Quadruple Thinking: Caring Thinking

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Abstract

In this study, caring thinking from quadruple thinking (caring, creative, creative and hopeful thinking ways) is discussed. The etymology of the term, history of caring thinking, its dimensions and the supporting thinking ways are given in the study. Besides, the caring thinking is compared with careless thinking. Finally, the quadruple thinking is shown in the relationships between caring thinking and other thinking ways (critical, creative and hopeful).

Keywords: Thinking, Thinking Education, Caring, Caring Thinking

1. Quadruple Thinking

One of the most important tasks of education is to teach the students the ways of right thinking. Philosophy has tried to do this throughout the history. With the beginning of the twentieth century, the education has taken over this task and aims to give accurate information and bring correct thinking skills to students and aims to bring the thinking skills. Between the models trying to teach the students right thinking, the model of Matthew Lipman (2003) stands out.

The works of Lipman, which began with the adventure of “Philosophy for Children” in sixties starts with the book titled “Philosophy Goes to School” and continued with the books “Philosophy in Classroom” and story and exercise books according to age and seems to be punctuated with the work titled “Thinking in Education” written in 2003. Initial works of Lipman has addressed to the issue how can be integrated the philosophic examinations to the education. With the following works application samples of such an examination are given according to the age and fields. And the work titled “Thinking In Education” is a theoretical expression of philosophical examinations of Lipman. Lipman has suggested 3 types of thinking for teaching thinking. According to him, the thinking skills can be given to the individuals by educational systems teaching critical, creative and caring thinking. “Thinking Education” course which began to teach in the Turkish Educational System in 2006, has taken the ideas of Lipman as a basis (Dombaycı, Ülger, Gürbüz and Arıboyun, 2008).

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However, there are some problems related to Lipman’s model:

a) The model is greatly philosophical weighted.
b) They are the ones which can be taught by the teachers, who have the necessary background and want to teach them purposefully, not by ordinary teachers.
c) It is not clear how to measure and evaluate them.
d) It is difficult to establish its relationship with educational science.
e) It has some aspects not suitable for Turkish people and some other societies; It may not meet all needs of societies about thinking.

In China, with feeling this lack, an amendment in the system is made and added collaborate thinking as fourth (http://src.tpc.edu.tw/te/upload/064/12 故事的提問討論與思考啟發_候秋玲.pdf). It is observed that the students are desperate and not willing to produce alternative solutions for problems at the applications in Turkey similar with China.

As a result, for releasing the thoughts of Lipman from philosophical weighting and be able to respond better to the needs of the Turkish people, a way of thinking that combines four thinking in 4-dimensional model or quadruple thinking model is developed. While the term four-dimensional thinking, expressed four ways of thinking, thinking means if this four thinking ways putting together in an appropriate way.

Lipman considers the positions of this thinking ways relative to each other, but not emphasized on structural questions such as how to differ from each other in terms of characteristics.

Following are the general characteristics of this model:

a) It is educational based.
b) It includes the skills, that can use by each teacher
c) It is easy to measure and evaluate
d) It sets out clearly the relationship with education, psychology and philosophy.
e) In consideration of the needs of Turkish society, “hopeful thinking” is added to three thinking ways of Lipman.

According to the model proposed here, thinking ways can be considered in two dimensions: cognitive-affective and convergent-divergent.

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First of all, thinking ways are divided into two as cognitive and affective weighted. Accordingly, while critical thinking and creative thinking is mainly cognitive, caring thinking and hopeful thinking is mainly affective thinking ways. Thinking ways are divided into two in consideration of the rules to taken fore or not and to get one or more results. While critical thinking and caring thinking taken to abide the rules (convergent) in the foreground, creative thinking and hopeful thinking (divergent) gives an elastic rule structure. When considered from a point of view, to comply with the rules associated with the mind, while disobeying the rules seem to be associated with intelligence. While mind express the rules of logic required to observe by thinking, which are suitable both critical and caring thinking, the intelligence refers to transcend the rules, which are suitable both creative and hopeful thinking.

2. Caring Thinking

While creative and critical thinking is dealt with the cognitive domain of Bloom’s Taxonomy, caring thinking is mostly related to affective domain of the same taxonomy. Bloom took affects and emotional effects into consideration in the process of evaluation and synthesis but regarded it within cognitive processes. On the other hand, Krathwohl, Bloom and Masia (1964) expressed the acception and processes of emotional thinking through Affective Domain Taxonomy. However, Bacanlı (2006), Krathwohl et al., pointed out that cognitive and affective domain are not separable in their classification and stood for each other. As for the original side of the model, it brings critical and creative thinking which is cognitive with caring and hopeful thinking which is affective in thinking education. Caring thinking is in close relationship with hopeful thinking as it is cognitive but is connected with critical thinking in terms of being convergent.

2.1. Etymology

Infinitive of the term caring is “to care”. In Turkish the word özenmek derives from ögse-mek, which means recall or long for. Besides, the origin of the word ögsemek is ög, which means mind. There is a direct relation
between ölğ and özlemek (longing for) and both are used for recalling and remembering. On the other hand, ölğse also means self and mind (Özen, 2010).

“Caring” in English is “the action of care”. In old English, caring comes from the words caru, cearu and it also means "sorrow, anxiety, grief," and "serious mental attention". Caring, which can also be found in the same meaning in the word chara in old German, means “wail, lament”. As for primitive Indo-European languages, we come across the term gar in the meaning of “cry out, scream”. In its emotional improvement sense, there is an amazing journey from “cry” to “grief” (Care, 2010).

There are various meanings and connotations depending on the context where the word “care” is used. These could be taken in five categories: First one is that care is to feel and concern for something or someone: “I care for Ahmet”. The second one is to become careful or pay attention to someone. “Take care of yourself” or “Be careful”. The third one is to provide or supply somebody with something: “I am taking good care of my cactus plant”. The fourth one is to deal with something: “I am taking care for cleaning now”. The fifth and last one is used in wishing something: “Would you care for some more coffee?”

As far as different meanings of the term are concerned, caring comes out in the form of either a verb or an adjective. Caring is sometimes used together with an object or a subject. Caring is in the form where the subject cares for the object. It makes a connection between cases, subject, object etc. Subject is mostly a person while object is another person, the subject himself, a material or an activity (Brenifier, 2008). When it comes to caring thinking, what is important is neither subject nor object, but the event itself.

2.2. What Is Care And Caring Thinking?

We sometimes attribute some meaning to what the author doesn’t intend to say in his or her book. What is effective in this attribution is our emotional choices, decisions and judgments. Also, what is important is the convenience of the feeling that people have in such cases rather than whether it is a good or a bad thing. In growing up children, their emotional side is also taken into account. How children should express their feelings is sometimes instructed through an award or a punishment. As an example, laughing of a child could be blamed at a funeral but never in a wedding. Caring is to perform the expression of anti-social feelings and the behaviors that stem from them in suitable ways (Brenifier, 2008).

Caring thinking is just like a formula bringing critical and creative thinking together. This formula is a third type or a higher lever in between them. Caring is the conversion of feelings into choice, decision and judgment. In other words, caring is the forms turning feelings into choices, decisions and judgments. For that reason, it is of great value to remind the definition of Tronto and Fisher highlighted by Enster (2005, 50-51) for caring. “On the most general level, we suggest that caring be viewed as a species activity that includes every- thing that we do to maintain, continue, and repair our ‘world’ so that we can live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web”. At this point, it is essential to remind the saying in Turkish verbal tradition “Behave the others in the way how you would like to be behaved”; since this saying indicates both the principles mentioned above that are the upper dimension of caring thinking and responds the question of “What kind of world?” implied.

Caring thinking is the form where caring is transformed into practice. Caring thinking is the philosophical verification of critical thinking while it is the philosophical justification of critical thinking. Therefore, philosophical weight of caring thinking is higher than that of critical and creative thinking. Lipman put an emphasis on the fact that caring has various meanings in philosophical tradition. In ancient Greek, caring is considered in connection with metaphysical and abstract concepts: truth, goodness, grace but less personal, less valuable but indicating a good citizen. Lipman criticizes the fact that classical tradition draws much attention to abstract concepts more than human being on behalf of caring. Therefore, he tended to put caring that play the role of noble and abstract into practice.

Behaviors could be made systematic through caring thinking. Pragmatism is the most suitable way for such systematicity. Man is prone to think in a way how thinking benefits for him. That’s why caring thinking is a form of thinking arranging our thinking practice. What separates philosophy from absurdity and makes it get rid is caring.

2.3. History of Caring Thinking

Matthew Lipman introduced Caring thinking for at the Sixth International Conference on Thinking in Boston in 1994 (Pohl, 2002). Lipman regarded caring thinking as the third component (together with creative and critical thinking) of a higher level thinking. According to him, the basis of judgments is emotions. Emotions are choices, decisions and judgments. Although emotions express judgments, other forms of thinking should be investigated, evaluated, criticized and made an issue of education.

Studies as regards caring thinking are limited. The current ones were mostly made up of the views of Lipman. Other than these studies, Ann Margerett Sharp’s views over caring thinking are worth examining.
Upon the investigation into the studies concerning thinking, two types of thinking come to the fore: critical and creative thinking. Lipman added caring thinking to them. Sharp suggested that caring thinking has a shadowing impact on critical and creative thinking in this new triple engagement put forward by Lipman. While Sharp argued that caring dimension in the investigation was not reflected on the the educational programs at the same level by Lipman, she pointed out that caring thinking should be preceded to the community of inquiry. Sharp (2007) reported about Nel Noddings's views and focused on the pedagogical side of caring thinking rather than its emotional and popular appearance. Therefore he paid attention to concensus, community and care.

Sharps reported that Noddings defined caring as the regard for the views and interests of others. She also put an emphasis the fact that such a case of caring should be mutual. Noddings pointed out that caring is a complementary factor of dialogue and is helpful in making people be aware of each other’s different views (Davey, 2004).

2.4. Features of Caring Thinking

Caring comes from the heart and values of man. In other words, it comes from the behavior or way of thinking of person internally and is realized depending on the values. One cares for what he appreciates more. Caring thinking provides an individual with making his system of values strengthen. With caring thinking, such enthusiasms and stimulations as emotional excitement, intensity and profound sensitivity emerge. Caring thinking has four features connected to each other: valuational thinking, affective thinking, active thinking and normative thinking.

2.4.1. Valuational Thinking

A connection could be made between valuing someone and awarding someone. Such thinking is made up of two parts. One of them is to value concrete ones as they are sensorial and aesthetic is to appreciate them. It is related to the aesthetical sensibility of what it causes to us, besides its visible side of the object. It is, in a way, something that we attribute to it rather than what others mostly consider of that case or object, just like what a flood make us feel, a scenery of an elephant giving a birth or a song taking us to another setting, the meaning of the flower given to us rather than its beauty.

Another dimension of valuational thinking is related to abstract things. Having a look at the values of attitudes, behaviors and personal competence for different communities and different people is a convenient way for an individual to make his own system of values meaningful. Investigating what such cases mean for us or for communities is to develop a profound point of view about our personal values. This case is defined as value realization.

For valuational thinking, it is necessary that value clarification process be completed. These process values are not dealt with imposing or teaching but with just explaining. In other words, they will help us be aware of values. As Bacanlı (2006, 37) pointed out, value clarification was first introduced with the well-known book of “Values and Teaching” (1966) by Rahts, Harmin and Simon. The value clarification of process is classified as follows in this book:

1. Choosing
   a. freely
   b. from alternatives
   c. after thoughtful consideration of the consequences of each alternative.

2. Prizing
   d. Cherishing, being happy with the choice
   e. Willing to affirm the choice publicly

3. Acting
   f. Doing something with the choice
   g. Repeatedly, in some pattern of life (Raths, et al., 1930, p. 30).

Another view over valuational thinking is the value analysis reported by Bacanlı (2006, 37) and developed by National Council of American Social Sciences:

a. Teaching how to evaluate a value object in certain way
b. Helping how to reach the most rationalistic judgments about the mentioned value object
c. Teaching how to reach the most rationalistic judgment
d. Teaching how to become a member of a group sharing his general judgment over some value objects

In the center of practices depending on value lies thinking by heart. Digestion of the value clarification process and reflection of it takes time. The cases where there is an intensive emotional profundity and sensibility, strong personal values and standards are included in the process are the features of valuational thinking. From this point of view, valuational thinking has an impact on the creation of ethical rules.
2.4.2. Affective Thinking

The way in which centre you find affect is affective thinking. Caring is focused on “affect” in affective thinking. Affect is mostly regarded as feelings and enthusiasm opposite to mind and logic. While cognition and logic is related to mind, affect is connected to heart. Actually, the difference between cognition and knowledge resembles the difference between affect and emotion. Besides depending on emotions, affect is a term in a broader sense. Emotions, senses, choices, paying attentions, identifications, roles, social skills etc. are all considered with the context of affect. The concept of affect is closely related to the concept of social skill. The work of Emotional Intelligence (1988) by Goleman indicates that social skills are an important part of emotional thinking, since basic needs and supplying them, peer relations and in particular being aware of values make up the content of emotional thinking.

The analogue by Bacanlı (2006, 137) in making affect understood seems to be influential: when we consider cognition as a metal sphere, the movement of the sphere causes it to be charged with electricity. There is a straight proportion between this movement and the force of electricity charge. Affect here could be exhibited with the electricity charge. In this sense, affect is the power of influencing the cognition that is out of the cognition itself. The fact that affect is mostly connected with heart is the reason why the heart is in the task of a compass. When it is approached to cognition, its indicator starts to move. Affective thinking is making thinking profound with the effect of “affects”, clarifying it, willingness to evaluate events in terms of true-false, inclination and consistency. Caring thinking is in a way the electrification of the sphere mentioned above and is exposed to various knowledge, attitudes, values and behaviors. Finally, caring thinking is the definition of our moral and aesthetic affects.

Idealism and the sense of a strong justice, an extreme sensibility to the feelings in an unusual way and high level ethical inquiry could be listed as the outcomes of affective thinking.

2.4.3. Active Thinking

Active thinking is the transformation of thinking to activity. When an action of thinking at any issue is realized, we have some criteria and values regarding this action. The compliance of the person with these current criteria and values is an active thinking. As caring thinking is an ongoing thinking, it is an active thinking. Values start to act in active thinking.

Active thinking is the thinking that motivates us for action. As Sharp (2007) pointed out, the author the book “How are we to live? Ethics in an Age of Self-Interest” Peter Singer suggested that what is needed in encouraging a concept of an ethical life, in contributing to the fact that the world should be a better place to live for those living in it is to be able to motivate to behave so. Such thinking is an example of active thinking.

Active thinking could be explained as the care one takes over his own thinking. One’s taking the initiative in order to put what he thinks into action is related his care for own ideas. It focuses on what I can do in an issue rather than feeling depressed and helpless. It includes a visit to a rest home, interference to an event regarded as necessary, taking responsibility in a board, knowing and sharing the effects and benefits of an idea defended.

2.4.4. Normative Thinking

Besides being aware of the realization of any event, in fact being aware of how that event should occur can be defined as normative thinking. Caring here is on the very thing that should be. As one takes the situation that should be as the ideal situation, he considers about his behaves depending on it. It is in a sense having the feeling of idealism. Normative thinking could be at local or universal level. The fact that one coincides with clear inconsistencies and concerns about negative cases results from the care he shows for the real situation that should occur. This caring situation that is essential to be in increases when it combines with values. This increase reaches to the point where there is an upward tendency starting from shallow personal ethical perceptions. In order that such a development is achieved, there is a personal autonomy as well as sensibility to the situation that should occur.

Students with improved skills of these kinds have trouble in tolerating the careless cases ordinary majority of a society realizes. It is actually a proof for the fact that children think normatively. Inconsistencies, conflicts, gaps are the sources of concern. The feeling of amazement is so improved that it is a troublesome situation for them that although adults have the power and opportunity to correct the careless cases, the visible problems remain unsolved. Therefore emotional overexcitability could be included in normative thinking.
When active thinking is not a part of normative thinking, idealism is prevented and even Cynicism emerges. Whether this revolt is passive or active, it could lead to alienation or staying out of the rest of the society, sometimes leaving the school even rejecting family or social values. These stem from superstimulatability and overexcitability.

All of the 5 domains (Psychomotor overexcitability, Sensual overexcitability, Intellectual overexcitability, Imaginational overexcitability, Emotional overexcitability) that explain overstimulatability and overexcitability in Theory of Positive Disintegration put forward by Dobrowski and regarded as related to the cases of students with a strong moral and social motivation could be related to normative thinking.

Sensibility to the inconsistency between idea and behavior, the ability to conceptualization and proposing a solution for the problems of a society, interesting in humanity and global affairs are all the general features of normative thinkers.

2.5. Dimensions of Caring Thinking

Caring thinking can be dimensioned in two ways. As mentioned before, caring has a subject and an object. The subject is the person, but the object is the thing directed by caring.

As caring is classified in terms of its subject:

**Obeying the instructions:** One obeys the instructions given from outside to him. Therefore, he cares for it as told himself. He just focuses on the instructions given to him, and sometimes he is not aware of what he is doing.

**Self-awareness:** While obeying the instructions, he also starts to be aware of what he is experiencing. The emphasis here is on the person himself and whether he obeys the instructions has a secondary importance.

**Own principles:** In this stage, one chooses the instructions that he will obey. He creates them himself. He should attain self awareness in order to reach this stage. Behaviors are at the concrete levels in this stage. One does not have many alternatives in this level.

**Ethical rules:** He is aware of the values and thought behind creating instructions. He sees the abstract principles behind creating instructions. It is probable to improve alternatives as long as they are convenient for values and principles. He attains flexibility both in his thought and behavior.

As caring is classified in terms of its object:

**For himself:** One cares for himself firstly and for his behaviors then. The one we call “how caring person he is” when we look outside cares for his body in other words for himself.

**For others:** One helps others around him care for themselves. He helps them to pay attention to some values and principles and behaves so, as he himself does so.

**For nature:** That person behaves for the benefit of the physical setting he is in; making the setting one lives in better for man and nature. Man cannot behave the nature he is a part of bad, cares for it and behaves in a good way.

**For principles:** One cares for values and principles. He evaluates the behaviors depending on the intentions in this stage. He accounts for the outcomes likely to occur in the end and evaluates them. This person encounters with unexpected situations does not encounter such unexpected situations anymore since he cares for values and principles.

2.6. Caring and Careless Thinking

It is likely to say that one who does not think carefully thinks carelessly. Careless thinking means thinking without hesitation or thinking recklessly and without getting afraid of values and rules. Thinking forms affecting careless thinking could be listed as follows: Indifference, Agitation and Hastiness, Ignorance and Inexperience, Misinformation.

There might be different reasons for thinking without caring. As mentioned before, when normative thinking focuses on ideal and gets no result, one can experience a social break off. When such a break off is on the level of indifference, it is likely to say that careless thinking here is a voluntary situation so an accepted result. The indifference of a person could be related to the fact that he does not accept any value and norm. Even though the life style of cynics is not just like this one, it has some resemblance.

The fact that those experiencing agitation and hastiness are careless could be dealt with untidiness and behaving uncontrollably. It is not an unexpected situation that people with agitation and hastiness are careless. Agitation and hastiness could lead people to miss the situation they are aware of at that time.

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* Basic philosophical positions of cynics are shaped through their reckless behaviors and critical approaches toward the values of civilization. Man should be free from any kind of addiction to any kind of necessity. According to cynicism, man should depend on himself, so that he could be a virtuous, a self-sufficient person. The sociality that man renders to nature mostly exhibits unnecessary and degenerative qualities.
Ignorance and inexperience creates the situations not accounted for. People having no idea about any issue look like as if they think carefully when they are observed outside. However, different from careless thinking, it doesn’t mean that these people ignore a value when they think carefully. They behave carelessly as they do not know it. An apprentice could behave carelessly as he doesn’t know anything or due to his inexperience. Such indifference could be regarded as carelessness when observed outside. He could even be rebuked by his craftsman. Similarly, if a person has misinformation, a situation regarded as carelessness could emerge. In fact, one cares for something according to another thing, but outsiders could not be aware of it and could regard him as careless.

The fact that a fireman enters into a fire without taking any precaution as he has been performing his occupation for years, due to his experience and skill for risk taking could be regarded as careless; since there is a vital situation and caring accountancy could lead to negative outcomes. As people become experienced in a field and reach a certain point careless thinking increases. Such cases could be regarded as an upper step of caring thinking (Brenfier, 2008). The locomotion question of such careless thinking: Could there be something that should not be ignored? Or what benefit can I get with such ignorance? It is an advantage for me? When these questions are answered, careless thinking could become beneficial.

2.7. Thinking Forms Supporting Caring Thinking

2.7.1. Appreciative Thinking

Appreciative apprehension is based on belief, trust and conviction. One mistake we make is to define “appreciative” in a limited way as meaning only “gratitude.” Appreciative also includes the meanings “to see” (where you pay attention), “to value” and “to increase in value.” When Kolb says, “Appreciation is the process of valuing,” he is reminding us that it takes more than just the facts to make effective choices about the world (Zolno, 2002).

It is necessary to make distinction between prize and praise, esteem and appreciation, valuation and evaluation. From this point of view, the difference between prize and praise is difference at one degree. Any prize includes a part of praise and any praise includes a part of prize.

Prizing or being priced is a result, in other words the result giving the measured value of an event. The value of a gift given to us is the appreciation of the feelings of the person giving it to us. The importance of the relation here is not in its object but in the connection of the feelings of the one giving and taking it that is hard to be made normally. And prize indicates the value of the connection made.

Appreciation is to pay attention for the thing that differs for us and being significant. A country house is neither good nor bad compared to a mansion. The context revealing the case of being good or bad is the value our mind appreciates for it. Therefore we sometimes pay more attention to a country house more than a mansion. Good and bad is not in the world of phenomenon (Lipman, 2003). What makes the connection of it with phenomenon is appreciative thinking.

2.7.2. Emphatic Thinking

What makes the term empathy related to caring thinking is ethics. Another way of being able to care is that one acts thinking as if he has the feelings of others. Caring could bear another meaning if it is connected to empathic thinking: exchanging of feelings. Such an exchange of feeling or empathic thinking is not for adopting the views of the person but to understand him. Even in the position where we feel empathy, we can save our own judgments (Lipman, 2003). Empathic thinking will improve our judgments thanks to caring. When we feel empathy, we care for our trying to understand both the person and his ideas.

2.7.3. Ethical Inquiry (Ethical Education & Virtue Education)

Just like turning values, rules and thoughts into action, the role of ethical inquiry in the processes bearing the significant features of caring thinking. The fact that caring thinking is convergent reveals its direct connection with ethics and virtue. According to Burns and Rathbone (2010), moral education has two components: education of virtue and caring theory. Noddings (1988) defined caring thinking as the moral prerequisite of ethical education, regarding caring as the centre of educational method and its purpose. So he offers 4 key activities for it: modeling, dialogue, practice and confirmation.

Ethical education makes people attain the skill of reasoning. According to Kohlberg, it is essential for people to pass through the stages of ethical improvement in order to verify their ethical reasoning. What is important here is to resolve the values of virtues justifying his internal motivation, thoughts and actions making him think of his own benefit through rationality when there is a conflict with selfish or other humanistic desires. Therefore, it will be easy to base strong rationales for actions through ethical reasoning. Paul suggested that ethical reasoning is related to complex ethical questions. As a matter of fact, ethical reasoning is a critical thinking over ethics and what reveals
the criteria of such thinking is caring thinking. So, caring thinking realizes its impact on ethics through the criteria of critical thinking.

As mentioned above, ethical reasoning is the convergence of the point of views, evaluations and partly believes of two people through caring thinking. Therefore ethical reasoning is an upper level of thinking form. It is likely to regard it as a way that saves us from an ethical dead end. Even though such a reasoning is convergent, value and affect is active in individual sense. Reasoning is useful and handy in leading us to a common point, to a common good as it depends on rules and norms. A person cannot behave ethically but he should be aware of the related reasons how he behaves so. The turning point of ethical thinking is here; therefore, caring thinking is the combination of virtue and ethical education (Leong, 2005).

2.8. Five Minds

Howard Gardner regards ethical mind one of the five minds that will construct the future – the disciplined, synthesizing, creating, respectful and ethical minds. Five minds according to Gardner also include mental dispositions such as caring, critical, intersubjective, spiritual and joyful minds. While talking about ethic mind, paid attention not only to esteem but also to caring. To him, caring includes others’ point of view into active initiative beyond esteem (Moses, 2008).

2.9. Caring Thinking and Other Ways of Thinkings

2.9.1. Critical Thinking

Caring thinking is in a way the philosophical verification of critical thinking. There is rationality and reasonability in opposite critical thinking whereas in caring thinking one finds justification, explanation of a world for which there is no need to explain. Is it possible? Such a case could be regarded as the direction of a thinking action rather than itself. Copernican epistemology makes us puzzled in this issue. According to him, firstly as source of knowledge, the soul of the time, in other words well-known person or people of the time are more important. Then comes the popular philosophy of the time. It is likely to say in such cases that critical thinking and caring thinking do not balance each other and verification of critical thinking is not made. We can attribute it to the fact that thinking is not focused on an outcome, a product or the idea of telling what we think granted to us by democracy (Benefier, 2008). In this way, the criteria that critical thinking base should be verified and justified by upper criteria. Such a verification and justification will be provided by the features of caring thinking, like norms, empathy etc. Depending on the fact that critical thinking is cognitive, affective load of caring thinking is the basic difference in this verification. What makes verification and justification easy is that both are convergent.

2.9.2. Creative Thinking

The relation between creative and caring thinking is particularly instructive. We sometimes do not find the content offered to us as an example of creative thinking creative. This is one of the reasons why we make a connection between the one putting forward the creative work and ourselves (Lipman, 2003). However, if a person prefers one social group to another evidently, this does not make him careless, but perhaps his creative contents might be admired by anyone else and found creative. Therefore, creativeness does not make one careless. Yet, carelessness could lead one to question his creativity. What is the basic troublesome is a careless creativity. As far as affective thinking, valuational thinking and normative thinking are concerned, caring thinking could be considered as the control mechanism of creative thinking. As affective cases and active thinking comprise major steps of caring thinking, the fact that such cases are highlighted in creative activities of people would trigger ad improve creative thinking. In that way, an emphasis to be put in these domains would improve creativity.

Guilford’s idea of sensibility to problems, redefinition and elaboration is closely related to caring thinking. Even though Guilford’s idea of sensibility to problems is criticized, such a view could be regarded as the first step of creativity (Haefele, 1962).

The fact that creative is divergent and cognitive but caring thinking is convergent and affective shows that there are forms of thinking of which common features are the least within the content of 4 dimensioned thinking for the two thinking. The affect of caring thinking will improve the divergence of creativity, and similarly the convergence of caring thinking will improve cognition of creative thinking to a great extent. It is possible to see such a case as a result of preciseness, so we could base the relation between creative and caring thinking preciseness.

2.9.3. Hopeful Thinking

Hope is the complementary of feelings. Therefore hope is something that increases caring. If one has hope, he also has care as it is meaningless one’s caring for something when he doesn’t have any hope. As the relation between hope and caring is mutual, caring also increases hope. One cares for any content of thought that would be hope for him. Parallel with the stages of “possible”, “probable”, “will be” and “should be” that are the dimensions of hope and having a hierarchical structure, caring passes through an upper level gradually. The case which could
control the cases of care and concern within this hierarchical structure is again caring thinking. As well as careless and inattentive thinking could delay or prevent the meeting of dimensions of hope with its detaining feature, it could have the same impact at extensive caring cases. Therefore, in order to allow the dimensions of hope to meet with the detaining features in a reasonable way, there is a need for the case of caring. For that reason, the biggest and sharpest difference between hopeful and caring thinking is between the detaining feature of hope and active thinking feature of caring thinking.

If caring is related to ethical inquiry, one of the basic terms of this inquiry is responsibility. If we define responsibility as accepting the possible results beforehand, it is essential that this responsibility be in action at every possible event. In particular, caring should be protected against any probable case in the possible and probable dimensions.

On the other hand, caring and hope makes the connection between believing and knowing with doing and making. Therefore, care and hope is the position of action of believing and knowing. In general terms, hope and care which is affective is the complementary of creative and critical thinking which is cognitive.

3. Conclusion
Caring thinking is the way of thinking having the heaviest effect in the model of Quadruple Thinking. Unlike the fact that traditional point of view regards caring as noble and abstract, caring thinking arranges the systematic and practice of behaviors. Therefore, caring thinking is the position of action of caring and is closely connected with pragmatism.

The regulators of caring thinking are value, affect, active and norm. These features make it bear an affective identity and lead this affective identity to locate to a convergent base. It has some common points with hoping thinking as it is affective and with critical thinking as it is convergent. It is the philosophical verification of critical thinking and philosophical justification of creative thinking. It also increases the detaining feature of hopeful thinking.

Caring has hierarchical dimensions in terms of its subject and object. In terms of its subject, it has some stages such as complying with the instructions, self-awareness, own principles and ethical rules. As for its object, it tends to itself, others, nature and principles.

When considered together with other ways of thinking, caring thinking is a form of thinking contributing to correct thinking.

References
a href="http://src.tpc.edu.tw/te/upload/064/12_故事的提問討論與思考啟發_崔秋玲.pdf"