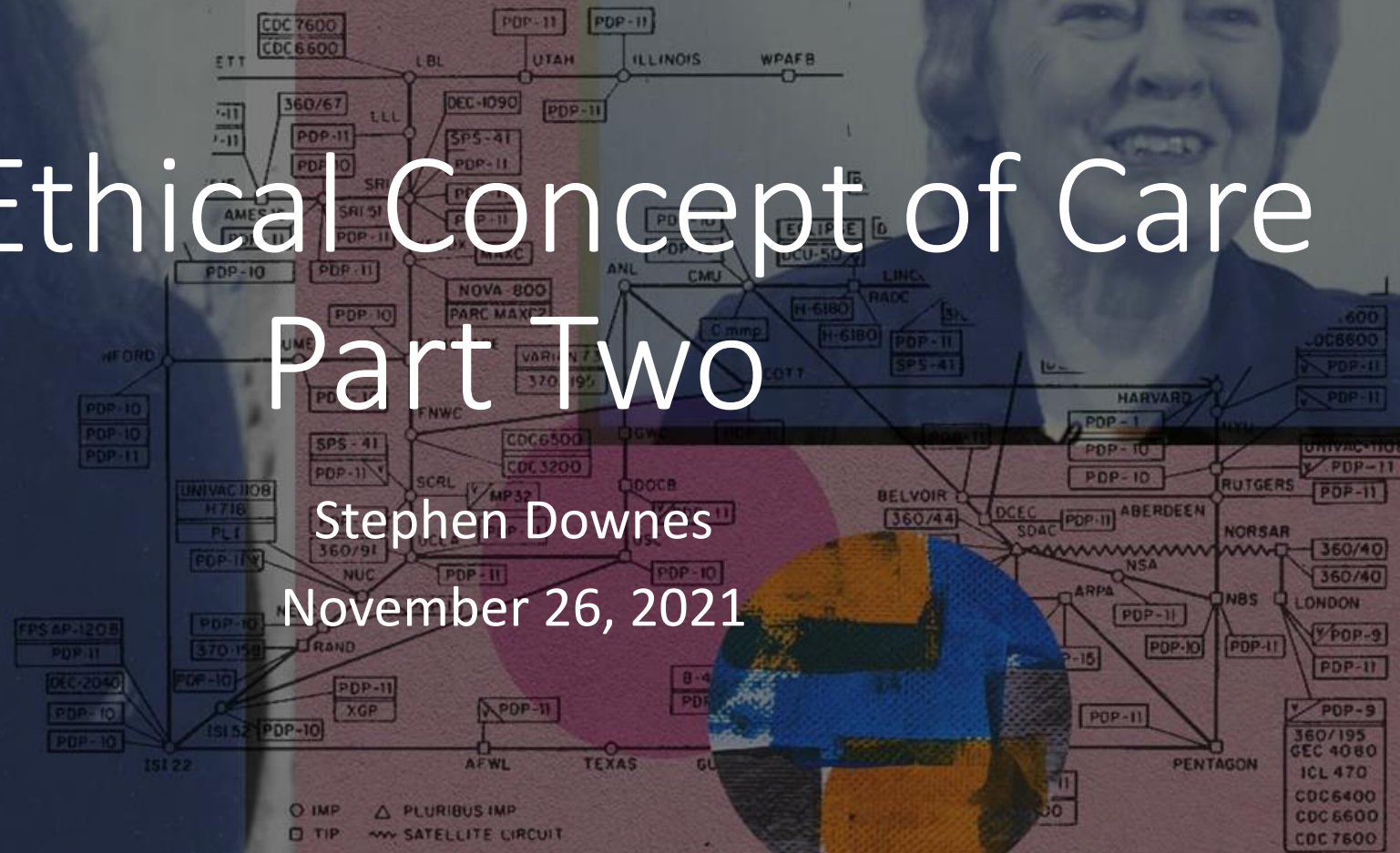


The Ethical Concept of Care Part Two

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November 26, 2021



An Ethics of Care

Carol Gilligan:

- the ethics of care is “an ethic grounded in voice and relationships, in the importance of everyone having a voice, being listened to carefully (in their own right and on their own terms) and heard with respect.
- “An ethics of care directs our attention to the need for responsiveness in relationships (paying attention, listening, responding) and to the costs of losing connection with oneself or with others.”



Identities

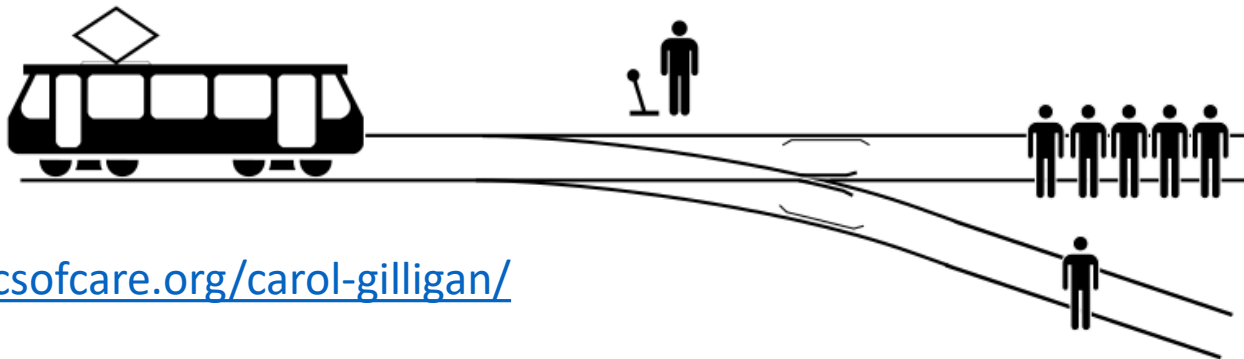
Gilligan: male identity based around personal autonomy, freedom, independence, privacy; female identity is based more on a social network of family, friends and community (Pojman & Fieser, p. 176)



<https://www.verywellmind.com/what-are-individualistic-cultures-2795273>

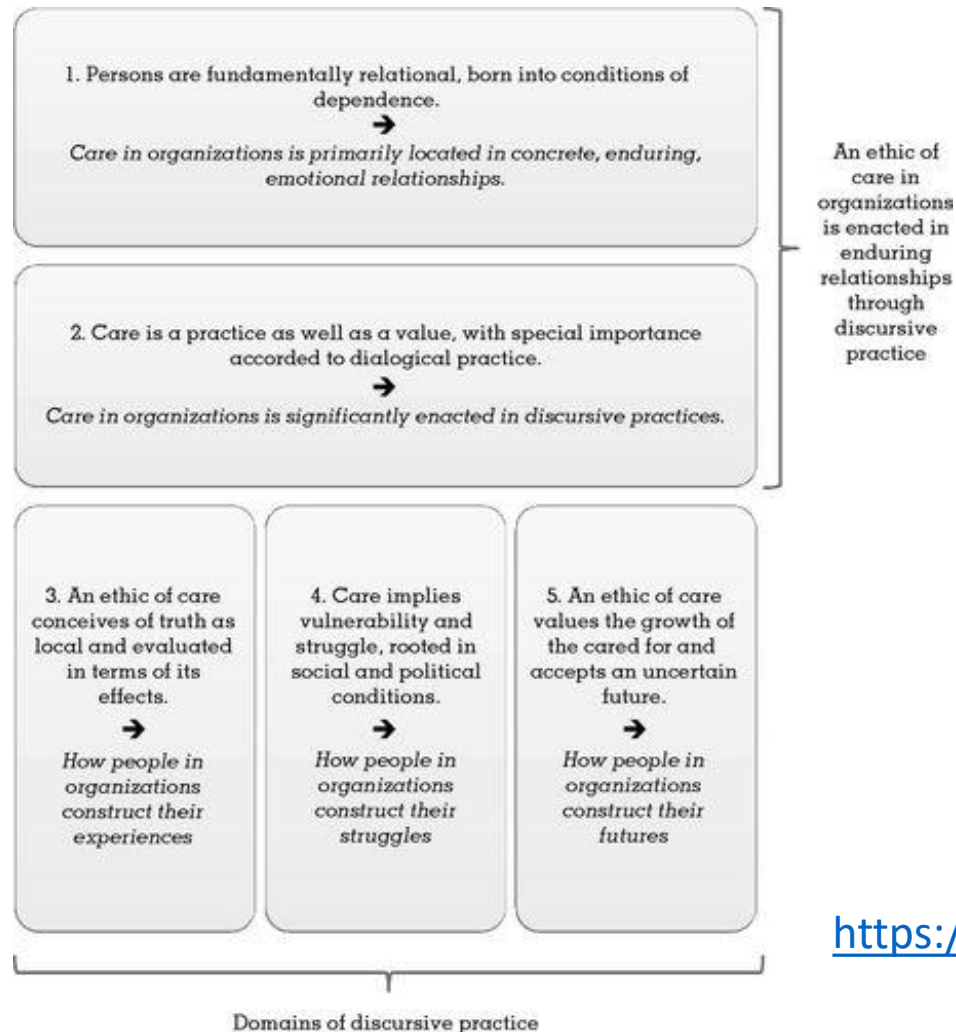
Actual Rather than Hypothetical

- Gilligan: “My research focused on actual rather than hypothetical situations of moral conflict and choice”
- “I was impelled to write about an ethics of care by the disparities I heard between the voice of moral theories and the voices of people on the ground.”
- “Its logic is inductive, contextual, psychological, rather than deductive or mathematical.”



<https://ethicsofcare.org/carol-gilligan/>

Relations vs Judgements



Gilligan: women see morality as based within the context of personal relations, as opposed to the male perspective based on making judgements within a rational decision-making framework (Pojman & Fieser, p. 176)

<https://journals.aom.org/doi/10.5465/amr.2010.0466>

The Role of Dependence



Gilligan: the female view of morality is based on vulnerability and dependence, while the male orientation emphasizes rational, courageous and fully informed people

Miller: Wonder Woman's Inversion of Oppression. (c.f. Wonder Woman as a U.N. ambassador for empowering girls and women)

Sarah Clark Miller, 2006 https://www.academia.edu/9681121/Need_Care_and_Obligation

<https://philarchive.org/archive/MILFE-7>

<https://www.theguardian.com/world/2016/dec/12/wonder-woman-un-ambassador-gender-equality>

Ethics of Care, Ethics of Rights

<i>Ethics of care</i>	<i>Ethics of rights</i>
Achieved through perception of one's self as connected to others	Achieved through process of separation and individuation of self from others
Moral dilemmas contextual	Moral dilemmas universal
Dilemmas solved through inductive thinking	Dilemmas solved through application of abstract or formal thinking
Development through stages is sequential and hierarchical	Development through stages is invariantly sequential and hierarchical
Principle of moral responsibility is reflected in the voices of women	Principle of moral responsibility is universal
Distinguished by an emphasis on attachments, issues of self-sacrifice and selfishness, and consideration of relationships as primary	Distinguished by an emphasis on separateness, issues of rules and legalities, and consideration of the individual as primary

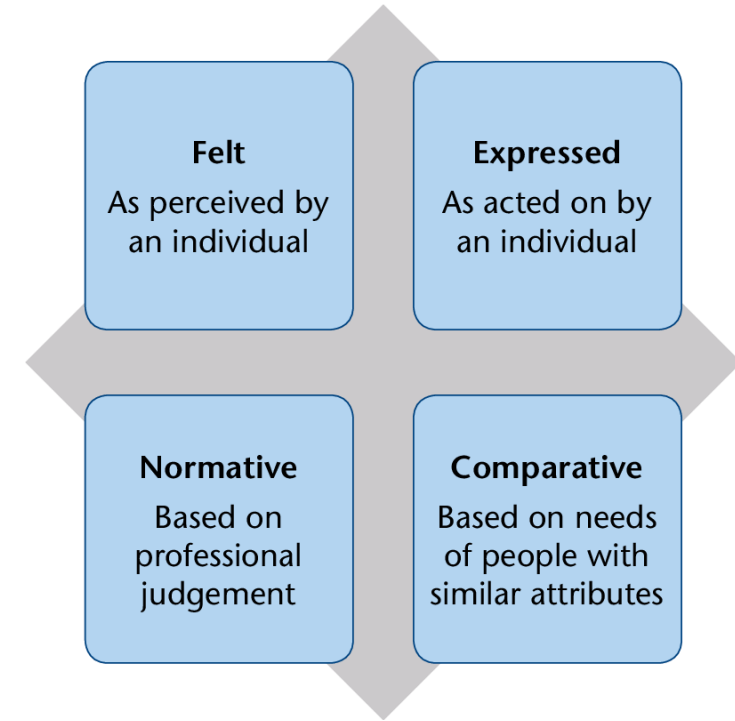
Source: Brabeck (1993) cited in Reiter (1997).

Desi Adhariani -

https://www.researchgate.net/publication/288228293_Financial_modelling_and_corporate_governance_A_feminist_perspective_using_an_optimization_approach

The Cared-For

“Instead of turning to a principle for guidance, a carer turns to the cared-for. What does he or she need? Will filling this need harm others in the network of care? Am I competent to fill this need? Will I sacrifice too much of myself? Is the expressed need really in the best interest of the cared-for?” (Noddings, 1998, p. 129)



<http://ai-makurdi.org/wp-content/uploads/2020/05/100.-Philosophy-of-Education-Dimensions-of-Personality-by-Nel-Noddings-1.pdf>

https://www.researchgate.net/figure/Bradshaws-typology-of-needs_fig3_304625914

The Cared-For as Empowered

Karen Costa: every single piece of research on trauma-informed care insists that the trauma survivor is constantly empowered to make their own decisions about their care



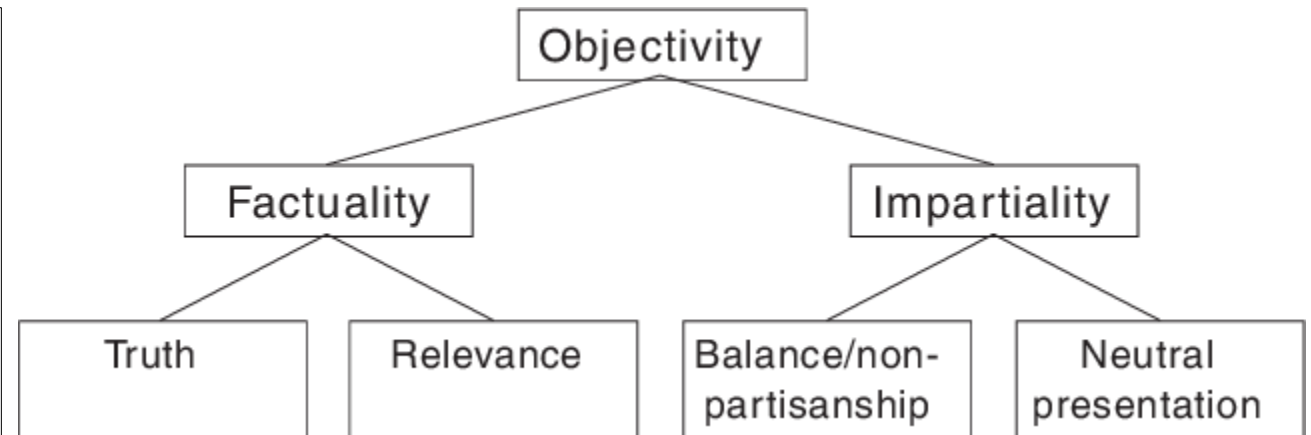
https://www.cdc.gov/cpr/infographics/6_principles_trauma_info.htm

<https://onehe.org/resources/karen-ray-costas-trauma-aware-teaching-checklist/>

Objectivity

- “Data is not the plural of anecdote” – anon
- “The professors who prided themselves on their capacity to be objective were most often those who were directly affirmed in their caste, class, or status position.” (hooks, teaching community, p. 128)

“The oppression of cultural minorities by a white, middle-class, male version of ‘truth’ comes in part from the domineering mentality of objectivism. Once the objectivist has ‘the facts,’ no listening is required, no other points of view are needed. The facts, after all, are the facts. All that remains is to bring others into conformity with objective ‘truth.’” (To Know as We Are Known, Parker Palmer)

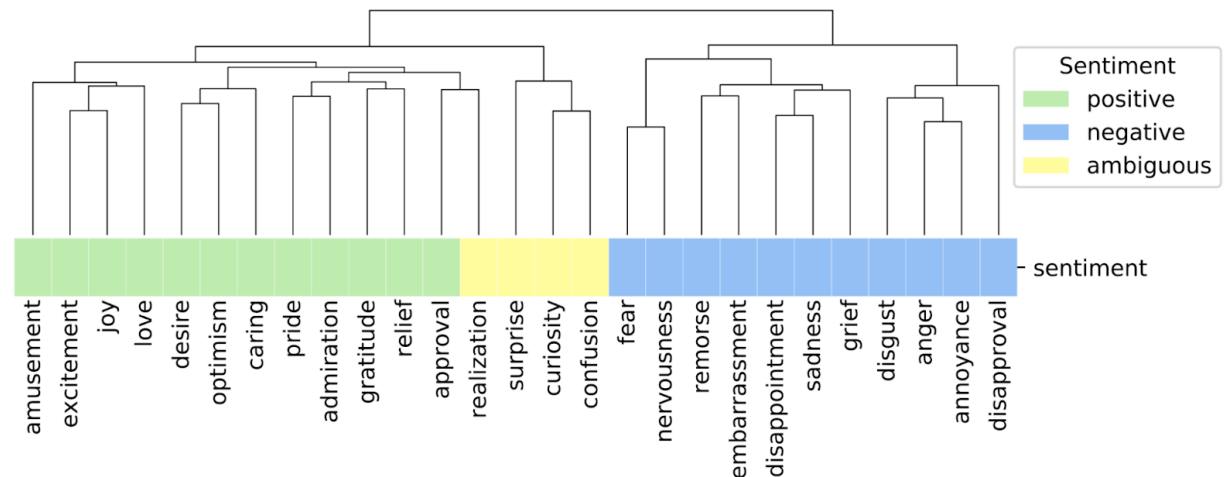


<https://sciendo.com/downloadpdf/journals/nor/26/2/article-p3.pdf>

The Carer (or One-Caring)

- Bell hooks – “feminist politics still is the only movement for social justice that offers a vision of mutual well-being as a consequence of its theory and practice.” (2000, p. 92)

“What is distinctive in all such relations is that the one-caring acts in response to a perceived need on the part of the cared-for... Caring thus involves sentiment but is not necessarily emotional in nature.” (Craig P. Dunn and Brian K. Burton, Britannica)



<https://www.britannica.com/topic/ethics-of-care>

<https://analyticsindiamag.com/google-ai-releases-fine-grained-emotion-dataset-goemotions/>

Caregiving

“By claiming that women utilize an ethic of care while men use justice, Gilligan seems to suggest that women are better suited for caregiving roles within the home than for professional life.”

“... the many ways women’s care giving work has been marginalized and devalued is radical, transformative, and vitally important feminist philosophical work.”

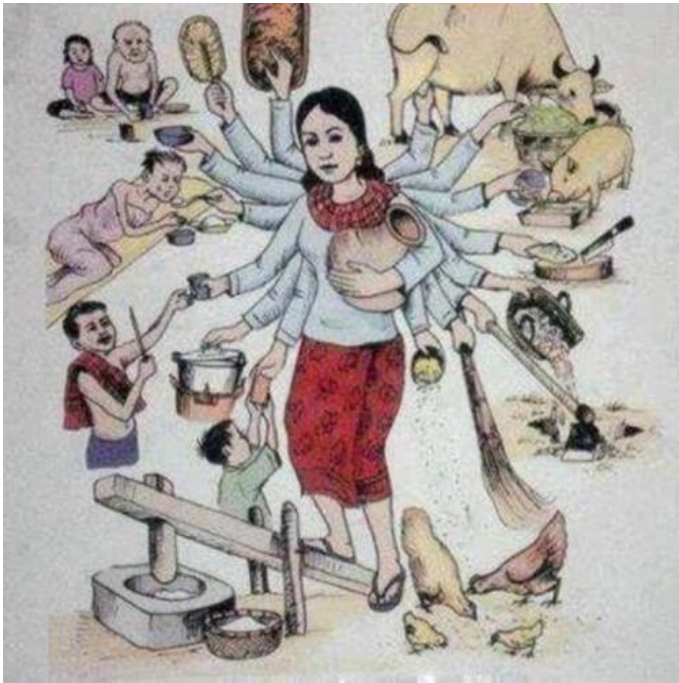


<https://slidetodoc.com/understanding-gender-an-interactive-workshop-on-gender-sponsored/>

Jean Keller, 2009, 25 Years of Care Ethics

<https://digitalcommons.csbsju.edu/cgi/viewcontent.cgi?article=1019&context=headwaters>

The Historical Role of Women



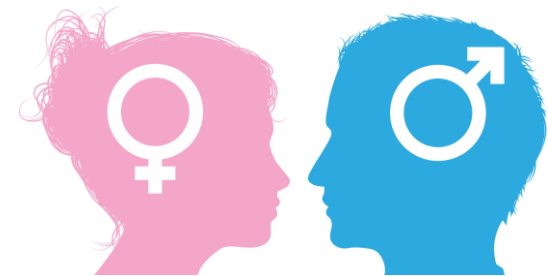
- Women have typically been treated as ‘the other’ in philosophical thought
 - Aristotle – by natural design, women are the followers (Politics, 1.13)
 - Rousseau – women weak, passive, offer little resistance (Emile, Ch 5)
 - Nietzsche – women are deep, deceptive, like truth
 - Wollstoncraft – instinct vs social construction (Vindication, 1792, ch. 3)
 - Public Private Divide (Sarah Clark Miller)

<https://www.itourvn.com/blog/vietnamese-traditional-gender-roles>

<https://philarchive.org/archive/MILFE-7>

Feminist Roots

- “It so happens that those writing in the feminine tradition have come to associate care and responsibility to others with a female-gendered approach to ethics and individual rights and justice with a male-gendered approach to ethics. [Feminist philosophers](#) have argued that the deontological, utilitarian, and justice moral theories are grounded in the masculine experience.” (Britannica)
- Noddings – from the perspective of the patriarchy, the ethics of care is a feminist philosophy, but from a wider perspective, it is a humanist philosophy



Ethics and Feminism

There's a contrast in the women's movement between 'traditional feminism (e.g. Barbara Berg's *The Remembered Gate: Origins of American Feminism*) of freedom from sex-determined roles, and "feminism defined in political terms that stress collective as well as individual experience" (hooks, 1984, p. 25)

Hooks writes, "Focusing on feminism as political commitment, we resist the emphasis on individual identity and lifestyle... terms like 'liberal feminist' and 'bourgeois feminist' represent contradictions." (pp. 28-31)



<https://funceji.files.wordpress.com/2017/08/bell-hooks-feminist-theory-from-margin-to-centre-bookzz-org.pdf>

[https://en.wikipedia.org/wiki/Liberty_Belle_\(comics\)](https://en.wikipedia.org/wiki/Liberty_Belle_(comics))

Equity

- We conceptualize gender inequality as a complex and intersectional issue, which is related to at least three dimensions of inequality: vital inequality, resource inequality, and existential inequality
- Existential inequality means denial of (equal) recognition and respect, and is a potent generator of humiliations, for black people, Amer-Indians, women in patriarchal societies, poor immigrants, low castes and stigmatised ethnic groups.

Goran Therborn, 2009, <https://www.eurozine.com/the-killing-fields-of-inequality/>
<https://jime.open.ac.uk/articles/10.5334/jime.553/print/>



Producing Inequality

Inequality can be produced in four basic ways:

- *distantiation* – some people are running ahead and/or others falling behind.
- *exclusion* – a barrier is erected making it impossible, or at least more difficult, for certain categories of people to access a good life
- *hierarchy* – societies and organisations are constituted as ladders, with some people perched on top and others below.
- *exploitation* – in which the riches of the rich derive from the toil and the subjection of the poor and the disadvantaged.

Rising From Oppression

- “We live in a world in which gender oppression is so pervasive and so normalized that often we do not even perceive the patterns of subordination surrounding us.”
- The Double Bind (Marilyn Frye): “To smile on command is to participate in one’s own oppression. Not to smile, however, places one at risk of being on the receiving end of censure, anger, or even outright violence.”



<https://www.thoughtco.com/oppression-womens-history-definition-3528977>