its Distinction from Caring-For Theory

According to Noddings, "care-about" refers to an impersonal and general form of care. It involves a sense of concern and regard for others, regardless of their closeness or personal connection. "Care–about" acknowledges the well-being of individuals in a broader sense, but it may not necessarily translate into concrete actions or personal involvement. It signifies that "Caring-about expresses some concern but does not guarantee a response to one who needs care”(Noddings, 2013, p. xiv). To put it differently, consider this scenario: Suppose we feel a sense of caring and empathy towards the civilians enduring fear amid a civil conflict, let me say in Syria. However, our actions might only sometimes align with our expressed concern. We might not take further steps to support or assist those actively (Noddings, 2013, p. xiv)

On the other hand, there is also a possibility that we show some care by making a small donation to a charitable organization working to help those affected. Caring about a situation does not always guarantee immediate or direct action. However, it can manifest differently, from passive concern to proactive contributions like donations (Noddings, 2013, p. xiv).

However, the "caring-for theory" involves the practical application and enactment of caring in real-life situations and relationships. This theory is concerned with the actual acts of caring for others and fostering nurturing relationships. It goes beyond abstract discussions and examines the embodiment of caring through concrete actions, behaviors, and decisions. "Caring-for theory" explores the practices, experiences, and challenges of caregivers and the cared-for,
seeking to understand care dynamics in specific contexts such as education, healthcare, and personal relationships. It means that "Caring-for describes an encounter or a set of encounters characterized by direct attention and response. It requires the establishment of a caring relation, person-to-person contact of a sort" (Noddings, 2013, p. xiv).

1.3 Caring-For Theory

In contrast to caring-about, Noddings highlights the significance of "care-for" in establishing meaningful relationships. "Care-for" entails direct and individualized attention to others, creating a personal connection and sense of responsiveness. This type of care goes beyond a general concern and involves a genuine commitment to the well-being and growth of the person cared for.

According to Noddings (2013), "caring-for" involves establishing relationships and providing attentive care to individuals. It is exemplified by the way a mother fosters a positive connection with her children to ensure they receive proper attention and care. Noddings (2013) argues that "relational" is more fitting to describe the concept being discussed. According to her, nearly all care theorists emphasize the importance of relationships over individuality. Noddings (2013) expressed the viewpoint that "Relational is a better word. Virtually all care theorists make the relation more fundamental than the individual" (Noddings, 2013, p. xiii).

The theory promotes the idea that caring is an essential aspect of human nature and is crucial for fostering personal growth, empathy, and ethical actions. What type of relationship should exist between teachers and students or parents and children to demonstrate mutual care and attentive behavior towards each other?

According to Noddings' (2013) interpretation, this relationship needs to exhibit mutuality. Noddings asserts that caring entails a connection between two parties: the one who cares and the one who is cared for. These individuals are interdependent, relying on one another. Moving forward, my focus will shift from the caregiver’s perspective to the care recipient. Noddings suggests that "caring is a relationship that contains another, the cared-for, and we have already suggested that the one-caring and cared-for are reciprocally dependent. We shall not leave the one-caring but shall look at the relationship next through the eyes of the cared-for" (Noddings, 2013, p.58).

*Caring-for* encompasses a series of interactions distinguished by focused attention and responsive engagement. It necessitates the creation of a caring connection involving some form of interpersonal contact between individuals. Noddings offers clarification through these words: "Caring-for describes an encounter or set of encounters characterized by direct attention and response. It requires the establishment of a caring relation, person-to-person contact of some sort" (Noddings, 2013, p. xiv). Through active listening, both parties can receive attentive focus and respond. The expression of care must demonstrate that the caring has been acknowledged.
This implies that being a teacher or mother goes beyond mere roles; instead, it involves entering into a distinctive relationship of care and mutual exchange. For instance, infants reciprocate this attention by smiling at their mothers, and the student rewards the teacher through responsiveness, inquiries, dedication, feedback, and collaboration. Noddings (2013) emphasizes the interconnectedness and cyclical nature of caring in this context. "As the infant rewards his caring mother with smiles and wiggles, the student rewards his teacher with responsiveness, questions, effort, comment, and cooperation" (Noddings, 2013, p. 181).

How can a strong relationship be formed until it is completed? Noddings draws on Buber to assert that "the freedom, creativity, and spontaneous disclosure of the cared-for that manifest themselves under the nature of the one-caring complete the relation" (Noddings, 2013, p. 74).

In other words, if both individuals in this relationship engage in attentive and open-minded listening, this receptive listening fosters the development of a strong relationship as they gain a thorough understanding of each other's needs and areas where empathy is crucial. Throughout this relationship, dialogue plays a significant role in establishing a connection of care and attention. To create a network of caring and attention within educational systems is essential to focus on four key components: "modeling", "dialogue", "practice", and "confirmation" (Noddings, 2013, p. xviii).

According to Noddings, "modeling" goes beyond verbal instruction to students. It entails demonstrating practical implementation through our behavior. Noddings (2013) argues that teachers cannot simply discuss ethical principles; they must embody them by establishing a genuine relationship with their students. This involves actively engaging in collaborative practices with students, where they learn academic subjects like Math and develop a sense of empathy and care (Noddings, 2013, p. 179). Furthermore, Noddings emphasizes that more is needed to solely instruct students to care or provide them with reading materials on the subject. Instead, we must exemplify our care through how we relate to them.

Noddings (2013) maintains, "A teacher cannot talk about this ethic. She must live it that implies establishing a relationship with the student. Then she engages in cooperative practice with him. He is not just learning Math but also learning how to be one-caring" (Noddings, 2013, p. 179). In addition, instead of instructing them to care for and provide reading materials, teachers exhibit their compassion through their interactions with students.

Regarding the aspect of "dialogue," Noddings suggests that to foster a level of trust and comprehension necessary for open and meaningful conversations, "To establish the level of trust and understanding that is required for open dialogue" (Noddings, 2013, P. 186). This implies establishing a genuine connection is crucial to initiate a reciprocal dialogue rather than engaging in one-sided monologues.

Concerning the concept of "practice," it is essential for teachers and parents to assign tasks and responsibilities to students or children that allow them to actively engage in caring behaviors relevant to their future roles and responsibilities. Through these practical experiences, they can develop and refine their abilities to care for others. Suppose our goal is to cultivate individuals who
are genuinely concerned for others – in that case, providing students with opportunities to actively engage in caring practices and encourage thoughtful reflection on those experiences. Noddings said, "If we want to produce people who will care for another, then it makes sense to give students practice in caring and reflection on that practice" (Noddings, 1998, p. 191). By adopting this approach, we can impart practical lessons to children on genuinely demonstrating care and concern for others.

According to Noddings (1998), "confirmation" refers to the practice of teachers or parents emphasizing the positive aspects of students or children, motivating their improvement. Achieving this requires a deep understanding of one another, which can only be accomplished through fostering relationships and attentively engaging with each other. Noddings emphasizes that confirmation does not involve validating negative aspects of behavior, but rather, it is rooted in recognizing and appreciating the favorable qualities exhibited in individuals' personalities and actions.

Confirmation involves recognizing an individual's potential for growth and actively supporting its development. To effectively provide confirmation, it is essential to have a reasonable level of knowledge about the person. With this understanding, it becomes easier to recognize their aspirations and the ideals they aspire to achieve. Confirmation does not rely on predefined formulas or slogans; it is a personalized process considering each individual's unique goals and desires. Instead of imposing a singular ideal and proclaiming "high expectations" for all, we acknowledge the presence of something commendable, or at least acceptable that is striving to manifest in each individual we come across. The desired goal or attribute should be perceived as worthwhile by both the individual striving for it and ourselves. It is crucial not to provide confirmation for actions or behaviors that we deem to be incorrect or misguided (Noddings, 1998, p. 192).

The interdependent bond between teachers, embodying the role of nurturer and students, fosters an authentic, ethical connection, instilling a shared experience of joy.

### 1.4 Noddings' Ethic of Care

Noddings also highlights the importance of context in understanding attention and caring. She acknowledges that different individuals and situations may require various attention and care. Therefore, it is crucial to be attuned to the unique needs and circumstances of others and adapt our approach accordingly. Onotani said, "According to Noddings, the enunciation of moral good and evil is made possible not by facts or principles, but by the caring attitude. The thinking is that good or evil is elicited as a function of the bilateral, mutual recognition between the caregiver (one-caring) and the cared-for" (Onotani, 2012, P. 101).
Furthermore, Onotani adds that "what is crucial for Noddings is the caregivers' "moral attitude or longing for goodness" (Noddings, 2013, p.2), "heightening moral perception and sensitivity" (Noddings, 2013, p.90), or "acting not by fixed rule but by affection and regard" (Noddings, 2013, p.24). This emphasizes moral attitude, the longing for goodness, emotion, and sentiment" (Onotani, 2012, p.102).

Noddings highlights the significance of communication and the context-dependent quality of caring relationships rather than perceiving it as universally applicable. This approach centers on meeting the immediate and particular needs of the individuals involved. The basis of such a relationship relies on the cared-for person expressing a sincere desire and openness to receiving care. Ultimately, care ethics is founded on a moral disposition or a longing for goodness rather than being solely guided by moral reasoning (Noddings, 2013, p.1).

In Noddings' perspective, a moral disposition refers to a person's inclination or attitude towards acting morally and engaging in caring behaviors. It goes beyond mere adherence to moral principles or rules and involves a genuine inner motivation to care for others and promote their well-being. A moral disposition reflects an individual's compassionate and empathetic nature, which drives them to respond to the needs and concerns of others in a caring and ethical manner. It is an essential aspect of her ethics of care, emphasizing the significance of personal virtues and emotional connections in ethical decision-making and relationships.

The perspective presented by Noddings distinctly contrasts with the prevailing view in contemporary education. Noddings draws on Louis Rubin's comments within his introduction to a collection of essays on moral education about this dissimilarity to say that:

"Ethical behavior arises neither out of psychological predisposition nor instinct. Rather, moral quality stems from the cumulative development of appropriate belief regarding proper human conduct. The capacity and desire to make ethical decisions—perhaps the major goals of citizenship education—are, therefore, the product of commitment coupled with choice; one takes certain ideals as moral imperatives and chooses actions that are most likely to fit" (Noddings, 2013, p. 175).

Noddings challenges traditional ethical theories, such as deontology and utilitarianism, for their overemphasis on abstract rules and outcomes, often neglecting the nuances of human experiences and relationships. She argues that caring cannot be reduced to universal principles but should be grounded in genuine human interactions and context. I will delve into the limitations of deontology and utilitarianism, understand Noddings' ethic of care, and examine how it emphasizes genuine interactions and context.

Deontology is an ethical theory focusing on following moral rules and duties. It emphasizes the intrinsic value of actions and the importance of fulfilling obligations. However, Noddings argues that deontological ethics often fail to consider the complexities of real-life situations. By rigidly following abstract rules, deontology may overlook individuals' needs and circumstances. Noddings says:
"Moral decisions are, after all, made in situations; they are qualitatively different from the solution of geometry problems. Women, like act-deontologists in general, give reasons for their acts, but the reasons point to feeling, needs, situational conditions, and their sense of personal idea rather than universal principles and their application" (Noddings, 2023, p.96).

Conversely, utilitarianism assesses the moral worth of actions based on their consequences and overall utility. It seeks to maximize happiness or minimize suffering for the most significant number of people. Yet, Noddings criticizes utilitarianism for its tendency to prioritize the group's interests over those of individuals. Utilitarianism overlooks the intricate web of relationships and personal experiences that shape ethical decisions by focusing solely on outcomes. Noddings claims:

"One may well ask, at this point, whether an ethic so constructed will be a form of "situation ethics." It is not, certainly, that form of act-utilitarianism commonly labeled "situation ethics". Its emphasis is not on the consequence of our act, although these are not, of course, irrelevant. But an ethic of caring locates morality primarily in the pre-act consciousness of the one-caring" (Noddings, 2023, p.28).

Nel Noddings proposes an alternative ethical framework called the ethic of care. According to Noddings, genuine care involves empathetic and nurturing relationships between individuals. It emphasizes responsiveness, attentiveness, and the recognition of others' needs. The ethic of care acknowledges that caring is a fundamental human quality that should inform our ethical deliberations. She highlights the significance of genuine human interactions in ethical decision-making. Unlike traditional theories prioritizing abstract principles, the ethic of care acknowledges relationships' unique contexts and dynamics. It encourages individuals to consider the specific needs, vulnerabilities, and emotions of those they interact with (Noddings, 2013, pp. 33-42). By nurturing caring relationships, we create a more compassionate and ethical society.

The ethic of care underscores the importance of context in ethical evaluations. It recognizes that ethical dilemmas cannot be resolved solely through predetermined rules or general principles. Instead, Noddings argues that we should consider particular circumstances and relationships. By attending to the specificities of each situation, we can make better empathetic decisions.

In the following section, I will thoroughly explore and analyze Simone Weil's viewpoint regarding attention. It means I will deeply dive into her ideas, theories, and attention-related writings. Weil was a philosopher, mystic, and social activist known for her unique insights on various subjects, including the notion of attention.
We must now speak of the light, the absence of which renders the presentation of objects to the eyes useless. This light of the teaching art is attention; by its means, the learner can keep his mind from wandering and can take in everything that is put before him. (Comenius, 1896, p. 339)
Before exploring Weil's perspective on attention, I will present a synopsis of her educational background and professional journey and emphasize her notable contributions in the respective field she is renowned for.

Simone Weil, a French philosopher, mystic, and political activist, explored the concept of attention as a central theme in her philosophical and spiritual writings. Weil believed that attention was essential for deepening our understanding of the world, experiencing a genuine connection with others, and attaining spiritual fulfillment. Here is a brief overview of Simone Weil's notion of attention:

In her notable works like "Gravity and Grace" (Weil, 2004) and "Waiting for God" (Weil, 2009), Simone Weil emphasizes the significance of attention. She contends that genuine attention focused on the present moment allows us to grasp the essence of reality and perceive truth. Weil links attention with empathy, ethics, and mysticism. Attentively understanding others bridges gaps, fosters compassion, and compels ethical action. This attention-driven approach seeks to alleviate suffering and promote justice, transcending ego for genuine connections.

Simone Weil's notion of attention in the book (The Need for Roots, Gravity, and Grace, Waiting for God, Essays and Notebooks) emphasizes its transformative potential in various aspects of human life, including perception, empathy, ethics, and spirituality. Through cultivating attention, Weil believed individuals could deepen their understanding of reality, enhance their connection with others, and align themselves with higher truths and values (Mole, 2021).

Now, I will clarify Simone Weil's understanding of attention and then draw a comparison with Noddings' viewpoint on the significance of attention in the ethics of care. The focus is on providing a detailed explanation of how Simone Weil perceives and interprets the concept of attention. It involves exploring her ideas, theories, and writings related to attention to understand her perspective comprehensively.

Weil's idea of attention is about being ready to receive information or experiences without actively searching for them. It means being open and receptive to what is happening around you. Instead of always trying to be busy or do something, Weil believes that actual attention involves learning to wait and be patient. In this view, paying attention is about more than trying to be active or engaged all the time. It is about being present at the moment and observing without always needing to do something immediately.

Rytzler, in his thesis "Teaching as Attention Formation: A Relational Approach to Teaching and Attention," asserts that: "Weil's conception of attention has more to do with a readiness to receive without searching. The attentive subject, thus, must resist the desire to be active. Waiting is to Weil the essence of paying attention" (Rytzler, 2017, p.80).

When we try to pay attention, we often feel like we need to do something or try hard to focus. However, for Simone Weil, paying attention is more about patience and waiting for things to come naturally. Weil's emphasis on waiting as the essence of paying attention corresponds to Noddings' perspective that genuine care often involves waiting and allowing others to express themselves or seek assistance when they are ready rather than imposing care in a rushed or forced manner.
Compared to Noddings' view, Weil's conception of attention is characterized as being "other-oriented" (Bourgault, 2014, P.2). While Noddings may have a different viewpoint on attention, encompassing self-care and caring for others, Weil's approach focuses on directing awareness and concern toward others. It involves being fully present and engaged with other individuals' needs, experiences, and emotions rather than primarily focusing on oneself. This other-oriented attention emphasizes the importance of selflessness and compassionate understanding in relating to and caring for others. Tronto (1993) provides the following interpretation of Weil's notion of attention: "One needs, in a sense, to suspend one's own goals, ambitions, plans of life, and concerns, to recognize and to be attentive to others" (Tronto, 1993, p.128). To truly grasp Weil's concept of attention, one must be willing to set aside their own objectives, aspirations, life plans, and worries temporarily. Instead, they must acknowledge and wholeheartedly focus on others, displaying genuine attentiveness. Put differently, Weil's perspective suggests that attention primarily centers on addressing the needs and rights of others.

However, Weil acknowledges that this attention is only sometimes reciprocal and is met with the same level of attention in return. For instance, in the case of maternal love, a mother devotes her attention and care to her children, ensuring their well-being and meeting their needs (Weil, 2005, p.285). This kind of attention is characterized by selflessness and a consistent commitment to meeting the child's needs. In Noddings' ethics of care, attention is also crucial, but she focuses on the reciprocal nature of caring relationships. For Noddings, caring involves mutual responsiveness between the caregiver and the cared-for, creating a reciprocal bond of care and trust. Both parties contribute to and benefit from the caring relationship (Noddings, 2013, p.181). On the other hand, Weil's perspective acknowledges that attention, especially in situations like maternal love, may not always be equally reciprocated. Giving attention and care might be primarily directed from the mother to the child without the same level of responsiveness back to the mother.

In addition, Weil believes that when somebody pays attention to others, he forgets himself through this relationship, which is called "impersonality." The state of impersonality can only be achieved through the practice of a distinct and uncommon form of attention, which is inherently scarce and can only be experienced in solitude—both physically and mentally. It is unattainable for individuals who perceive themselves solely as members of a collective, as part of a larger entity that uses the pronoun 'we'. Weil maintains the belief that:

"Impersonality is only reached by the practice of a form of attention that is rare in itself and impossible except in solitude, not only physical but mental solitude. This is never achieved by a man who thinks of himself as a member of collectivity, as part of something which says 'we'." (Weil, 2005, p. 76)

According to Weil, the type of attention required of individuals is one in which the self, or the "I," becomes entirely absorbed and disappears. It necessitates directing one's attention away from everything that pertains to the self and focusing it instead on that which is beyond comprehension or conceptualization. Weil says that "attention alone- that attention which is so full that the "I" disappears- is required of me. I have to deprive all that I call "I" of the light of my attention and turn it on to that which cannot be conceived" (Weil, 2005, p.233).
Weil believes that the dissolution of the self, symbolized by the "I," occurs when individuals devote their attention to those they love while maintaining a loyal and dedicated disposition. Both philosophers share similar perspectives on this matter. In her view, Noddings contends that trust and love can only be fostered through reciprocal interaction and establishing mutual relationships (Noddings, 1988, p.215). Likewise, Weil posits that a deeper level of attention is closely linked to love and faith. When individuals hold love for others, their focus becomes centered on them, leading them to lose self-awareness (Weil, 2005, p.233).

Moreover, Weil suggests that genuine and wholehearted attention, when elevated to its utmost degree, transcends mere observation and becomes a form of spiritual devotion akin to prayer. This level of attention goes beyond surface-level engagement and involves a deep, profound focus on the subject, driven by faith in its significance and a genuine love for it. Just as prayer requires faith and love for the divine or the sacred, reaching the peak of attentive focus demands a similar disposition of faith and love for the object of attention. It implies a profound connection and devotion to the subject as if it were an act of prayerful contemplation and profound admiration. According to Weil, "Attention, taken to its highest degree, is the same thing as prayer. It presupposes faith and love" (Weil, 2005, p.232).

Weil believes that learning happens because we really want to know things, and love is like the best teacher for both Gods and humans when it comes to learning. Attention, in this context, is intimately intertwined with desire. It is not solely driven by willpower but rather by a profound longing or, more precisely, voluntary consent to engage and focus. Weil clarifies: "Love is the teacher of gods and men, for no one learns without desiring to learn…Attention is bound up with desire. Not with the will but with desire – or more exactly consent" (Weil, 2005, p.233). Just by desire can somebody be attentive to others' needs and forget himself. It is the meaning of love that leads to attention.

When love sees what is invisible, it implies heightened empathy and compassion. By understanding the hidden struggles, emotions, and desires of others, love fosters a deeper connection between individuals, leading to a more profound sense of togetherness and shared humanity.

Bourgault draws on Weil's perspective that "love sees what is invisible" (Weil, 2009, p. 92) and claims that:

For one thing, Weil's view of love (and attention) was not in the least sentimental. Weil was convinced that the reason poverty and affliction are so remarkably painful is that they entail a kind of invisibility. The afflicted are not "seen," not recognized by others. What attending to the afflicted can do (and such genuine attending requires love) is precisely to give them an identity and make them visible. What this recognition brings about is an equality that is missing in the social hierarchies of our day-to-day world: love is, thus, for Weil, the basis of justice. And it is precisely for this reason that Weil (a teacher by profession) was so deeply convinced that the cultivation of attention – an extremely difficult task – was the primary task of school studies. Indeed, if the faculty of attention was for Weil, of utmost importance for prayer, she was also convinced that social justice could not be achieved without it (Bourgault, 2014, p.11).
In essence, Weil believed that love and attention are connected. Love promotes fairness and equality; attention is essential for achieving justice and personal growth. We must learn to love and pay attention to others to create a more just society.

In Simone Weil's perspective, the relationship between love and universal good is deeply interconnected. Love, for her, is not merely an emotion or a personal feeling but a profound sense of selfless compassion and attention toward others. It goes beyond individual attachments and extends to a universal concern for the well-being and dignity of all human beings. In the following section, I will elaborate on universal good and its association with love.

2.1 The Concept of the Universal Good Idea and Its Connection to Love

From my perspective, both Weil and Noddings believe that genuinely loving and caring for others can create a positive impact that extends to everyone, leading to a state of "universal good". It means that when we prioritize the well-being and happiness of others, not just ourselves, we contribute to a better world where people care for one another. So, the idea is that when we show love and attention to others, we benefit them and contribute to creating a more caring and compassionate society where everyone can thrive together.

From Weil's viewpoint, love is a force that can drive individuals to act in ways that promote universal good. When we truly love others from Weil's perspective, we see them as fellow human beings deserving of respect, understanding, and empathy. This love transcends boundaries of race, religion, nationality, and social status, encompassing humanity. That is called universal good.

One possible universal good idea from Weil's perspective could be the notion of unconditional love or "universal love" (Weil, 2005, p. 288). Weil compares the view of two individuals to that of different experts: a geometrician and someone who understands love. Weil claims: "As a geometrician looks at a particular figure to deduce the universal properties of the triangle, so he who knows how to love directs upon a particular human being a universal love" (Weil, 2005, p. 288).

A geometrician examines a specific triangle to derive its universal properties, which apply to all triangles. Similarly, a person who truly understands love focuses on an individual, directing a universal love toward them. It means that their love transcends the limitations of the particular person and extends to encompass all humanity, embracing the universal essence of love. Weil suggests that genuine love extends beyond the boundaries of one specific relationship and includes a broader, all-encompassing affection for all human beings.

This idea involves treating all individuals with kindness, understanding, and empathy, regardless of their background, beliefs, or actions. By embodying this idea, individuals can foster a sense of connectedness and empathy with others, leading to a more compassionate and harmonious world. Each person must show universal respect to every human being, recognizing the inherent sanctity
of each individual and acknowledging that only goodness, not evil, is owed to one another (Weil, 2005, p. 71).

Weil also emphasized the importance of attention and genuine, undivided attention to others. This idea could be considered the universal good because it acknowledges each person's inherent value and dignity, making them feel seen, heard, and respected. By cultivating attention, we can break down barriers and build meaningful relationships with others, fostering a sense of solidarity and understanding across different cultures and communities. Weil asserts: "Those minds whose attention and love are turned towards that reality are the sole intermediary through which good can descend from there and come among men. Although it is beyond the reach of any human faculties, man has the power of turning his attention and love towards it"(Weil, 2005, p. 222).

To clarify, people who focus on that higher truth become the only bridge for goodness to come from that higher reality and be present among humans. Even though this higher reality is beyond what humans can fully understand, humans can direct their attention and love toward it.

By cultivating love in this universal sense, we are motivated to work toward improving society and the world. Weil believed that our love for others is universal because it is "quite impersonal"(Weil, 2009, p.130). In addition, love should inspire action, leading individuals to stand in solidarity with those who suffer, work for social justice, and advocate for all people's rights and dignity. Love becomes the driving force behind efforts to alleviate human suffering and create a more equitable and compassionate world.

In practical terms, the relationship between love and universal good can be seen through selflessness, kindness, and service to others. When we approach the world with love, we seek to alleviate the pain and struggles of those around us. Weil emphasizes giving genuine attention to others and understanding their needs.

Rytzeler draws on Tubbs to claim that:" love is a relational mode that sometimes comes close to the others"(Rytzeler, 2017, p. 78)

In Weil's perspective, the relationship between love and universal good is that love is the moral and spiritual foundation for promoting all individuals' well-being, dignity, and equality, leading to a more just and compassionate world. In the next part, I will discuss Simone Weil's idea regarding universal good and the ethical theory of care put forth by Nel Noddings.

### 2.2 Comparing Weil's Universal Good Idea and Noddings' Ethic of Care

Weil's idea of universal good and Noddings' ethic of care stress the importance of considering the well-being and dignity of others. They both encourage looking beyond self-interest and individual concerns.
The two viewpoints highlight the significance of empathy and compassion in human interactions. Weil's concept of love and Noddings' emphasis on caring involve genuinely caring about the needs and experiences of others.

Both Weil and Noddings advocate for taking positive action to address the suffering of others. Weil's love as a driving force for promoting universal good aligns with Noddings' belief in the moral responsibility to care for others. Noddings draws on Martin Buber who says:

"Love is responsibility of an "I" for a Thou: in this consists what cannot consist in any feeling, caring, too, although it is not necessarily accompanied by love, is partly responsibility for the other – for the cared-for. As we care, we hear the "I ought" – direct and primitive – and the potential for suffering guilt is ever present" (Noddings, 2013, p.40).

However, there are also notable differences between the two perspectives. Weil's focus on universal good incorporates a broader concern for the well-being of all humanity, transcending individual relationships. On the other hand, Noddings emphasizes the importance of particular caring relationships, such as those between parents and children or teachers and students.

While Weil's perspective encompasses a spiritual and ethical dimension, Noddings' ethic of care is primarily concerned with relational ethics and care within specific contexts.

Weil's universal good idea emphasizes the transformative power of beauty in accessing the "universal good", "Justice, truth, and beauty are the image in our world of this impersonal and divine order of the universe" (Weil, 2013, p.98) whereas Noddings' ethic of care centers on nurturing and responsive relationships in cultivating ethical behavior.

In summary, Simone Weil's universal good idea and Nel Noddings' ethic of care promote empathy, compassion, and responsibility towards others. Weil's perspective leans towards a broader, spiritually-infused concern for the well-being of all humanity, while Noddings focuses on the importance of caring relationships and nurturing ethics within specific contexts.

### 2.3 The Relation between Admiring Beauty and Universal Good

In Simone Weil's perspective, the relationship between universal good and admiring beauty is intertwined and significant. She saw beauty as a powerful and transformative force. Weil asserts that:

"Beauty is the supreme mystery of this world. It is a gleam which attracts the attention and yet does nothing to sustain it. Beauty always promises but never gives anything; it stimulates hunger but has no nourishment for the part of the soul which looks in this world for sustenance. It feeds only the part of the soul that gazes. While exiting desire, it makes clear that there is nothing in it to be desired because the one thing we want is that it should not change. If one does not seek means to evade the exquisite anguish it inflicts, then desire is gradually transformed into love, and one begins to acquire the faculty of pure and disinterested attention" (Weil, 2005, p. 92).
Simply put, beauty is a fascinating and mysterious aspect of the world that catches our attention, but it does not provide anything substantial to fulfill our needs. It gives us a sense of longing but does not satisfy the part of us seeking fulfillment in the material world. Instead, it feeds our soul by gazing at and appreciating it. When we fully embrace the intense emotions that beauty evokes without trying to possess it, our desire for it turns into love. This love allows us to pay attention to it purely and selflessly.

Imagine encountering something or someone you find incredibly beautiful, like a magnificent painting, a breathtaking landscape, or a person you are attracted to. That beauty has a fascinating power to captivate your attention. However, it offers nothing substantial to sustain that attention or fulfill your desires.

Sometimes, you might want to have that beautiful thing all to yourself, like a colorful flower. Nevertheless, it might lose its beauty if you try to take it for yourself and you will no longer feel the same happiness. So instead, you can admire and appreciate the beauty without trying to own it. When you do that, you feel something special in your heart. It is like a warm feeling of love for the beauty you see.

This love makes you pay close attention to the beautiful things around you. You enjoy them without asking for anything in return. It is like looking at a beautiful picture or listening to a lovely song. You feel happy and grateful for the beauty you get to experience. That is how beauty works its magic on us, making us think amazed and filling our hearts with love and joy.

For Weil, the experience of admiring beauty goes beyond superficial aesthetics; it becomes a pathway to connecting with the universal good. When we encounter something extraordinary, whether a work of art, nature's wonders, or an act of kindness, it can evoke a sense of wonder and awe. This admiration opens our hearts and minds to a deeper understanding of the world and its inherent goodness.

In Weil's view, beauty can elevate us beyond our concerns and narrow perspectives, allowing us to catch harmony and order in the universe. In those moments of contemplation, we can feel a profound connection to something greater than ourselves, a universal force of goodness and truth.

Admiring beauty, therefore, becomes a means to access the universal good. By immersing ourselves in the beauty around us, we become more attuned to the intrinsic value of all things and beings. Weil believed that this heightened awareness of the universal good through beauty could inspire a genuine love and care for the world and its inhabitants. "The radiance of beauty illuminates affliction with the light of the spirit of justice and love, which is the only light by which human thought can confront affliction and report the truth of it" (Weil, 2005, p. 92).

So, when something sad or challenging happens, the light of beauty shines on it, making it easier to understand and deal with. It is like having a comforting friend who helps you feel better and see things better.
With the light of beauty, we can see the excellent and loving side of things, even tough ones. It helps us be fair and kind to others and ourselves. This light is extraordinary because it can make our thoughts and feelings feel better and bring happiness and peace to our hearts.

In contrast, when we disregard or overlook beauty, we risk losing touch with the universal good. We might become consumed by selfish desires or blinded by material concerns, distancing ourselves from the interconnectedness of all life. Weil urged individuals to cultivate an attentive and receptive spirit that seeks and appreciates beauty in various forms to nourish the soul and awaken a sense of compassion and profound admiration.

Regarding the connection between admiring beauty and paying attention, Gendron, in his article about *Moral Attention*, draws on Murdoch's perspectives and says:

"With regard to Murdoch, recall that, for her, attention is based mainly on the imagination as well as a sustained effort to overcome the ego. Murdoch (1991) considers that attention is first cultivated through contact with beauty because it 'is perhaps the most obvious thing in our understanding of surroundings which is an occasion for 'unselfing’ (p. 84) …" (Gendron, 2016, p. 381).

Based on Gendron's view, in simple words, Murdoch (1991) believes that paying attention starts by appreciating and engaging with beautiful things. It is because beauty is something that stands out and catches our attention. It helps us shift our focus away from ourselves and our own concerns, allowing us to become less self-centered or "unselfing" (Murdoch, 1991, p. 84). In other words, paying attention to beauty helps us move beyond our ego and connect more deeply with the world around us.

The genuine and pure principles of truth, beauty, and goodness in a person's actions stem from a single step: wholeheartedly focusing on the subject. Weil believes that "The authentic and pure values—truth, beauty, and goodness—in the activity of a human being are the result of the same act, a certain application of the full attention to the object" (Weil, 2005, p. 234). The technique for comprehending images, symbols, and other forms of visual representation involves stopping ourselves from interpretation and instead patiently observing them until a moment of illumination spontaneously arises. She believes that: the "method for understanding images, symbols, etc., not to try to interpret them, but to look at them till the light suddenly dawns" (Weil, 2005, p. 235).

Regarding teaching, Weil believes that teaching should be directed exclusively toward cultivating and refining individuals' attention, equipping them to be ready for the possibility of a specific action. She emphasized that any other perceived advantages or benefits derived from instruction hold no substantial interest or significance compared to this core purpose. She provided intricate details regarding her viewpoint; "Teaching should have no aim but to prepare, by training the attention, for the possibility of such an act. All the other advantages of instruction are without interest" (Weil, 2005, p. 234). Noddings also recognizes the significance of this matter, highlighting the importance of establishing a relationship based on attention and care as a priority. In her perspective, teaching comes as the final step in the process. She said: "In pointing to the maintenance and enhancement of caring as the primary aim of education, I am drawing attention to priorities (Noddings, 2013, p. 174)."
Apart from that, Weil emphasizes shifting our attention away from negative desires actively. She said that when we find ourselves torn between fulfilling our obligations and giving in to negative desires, the energy of doing what is morally right gradually diminishes. To address this, we must patiently endure and resist our desires passively, similar to how we endure suffering that reveals our misery. Additionally, we must maintain our focus on what is good and virtuous. By doing so, the quality of our energy is elevated to a higher level. To overcome our desires, we need to redirect our energy by detaching them from temporal concerns and shifting our attention to more timeless and enduring values. Weil said:

"When a struggle goes on between the will attached to some obligation and a bad desire, there is a wearing away of the energy attached to good. We have to endure to bite off the desire passively, as we do suffering which brings home to us our wretchedness, and we have to keep our attention turned towards the good. Then the quality of our energy is raised to a higher degree. We must steal away the energy from our desire by taking away from their temporal orientation" (Weil, 2005, p.235).

Moreover, Weil believes that "the attention is fixed on a problem"(Weil, 2005, p.232). Weil suggests that we should be cautious not to concentrate on finding a solution. Because excessive devotion to something can make us overly dependent on it, and excessive focus on solving a problem can lead us to become overly attached to the result.

We want to avoid feeling like our efforts have been wasted, and we get caught up in the intensity of the pursuit. Sometimes, we seek external rewards that chance occasionally provides, even if it means bending the truth a bit.

However, according to Weil, the only truly rewarding pursuit is one where we put in effort without a specific desire or attachment to an object or goal. This approach consistently brings rewards, not necessarily in the form of external prizes, but in the satisfaction of knowing we have done our best. Weil puts it this way:

"The wrong way of seeking. The attention is fixed on a problem - Another phenomenon due to the horror of the void. We do not want to have lost our labor. The heat of the chase. We must not want to find: as in the case of excessive devotion, we become dependent on the object of our efforts. We need an outward reward which chance sometimes provides and which we are ready to accept at the price of a deformation of the truth. It is only effort without desire (not attached to an object) which infallibly contains a reward"(Weil, 2005, p.232).

It means that true reward lies in effort detached from a specific desire or object. This perspective holds that when we engage in a pursuit for the sake of the pursuit itself, without being overly fixed on the outcome, we are more likely to gain insight, wisdom, or personal growth. This concept has conveyed the kind of effort, unburdened by attachment, that naturally produces its own rewards, discovering inherent worth in the process rather than being entirely focused on the end goal.

The shared characteristic between the discussed idea and Noddings' caring perspective is in emphasizing the process or journey rather than solely prioritizing the outcome. Nodding said: "It is a controlled state that abstains from controlling the situation; it involves ongoing process but
not explicitly goal-oriented activities" (Nodding, 2013, p.165). Both concepts of these two philosophers advocate for engaging in activities or pursuits with a genuine and intrinsic focus, detached from a narrow fixation on achieving a particular goal. This approach emphasizes personal growth from this dedicated and mindful involvement.

In the following part, I will illustrate a fictional scenario from the movie "The Kindergarten Teacher" directed by Sara Colangelo. I will then establish a connection between this example and the concept of attention based on Noddings’ and Weil's perspectives.

Chapter 3: Fictional Example of Attention from the Film "The Kindergarten Teacher" by Sara Colangelo

This part suggests examining the 2018 film "The Kindergarten Teacher" by Sara Colangelo. In addition, it critically examines the benefits and potential risks associated with care and attention in modern education. An ideal way to initiate a discussion is through an example, whether from real life or fiction. Selecting "The Kindergarten Teacher" film as a case study in this section is justified by its complexity, ethical dilemmas, emotional engagement, and capacity to stimulate critical analysis. The film's situational concept of the teacher-student relationship aligns with Noddings' focus on context-dependent caring relationships, rendering it a valuable resource for exploring care and attention in modern education. This movie tells an interesting story about a young teacher in Staten Island who goes beyond what she's supposed to do as a teacher and what's right as ethical obligations. Through her unwavering commitment to listening, caring, and paying attention, she gets caught up in a series of ethical dilemmas. One of her students, Jimmy, turns out to be really good at saying poems, which she dedicates herself to nurturing. Because Jimmy’s father is busy with work, he does not get much attention from his parents. Only the babysitter and the teacher know how talented he is. The teacher, Lisa Spielli, is the only one who truly believes in Jimmy’s talent.
and gives him the attention he really wants when he happily says" I have a new poem". This part explores the extent to which such attention can be pursued and the ethical boundaries that should or should not be crossed when striving to care for and listen to others.

To make the discussion clearer, I will give a brief explanation of what happens in the movie. Lisa's preoccupation with Jimmy's talent is placed side by side with her dissatisfaction with her family life, characterized by an uninspiring marriage and children who cannot engage in intellectual conversations. She joins poetry classes to find a way to express her desire for beauty and intelligence. However, her attempts at writing poetry are met with disapproval as they need more originality and talent. Her desire for artistic fulfillment unexpectedly turns when she accidently hears Jimmy saying a poem he made up. Jimmy's words are so full of feelings and beauty that they really get Lisa's attention. It makes her fail the first ethical test by presenting his poem as her own in her poetry class, earning admiration from her peers. Lisa's main interest becomes gathering Jimmy's poems, and Jimmy contacts her whenever he has a new one. Unsatisfied with this arrangement, Lisa convinces Jimmy's father to dismiss the babysitter who is not doing a good job, allowing Lisa to take her place. Although the father knows Jimmy is good at poem saying, he wants Jimmy to have a "normal" and practical life, so he does not support Jimmy's interest in poem saying. Feeling upset about this, Lisa decides to do something on her own and takes Jimmy to a poetry recital without anyone knowing and the audience really like his poems and they are excited about the poems. However, this makes the father angry, and he moves Jimmy to a different kindergarten. Recognizing that this new school would stop Jimmy's talent, Lisa does something very drastic - she takes Jimmy without telling anyone after his first day at the new kindergarten. She wants to go to Canada, where she intends to nurture Jimmy's talent. Jimmy calls 911 from a motel during their journey, and Lisa with tears in her eyes, tells them where they are. She is presumed arrested, and Jimmy is placed in a car with social workers who do not listen to him when he asks to share a poem. The film ends with Jimmy looking confused and lonely.

Undoubtedly, the final part of the story made people think that Lisa did not do enough and that she should have escaped with Jimmy to ensure that his words and requests were heard and addressed. However, we must ask: To what extent were Lisa's actions motivated by selfless care and compassion for the troubled, or were they purely driven by self-centered desires to rehabilitate herself and gain recognition at the expense of others? Is it possible to find reasons that make her motives acceptable? In the forthcoming chapters, I will evaluate Lisa's conduct by applying Nel Noddings' theory of care and Simone Weil's concept of attention and human responsibilities to seek answers to the previously mentioned questions.

In the upcoming section, I will examine this subject again, conducting a comprehensive exploration by adopting Noddings' care theory as my guiding framework. Using this perspective, I aim to look closely at the issue, gaining valuable insights into its distinctions and implications within caring relationships and ethical considerations.
3.1 Examining *the Kindergarten Teacher* from the Perspective of Noddings' Pedagogy of Care

In this chapter, I aim to explore the concept of "Pedagogy of Care" as advocated by Neil Noddings. To accomplish this, I will further examine the example presented in the film *The Kindergarten Teacher*.

In her influential book *Caring: A Relational Approach to Ethics and Moral Education* (2013), Noddings distinguishes between two types of care: "care about" and "care for." "Care about" is impersonal and general, extending to people regardless of proximity but not necessarily resulting in action. On the other hand, "care for" involves a specific and close encounter, marked by direct attention and response, which establishes a personal connection and relationship with the person being cared for. This relational approach forms the basis of Noddings' book (Noddings, 2013, p. xiv). It is evident that in the case of the film, Lisa exemplifies a "care for" attitude towards Jimmy rather than "care about," particularly considering Noddings' notion that this type of relationship requires individualized attention.

However, Noddings also cautions against the potential "pathologies of care" when caring for individuals outside one's immediate circle leads to neglecting one's closest relationships, to whom care is owed first (Noddings, 2013, p. xv). To illustrate this point, Noddings cites the example of Mrs. Jellyby from Charles Dickens's work, who neglected her own children while focusing on taking care of an Indian tribe (Noddings, 2013, p. xv). Similarly, Lisa seems to fall into the same
trap, directing her attention solely to Jimmy and alienating herself from her own family. This abandonment leaves her own children without emotional and practical support. The imbalanced attention and excessive caring displayed by Lisa can potentially result in emotional wounds for both the neglected party and the person receiving care.

In the classroom context, creating a caring environment can be complex. Noddings suggests that, ideally, a caring connection should be established with every student. However, in reality, this is exceptionally challenging due to the large number of students and the limited capacity of a single teacher. Consequently, this situation can lead to issues of inequality, where some students may feel overlooked and excluded. Noddings recognizes large institutions' difficulties in providing adequate support for fostering care and nurturing relationships in such settings. Her written words express: "A school, for example, cannot care-for directly, but it can work towards establishing an environment in which care-for can flourish" (Noddings, 2013, p. xv).

I will now shift our focus to the needs of those cared for and examine how Noddings addresses this matter. Noddings believes that to develop a caring connection with those being cared for, the one-caring must begin by emphasizing and understanding "the feelings with the other" (Noddings, 2013, p.30), which is built on receiving the other person as they are without trying to analyze or plan how to care for them. It emphasizes a more intuitive and empathic approach to connecting with the other person's emotions and needs. Therefore, caregivers try to share the feelings and experiences of the person they are caring for. This empathetic approach forms the foundation of meaningful and caring connections.

Noddings discusses the concept of "engrossment": when a person cares for another, they become engrossed in the experience, allowing them to truly comprehend the other person's needs, feelings, and perspectives. This engrossment leads to a deep bond between the caregiver and the recipient, blurring the boundaries between the two individuals. Noddings considers this state of connectedness a temporary phenomenon, indicating that it is a momentary and intimate connection facilitated by caring. In a sense, the caregiver, borrows or shares in the other person's experiences, emotions, and vulnerabilities during this period of engrossment (Noddings, 2013, p.30). Therefore, in the context of Lisa and Jimmy, their behavior does not reflect elements of this engrossment. Lisa is apparently involved in understanding and helping Jimmy, leading to a close emotional connection between them. However, Lisa needs to understand Jimmy's feelings and actual needs entirely and correctly.

What can be understood is that this forms the underlying basis and an essential requirement for recognizing the needs of the person receiving care. This, in turn, allows the caregiver to determine whose need for assistance is genuine and requires immediate attention. To achieve this, the caregiver must possess a certain emotional distance from the person they are caring for, combined with a strong dedication to being open and understanding. Additionally, they must be capable of putting aside any inclinations to manipulate the situation. By doing so, the caregiver becomes adept at accurately comprehending the actual needs of the person in their care (Noddings, 2013, p.30). Noddings emphasizes that receptivity is primarily influenced by emotions and sensitivity rather than knowledge (Noddings, 2013, p.32). The foundation of the caring relationship is built on
receptivity, which brings about happiness in the connection between the caregiver and the cared-for individual (Noddings, 2013, p. xvii).

According to Noddings, caring involves more than just performing actions; it is a deep connection with the person being cared for, which can only develop when the other person responds meaningfully. This mutual responsiveness is referred to as reciprocity. The term used for this response is "reciprocity" (Noddings, 2013, p. xviii) and suggests looking "for signs that our caring has been received. What we do by way of caring satisfies a need in the cared-for, completes the caring relation and enriches our lives as carers" (Noddings, 2013, p. xviii). Noddings emphasizes the importance of dialogue in a caring relationship and highlights its situational nature rather than being universally applicable. This approach focuses on addressing the specific needs of the present moment. For such a relationship to form, the person being cared for must express a genuine need and willingness to receive care. In essence, the ethics of care is founded on a moral inclination towards goodness rather than solely relying on moral reasoning (Noddings, 2013, p.1).

All in all, do we observe any meaningful communication and openness in the case of Jimmy and Lisa's unsuccessful relationship? To answer this question, I should say that Lisa's communication with Jimmy centers on his poetry; she appears genuinely interested in nurturing his talent. However, her communication is primarily one-sided, focused on Jimmy's poems, and does not seem to extend beyond that. Lisa's openness to Jimmy's talent is evident, but it might be driven by her desires for artistic fulfillment and recognition as much as it is for Jimmy's benefit. Was there a genuine connection between Lisa and Jimmy? There is a connection between Lisa and Jimmy, but its genuineness is questionable. Lisa is drawn to Jimmy's talent and she becomes emotionally invested in his success. However, her motivations may not be entirely selfless, as she uses Jimmy's poems to gain admiration in her poetry class. This suggests a complex mix of genuine care for Jimmy's talent and a desire for personal recognition.

Did they reciprocate each other's efforts? Jimmy reciprocates Lisa's attention to some extent by sharing his poem with her whenever he has a new one. However, their relationship is imbalanced. Lisa's actions presenting Jimmy's poem as her own indicate that she might focus more on what she can gain from their relationship than reciprocating Jimmy's needs or desires. In addition, Lisa's understanding of Jimmy's needs may not be entirely objective. It seems that she imposes her struggles onto the boy. She prioritizes Jimmy's artistic development over his overall well-being and family relationships. She may impose her desires for beauty and intelligence onto Jimmy's life.

Did Jimmy truly desire to present his poems to an overconfident adult audience? His action may be driven by a desire to please an adult who values his talent rather than a genuine passion for poetry performance. He does not show much responsiveness to Lisa's care, except for dutifully reaching out to her whenever he has a new poem to share.

Indeed, there are instances when Jimmy appears surprised and even frightened by Lisa's confidence and enthusiasm in their relationship. When we analyze their situation in light of Noddings' concepts of relational care, it becomes evident that it doesn't align with her ideas. Nevertheless, it cannot be denied that Lisa genuinely cared for Jimmy and made efforts to rescue him from what she perceived as neglect.
However, these circumstances raise essential questions that a thoughtful observer would naturally reflect: Did Lisa take the idea of caring too far, or perhaps not far enough? Did she choose appropriate methods to demonstrate her care? Lisa's inability to achieve the desired detached and impartial care made her thinking unclear. It led her to adopt approaches and actions that failed to achieve the intended outcomes.

Consequently, I witness in the film's conclusion that Jimmy is left in the hands of adults who are disinterested in hearing him or paying attention to his needs. This is exemplified by his futile cry of "I have a poem, I have a poem..." falling on deaf ears, as no one is receptive enough to listen to him.

The situation with Lisa and Jimmy presents a complex interplay of caring intentions, but the lack of appropriate boundaries and methods ultimately hindered the desired positive outcomes. Jimmy's longing for attention and understanding was left unfulfilled, highlighting the significance of genuine, empathetic, attentive care in establishing meaningful connections and nurturing individuals' well-being.

Moving forward, I will thoroughly examine the teacher's actions, approaching the analysis from the perspective of Simone Weil's profound insights on the concept of attentive observation, love, and the responsibilities we hold towards one another as human beings.

3.2 Examining the Kindergarten Teacher in Light of Simone Weil's Concepts of Love and Attentive Engagement

In her essay "Draft for a Statement of Human Obligations" (1943), Simone Weil describes two distinct worlds: the world of reality governed by facts and necessity and the transcendent world that exists beyond space, time, and human comprehension (Weil, 2005, pp.221-222). This second realm represents the embodiment of universal good, which every human being has the capacity to strive for, even though it remains unattainable. Weil asserts "Those minds whose attention and love are turned towards that reality are the sole intermediary through which good can descend from there and come among men" (Weil, 2005, p. 222). By directing one's attention and love towards this universal good, individuals can play a crucial role in manifesting it in the world. According to Weil, this good encompasses notions of beauty, truth, justice, and fulfilling human obligations (Weil, 2005, p. 222). Each person must show universal respect to every human being, recognizing the inherent sanctity of each individual and acknowledging that only goodness, not evil, is owed to one another (Weil, 2005, p. 71).

According to Weil, the perception of universal good can be achieved through admiring beauty, but not in a possessive manner. Attempting to possess beauty would destroy it, and this distinction is crucial. Referring back to the example of the kindergarten teacher and examining Lisa's motives more closely, it can be imagined that while she seeks beauty and pays complete attention, her craving is
not entirely pure and selfless. The film provides glimpses that suggest this. Firstly, when Lisa uses
Jimmy's poems to gain attention in her own poetry class, and secondly, when she becomes visibly
upset when Jimmy reveals that the poem is dedicated to the fired babysitter and not to Lisa. The
viewer senses a hint of a desire to possess Jimmy's talent, to claim it for herself, or to be associated
with it in some way, which is not entirely selfless. This is how I interpret Lisa's motives.
Considering this, I think Lisa's attention and love cannot be considered as a transition to the
impersonal or as a means to reach the universal good, as Weil reflects.

The concept of the "impersonal" holds great significance in Weil's teachings and requires further
explanation. Weil describes beauty as the ultimate mystery of the world that offers a promise
without providing anything tangible. It evokes hunger but only nourishes through intense
observation. According to Weil, "if one does not seek means to evade the exquisite anguish it inflicts, then
desire is gradually transformed into love; and one begins to acquire the faculty of pure disinterested attention" (Weil,
2005, p.92). The term "disinterested" is crucial in this context. Weil emphasizes that only by
relinquishing the self and transcending into the impersonal world can one catch a glimpse of the
universal good. Essentially, this entails detaching oneself from one's ego, deactivating the self, and
assuming a passive state. It appears that Lisa, in her fixation on Jimmy's talent, did not manage to
achieve this state of disinterestedness. Consequently, in Weil's perspective, Lisa's behavior would
be perceived as a typical personal attachment and admiration, falling short of fully embracing the
human obligation to dissolve all barriers and attentively listen to the cries of others. This brings us
closer examination of Weil's concepts of obligations and responsibilities.

According to Weil, the impersonal encompasses truth, beauty, justice, and goodness. In her view,
beauty in art and truth in science are considered sacred and impersonal (Weil, 2005, p.75). Weil
strongly emphasizes that "Every man who has once touched the level of the impersonal is charged
with a responsibility towards all human beings; to safeguard, not their persons, but whatever frail
potentialities are hidden within them for passing over to the impersonal" (Weil, 2005, pp.77-78).
Weil's understanding of responsibilities is closely tied to the universal human needs she identifies.
Each need corresponds to a corresponding obligation (Weil, 2005, p.225). The foundation of these
obligations is an indirect way of demonstrating respect for human beings. For anyone who directs
their attention towards the realm of the universal good, there exists a singular and enduring
obligation "to remedy all the privations of soul and body which are liable to destroy or damage the
earthly life of any human being whatsoever" (Weil, 2005, p.225). This statement is absolute and
all-encompassing.

How can these concepts be applied to the film in question? Lisa undoubtedly perceives it as her
duty to escape from conventional norms and address the boy's perceived needs. According to
Weil, one must give complete attention to the afflicted, and Lisa does that, disregarding any other
obligations and solely focusing on the boy and his poetry. However, this concentration appears to
become an obsession, as her view becomes excessively narrow and obscures the bigger picture.
On the surface, we can interpret the situation as aligning with Weil's ideas – Lisa encounters beauty
in the form of art and poetry, prompting her to pay attention to its source, the boy, and prioritize
his needs over hers. Yet, this appreciation of beauty and its admiration should possess a universal
quality extending to all things beautiful. However, in my case, Lisa only perceives beauty in one
specific instance, not everywhere, which leads me to question her ability to attain the impersonal.
Moreover, Weil's concept of "the attention is fixed on a problem" (Weil, 2005, p.232) reflects Lisa's behavior in the film, albeit in a nuanced manner. Weil suggests that an excessive fixation on solving a problem or attaining a goal can lead to an unhealthy attachment to the outcome, diverting one's focus from the process itself. In the film, Lisa's preoccupation with Jimmy's talent in saying poems becomes the central focus of her attention. Her desire to nurture his gift leads her to take actions that might seem commendable on the surface, such as encouraging him and giving him attention. However, Weil's insight warns against allowing such a fixation on a problem to drive us to extremes or to broader ethical context.

Lisa's actions could be seen as being driven by a kind of attachment to the outcome of her efforts. She becomes so engrossed in her pursuit of nurturing Jimmy's talent that she crosses ethical boundaries and compromises her responsibilities. She even presents Jimmy's work as her own in her poetry class, seeking recognition and admiration from her peers. This demonstrates the potential pitfalls of being overly fixated on achieving a specific outcome, as Weil cautions.

Furthermore, Weil's emphasis on "effort without desire" aligns with Lisa's behavior in the film. Weil asserts that true rewards come from investing effort without being overly attached to a particular object or goal. In the case of Lisa, her initial care for Jimmy might have genuinely been rooted in recognizing and nurturing his talent. However, as the story progresses, her actions become entangled with her personal desires for artistic fulfillment, recognition, and even escaping the dissatisfaction in her own life. This suggests a certain level of attachment to outcome that Weil advises against.
Conclusion

This thesis explores attention from the perspectives of Noddings and Weil. I discuss that both philosophers view attention as a powerful force that has the potential to result in individual development and deeper connections. They advocate for setting aside distractions and immersing oneself in the present moment to establish meaningful and transformative relationships.

I explain about Nel Noddings' distinctive viewpoint on attention and caring, emphasizing the importance of nurturing relationships in education. Noddings believes caring relationships between teachers and students create a positive learning environment, fostering empathy and responsibility. I also discuss the one-caring theory, emphasizing direct and individualized attention to others. Additionally, I explain Noddings' ethic of care, which challenges traditional ethical theories and emphasizes genuine human interactions and context in ethical decision-making.

However, Weil's approach is more metaphysical and spiritual, viewing attention as a way to transcend the self and connect with a higher reality. She highlights selflessness and detachment as crucial components of meaningful attention. Weil emphasizes on focusing on others with genuine attention. Weil sees attention as transformative, leading to love, genuine values, and a deeper understanding of the world. Moreover, Simone Weil's exploration of attention has profound implications for human life and ethical conduct. It encourages us to cultivate genuine and selfless attention, appreciate beauty, and seek a connection with the universal good. By immersing ourselves in attentive and compassionate ways, we can enhance our understanding of reality, foster empathy, and contribute to a more just and caring world. Weil's philosophical insights continue to inspire contemplation and offer valuable perspectives on how we can better relate to ourselves and others through the power of attention.
Overall, Simone Weil's idea of universal good and Nel Noddings' ethic of care promote empathy, compassion, and responsibility toward others. Weil's viewpoint looks at all humanity's well-being, while Noddings focuses on caring relationships and ethics in certain situations.

Apart from that, the thesis includes a fictional example to discuss the benefits and risks of care and attention in modern education. By using the film "The Kindergarten Teacher," I analyze the ethical boundaries of providing care and attention, focusing on the teacher Lisa Spinelli and her actions through Noddings' theory of care and Weil's notion of attention. The analysis raises questions about prioritizing Jimmy's needs over other children, Lisa's ability to identify Jimmy's needs correctly, and the choice of appropriate means to meet others' needs without breaking the law. The movie shows how caring too much can lead to difficult choices. I talk about how far we should go to care for others and when it might not be okay.

The film portrays a teacher, Lisa Spinelli, obsessed with nurturing a young student, Jimmy, who has exceptional poetic talent. I examine the extent to which such attention can be pursued and the ethical boundaries that should or should not be crossed when caring for and listening to others. I also analyze Lisa and Jimmy's relationship through the lenses of Noddings' and Weil's theories. Moreover, I raise concerns about the appropriateness of Lisa's actions and methods and how genuine, empathetic, and attentive care is crucial in nurturing well-being and establishing meaningful connections.

My examination centers on applying Nel Noddings' theory of care to evaluate Lisa's conduct. Noddings distinguishes between "care about" and "care for," emphasizing individualized attention and the potential drawbacks of excessive caring. I also highlight the challenges of creating a caring environment in a classroom with multiple students.

Additionally, I explore Simone Weil's concepts of love and attentive engagement. Weil suggests that attention and love for universal good can positively shape the world. However, Lisa's motives are questioned, as her fixation on Jimmy's talent may not be entirely selfless or impersonal, as Weil advocates.

The scenario involving the relationship between the individuals in question is a thought-provoking example of the intricate nature of human interactions. It highlights the complex interplay of communication, motivations, and dedicated efforts that often define our connections with others.

In contemporary education, the apparent interest in nurturing a particular aspect of one person's abilities, as evident in this case, demonstrates the potential for care. However, it is essential to recognize that communication can sometimes appear one-sided, driven by personal objectives or desires. This duality can cast a shadow of doubt on the authenticity of the connection, where care may be intermingled with self-interest.

In a situation like this, reciprocity can be an essential measure of the health of a relationship. When one party consistently invests more than the other, it can raise questions about the balance of care. Prioritizing one aspect of a person's life over their overall well-being and broader relationships may also pose concerns regarding the approach to caring.
Furthermore, reactions and responses within a relationship can provide valuable insights. When discomfort or uncertainty arises, it may signify a misalignment with the principle of relational care, suggesting the need for further exploration and understanding.

While one individual genuinely cared for the other and aimed to provide support, the methods employed may still need to achieve a balanced and impartial approach to care. These circumstances encourage us to reflect on whether caring intentions could have been better directed or whether alternative strategies might have been more effective in nurturing the intended outcomes. In other words, it is a good idea to consider if there is a better way to show care and support without any biases or imbalances.

References


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