CONFERENCE PRESENTATION · SYDNEY · 2026

Teacher Caring Intelligence

An Ethics of Care for Generative AI in English Language Education

Applying the PAA Model, the 4T Lenses, and Tronto's Care Cycle

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The Problem: Ethics as Compliance

THE PROBLEM · WHY COMPLIANCE IS NOT ENOUGH

Current responses ask: is this practice permitted?

- Academic integrity rules
- AI literacy checklists and workshops
- "Responsible use" statements

A shared logic: ethics as a code of conduct — **behaviour and product**, not relations and affect.

The unasked question: what does this practice *do to relationships* — and to those made vulnerable by it?

Relational harm no rule can see — 1

An AI-detection regime can be fully rule-compliant — and yet **humiliating**: it organises the classroom around suspicion rather than trust.

Relational harm no rule can see — 2

A chatbot-polished draft can violate no policy — and yet quietly teach a learner that her Thai, her *krengjai*-shaped politeness, her ways of knowing are **not valued**.

Meanwhile, burnout is structural — judgment without support, care without reciprocity. Tools built on extractive relations can hardly repair extractive conditions.

Three Guiding Questions

ROADMAP

1 What might an ethics of care contribute to GenAI governance in English language education that compliance frameworks cannot?

2 How does Bourdieu's account of disposition clarify how Teacher Caring Intelligence is socially formed, cultivated, and inferred from patterned practice — not a personality trait?

3 How do the PAA Model, the 4T lenses, and Tronto's care cycle translate TCI into practice that can be professionally assessed — through reception and institutional conditions?

THE ROUTE OF THE ARGUMENT

Ethics of care → Bourdieu: disposition, habitus, field → the TCI construct → PAA + 4T in practice → three directions of care → C.A.R.E. and institutional conditions

From what care is, to how it is formed, to what it looks like in practice — in that order.

The Ethics of Care: Four Voices

FOUNDATION

Carol Gilligan
In a Different Voice, 1982

A “different voice” — a morality of responsibility, attention, and response to need. Justice reasoning alone may miss the moral texture of situated relationships: what we owe, and to whom, depends on who is before us.

Nel Noddings
Caring, 1984/2013

Care is not a private virtue but a relation that must be completed by the cared-for — engrossment, motivational displacement. Simulations of care cannot substitute for the human encounter.

Joan Tronto
Moral Boundaries, 1993

Care as a social and political practice — chronically undervalued because feminized and privatized. Five phases of care, each with a moral quality; reception, not intention, is the test.

Eva Kittay
Love's Labor, 1999/2019

“We are all some mother's child.” Caregivers themselves depend on care in order to care — care for caregivers reframes burnout as a structural violation, not personal insufficiency.

Three tools compliance ethics lacks: a relational unit of analysis, a practice vocabulary, and a political question — whose care is expected, and whose is invisible?

Tronto's Five Phases of Care — Reception Is the Test

FOUNDATION · AN ANALYTIC CYCLE FOR AI IN ELT

Phase — moral quality	Core question	What it looks like with GenAI in ELT
Caring about attentiveness	Did we notice?	Which students go silent when AI-generated, English-only text alienates them? Which knowledges are missing from the output?
Taking care of responsibility	Who assumes responsibility?	Choosing plurilingual prompting; designing 4T-aligned rubrics; setting class norms for AI use
Care-giving competency	What do we actually do?	Running bias-checks with students; low-pressure AI feedback loops; safe spaces for translanguaging
Care-receiving responsiveness	Did the care land?	Asking the cared-for: Did the AI feedback reduce anxiety? Did the task honour their full repertoires? Reception is data.
Caring with solidarity	Is it just and sustainable?	Communities of practice; extending solidarity to content moderators, data workers, communities, ecosystems

Care fails morally when any phase is skipped. Reception — not intention — is the test.

Bourdieu: Care as Socially Structured Disposition

FOUNDATION · A SOCIOLOGICAL TURN

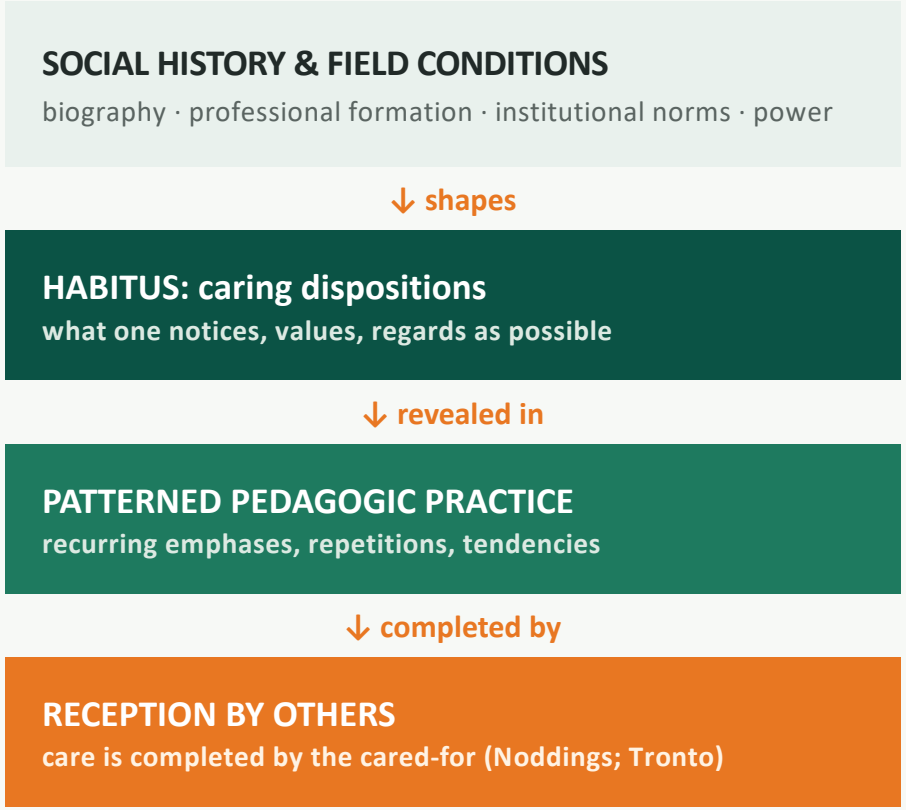
Habitus: a socially formed system of durable but modifiable dispositions — shaping what teachers notice, value, and regard as possible.

A disposition is **neither an innate trait nor a declared belief** — it is a practical inclination, generated through social history, revealed in patterned action.

Dispositions cannot be observed directly; they are **inferred from the emphases, repetitions, and tendencies** of pedagogic action (Cross, Mills & Gale, 2026).

A teacher may sincerely *profess* care yet repeatedly enact practices that humiliate or exclude.

Care can be warm yet **socially reproductive** — kindness that leaves deficit norms untouched.



Field conditions — assessment regimes, AI policies, workload, pedagogic authority — enable or constrain care. TCI is never a purely individual responsibility.

Teacher Caring Intelligence: The Framework

THE CONSTRUCT · DISPOSITION-IN-PRACTICE (FIGURE 1)

SOCIAL FORMATION AND FIELD CONDITIONS

professional history · institutional norms · AI policy · assessment regimes · workload · pedagogic authority

TEACHER CARING INTELLIGENCE AS DISPOSITION-IN-PRACTICE

a field-sensitive cluster of caring dispositions within professional habitus — revealed in patterned pedagogic action, completed through reception

PLURILINGUALISM

care for whole repertoires

AFFECTIVE DECOLONIZATION

care for emotional well-being

HUMAN–AI RELATIONAL AGENCY

care through partnership

MORE-THAN-HUMAN VALUES

care beyond the classroom

4T LENSES — CROSS-CUTTING: Translanguaging · Trans-semiotizing · Transknowledging · Transculturing

Whose languages, semiotics, knowledges, and cultural orientations are recognized — or misrecognized?

TRONTO'S RECURSIVE CARE CYCLE: caring about → taking care of → care-giving → care-receiving → caring with

Reception, not intention, is the test.

Figure 1. Bourdieu provides the sociological frame; PAA names the domains of care; the 4T lenses cut across them; Tronto's phases provide the recursive relational test.

We Care Through Our Relations with Tools

THE CONSTRUCT · RELATIONAL ONTOLOGY AND TEMPO

"We care through our relations with tools — not for tools."

A relational (Subject–Subject) ontology: care as a practice of relation among humans, languages, knowledges, machines, and environments (Larsen & Johnson, 2017).

Two misrecognitions to avoid:

– Anthropomorphizing AI as a moral care-giver flattens the whole-body, affective work of human care;

– Treating AI as a mere exploitable object rehearses extraction.

Relations of extraction normalized against machines may not stay confined to machines.

AI DRAFTS

A fast, fluent pattern-completion engine — its confident tone invites unexamined uptake. Output is a draft, not a decision.

HUMANS DECIDE

Ethically, culturally, in situ, with care — TCI is the disposition to interrupt fluent output and evaluate it relationally. Judgment is exercised where the relation lives: this classroom, these learners.

The graver risk is not that teachers use AI — it is automation bias: fluent outputs passing as professional judgments.

When Care Fails: Five Failure Modes

THE CONSTRUCT · CARE WITHOUT ROMANTICISM

Warm, well-intentioned teaching can still reproduce the status quo (Cross et al., 2026). TCI therefore has identifiable failure modes — offered as a mirror for self-examination, not a classification of others.

Performative care

Professing care without attending to reception

Care is announced in policy and rhetoric — whether it landed is never asked.

Technocratic care

Substituting compliance or AI fluency for judgment

The checklist or the detector score stands in for pedagogic judgment.

Reproductive warmth

Being kind while maintaining deficit norms

Kind delivery of the same ranking of repertoires — warmth without change.

Resigned care

Recognizing need but treating constraints as immutable

"Nothing can be done" — need is seen, yet the field is treated as given.

Self-referential care

Prioritizing the teacher's own need to be liked

Necessary challenge is avoided to preserve being liked.

Transformative TCI asks how the field itself produces harm — and works to change the conditions, not only the conduct.

On transformative versus reproductive dispositions, see Fraser (1997) and Mills et al. (2019).

The PAA Model: Domains of Care

THE MODEL · LIN & CHEN (2025), RE-READ THROUGH CARE ETHICS

	THE CARE MOVE	THE AI RELEVANCE
PLURILINGUALISM	Care for whole repertoires — every language, variety, and semiotic resource as resource, not deficit; deficit framings produce shame, and shame wounds the relation.	Plurilingual prompting turns GenAI's Anglo-Eurocentric training bias into an object of critique.
AFFECTIVE DECOLONIZATION	Care for emotional well-being — naming colonial affective residues; pride and confidence grow through full-repertoire use.	Private, low-pressure AI feedback as rehearsal space — but AI-detection surveillance operates on fear: uncaring by design.
HUMAN–AI RELATIONAL AGENCY	Care through partnership — the calculator analogy: it ended the prestige of mere arithmetic, not mathematics. AI as delegate; teacher as principal.	Routine drafting absorbed; time and attention released for professional judgment — restoring the teacher as ethical agent.
MORE-THAN-HUMAN VALUES	Care beyond the classroom — decentering human exceptionalism; the relation itself must be morally shaped.	Asking what the relation costs: energy, water, data, and invisible labour.

Each pillar is a domain toward which care is directed — the 4T lenses cut across all four.

The 4T Lenses in Practice: The Krengjai Example

THE PRACTICE · A WORKED EXAMPLE (ILLUSTRATIVE COMPOSITE)

TRANSLANGUAGING · A THAI UPPER-SECONDARY CLASSROOM

1 · The AI's correction

The AI flags her hedged thesis — *"It might be suggested that…"* — as insufficiently assertive. She accepts the "correction".

2 · The teacher's reading

She recognizes the hedge as **เกรงใจ krengjai** — a finely calibrated reluctance to impose; a relational intelligence English rhetoric also needs.

3 · Expanding options

The relational sensibility is retained *while gaining* direct English claim-making — not replacing one norm with another.

TRANS-SEMIOTIZING

A multimodal wedding invitation as primary evidence; AI-generated images annotated for stereotypes.

Whose semiotics count as evidence?

TRANSKNOWLEDGING

Family oral histories admitted as knowledge alongside academic historiography; pushing AI past its positivist default.

Whose knowledge is admitted?

TRANSCULTURING

A manga episode or Filipino kapamilya practice read across cultural frames — patterns, not essences.

Whose interpretation frames the text?

Care is enacted when the teacher reads the learner's full repertoire rather than the rubric's deficit — the AI's assertiveness default becomes critique, not authority.

Assessment That Cares

THE PRACTICE · WHERE CARE IS MOST OFTEN REFUSED

Monolingual, mono-modal assessment fails at the **care-receiving** phase: it cannot hear what learners know in the languages and modes they know it in.

A Bourdieusian reading: such assessment can function as **symbolic violence** — locally formed repertoires misrecognized as deficits, the dominant norm presented as neutral.

A 4T-anchored rubric can reward **repertoire deployment · trans-semiotic evidence · diverse epistemic sourcing · transcultural interpretations**.

A rubric can satisfy every psychometric criterion — and still fail the care-receiving test.

A CARE-RECEIVING TEST FOR ANY GRADING ACT

Does this make anyone feel smaller?

Whose repertoire, knowledge, labour, or vulnerability does it recognize — or render invisible?

TCI is assessable through patterned action, evidence of reception, and field conditions — but not metricizable as a score.

Three Directions of Care

EXTENDING THE FRAMEWORK

Care for learners & teachers

Burnout is **structural**: care expected but not reciprocated; judgment exercised without support.

Care for caregivers (Kittay): those who sustain the dependent must themselves be sustained.

Restored judgment and identity-honouring pedagogy answer burnout at its source — not self-care platitudes.

Care for local knowledges & communities

Epistemic justice as practice: **bias-checking as co-learning** — auditing AI outputs against local knowledges with students.

Sourcing local corpora, oral histories, community texts.

E.g., Mongolian classrooms: translanguaging between Cyrillic and Hudum script; nomadic ecological knowledge in AI-mediated inquiry.

Care for the planet & invisible workers

Every generated answer has a **material tail**: energy, water, mined minerals, underpaid moderation labour.

Teachable acts: data consent and anonymization; **"when not to ask AI"** as an ecological-pedagogical discipline.

Extractive habits practised on machines may become extractive habits more generally.

Tronto's caring with, extended to supply chains: with whom does our AI use make us complicit?

The C.A.R.E. Commitments and Guardrails

COMMITMENTS · A HEURISTIC FOR ANY AI-MEDIATED TASK

C CHECK

Before any AI use: what does this task actually need, and who might be harmed?

caring about · attentiveness

A ACT

Design the AI-mediated step competently — the teacher decides; the AI drafts.

care-giving · responsibility, competency

R REFLECT

Did the practice help? Ask the cared-for — reception is data.

care-receiving · responsiveness

E EVALUATE

Share what worked and what failed in communities of practice.

caring with · solidarity

GUARDRAILS FOR PRINCIPAL GENAI RISKS

Hallucination — treat fluency as grounds for suspicion, not evidence; verify against sources · **Bias** — cross-check with local knowledges; prompt plurilingually

Privacy — anonymize student data; teach data consent · **Over-reliance** — make the rationale for accepting, adapting, or rejecting output explicit · **Ecological cost** — batch and consolidate queries

Cyclic, not linear: each cycle deepens the attentiveness with which the next begins.

Institutional Conditions

COMMITMENTS · SYSTEM LEVEL — PROTOCOLS FAIL WITHOUT CONDITIONS

Caring pedagogic action cannot flourish where institutional authority legitimates surveillance, speed, monolingual assessment, or individual self-reliance (Bourdieu & Passeron, 1990).

1 · Rubric reform — 4T-anchored criteria that make plural participation visible and gradable

2 · Anti-surveillance policy — replace detection regimes with design and trust

3 · Communities of practice — teachers caring *with*, not complying alone

4 · Care for caregivers — workload, time, and reciprocal support (Kittay, 2019)

+ A care audit — Tronto's phases run as a checklist alongside every integrity regulation a school adopts

The leadership question, in writing:

"Does our AI policy make it easier — or harder — to care well?"

CLOSING · CONCLUSION AND RESEARCH AGENDA

“When AI does the drafting, the question is what we do with the time. Attend, judge, and care well — together.”

Care is not soft — it is a demanding practical intelligence, arguably the one thing GenAI cannot automate: care is completed by the cared-for, and no output metric certifies that completion.

A RESEARCH AGENDA FOR TCI

· How is TCI revealed in recurring patterns of AI-mediated pedagogic action?

· How do students experience and complete care-receiving?

· Which forms of pedagogic authority enable or constrain TCI?

· Can cultivation practices change teachers' dispositions — including in under-researched ELT contexts such as Mongolia and Thailand?

Thank you — I look forward to your questions and feedback.

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APPENDIX · FOR Q&A — FULL REFERENCE LIST IN THE PAPER

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THANK YOU

Questions & Discussion

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RESOURCES — SCAN TO DOWNLOAD

Generative AI for Language Teachers- A crash course

Generative AI for Language Teachers — A Crash Course

free booklet for language teachers

MEC Lesson-Planning Examples

slide deck

Teachers as AI Developers

Chen, Liu & Lin · Cambridge Elements · open access

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This screen stays up during discussion — please help yourself to the resources.