



Caring Democracies

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Unequal Relationships

- Sarah Lucia Hoagland argues that the relationships in question, such as parenting and teaching, are ideally relationships where caring is a transitory thing designed to foster the independence of the cared-for, and so end the unequal caring relationship.
- Unequal relationships, she writes, are ethically problematic, and so a poor model for an ethical theory. Hoagland argues that on Noddings' account of ethical caring, the one-caring is placed in the role of the *giver* and the cared-for in the role of the *taker*. The one-caring is dominant, choosing what is good for the cared-for, but gives without receiving caring in return. The cared-for is put in the position of being a dependent

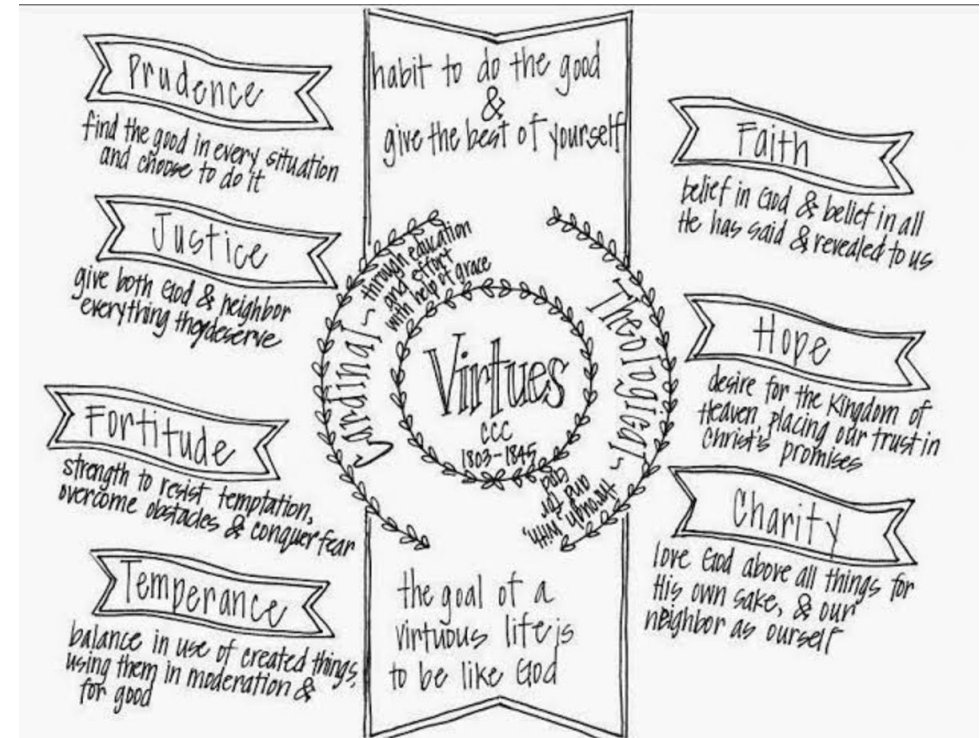
https://en.wikipedia.org/wiki/Nel_Noddings

Title Image: <https://erraticus.co/2021/01/15/authentic-democracy-voting-populism-democratic-reform/>

Moral Interdependence

- The American tradition tends to “regard virtues as personal possessions, hard-won through a grueling process of character building.”
- Contrast with John Dewey: virtues as “working adaptations of personal capacities with enviroing forces”
- Noddings: “How good (or bad) I can be depends in substantial part on how you treat me.”

<http://www.uvm.edu/~rgriffin/NoddingsCaring.pdf>



<https://letterpile.com/religion/Virtues-Why-do-we-need-it-What-do-we-need-it-for>

The Duty to Act



- “Ethical caring is a natural outgrowth of natural caring, but, unlike Kant’s ranking of duty as primary and inclination as secondary, in the ethics of care the inclination to care is primary.”
- “This impulse is obligatory in anyone who aspires to the sense of self as a moral, caring person.” (Britannica)

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

<https://parentingscience.com/helpful-kids-and-rewards/>

The Extent of the Duty

- Noddings: “Universal caring is impossible. Conflict and guilt are inescapable risks of caring.” (Mackness)
- Tronto: “Virginia Held’s most recent account of her ethics of care treats the global as a meaningful level for care in addition to the level of the intimate interactions of the household.”
 - “if NGOs can create connections that foster care, that is nothing but good.”
 - “As long as the nation state remains the container within which care is allocated, then global unjust inequalities of care will exist.”

<https://jennymackness.wordpress.com/2021/06/08/nel-noddings-a-feminine-approach-to-ethics-and-moral-education-notes/>

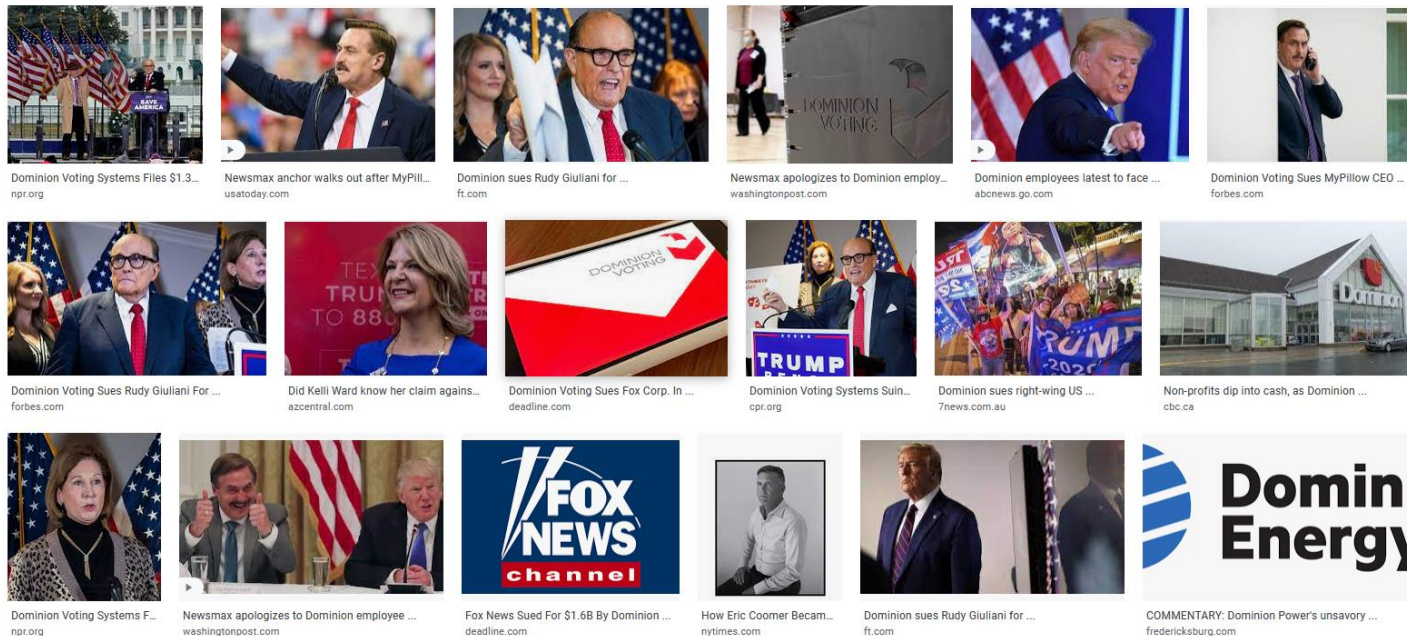
Joan Tronto

<http://www.wpsanet.org/papers/docs/Tronto%20WPSA%20paper%202013.pdf>



Community

bell hooks: “To build community requires vigilant awareness of the work we must continually do to undermine all the socialization that leads us to behave in ways that perpetuate domination.” (Teaching Community, p. 36)



Markets

- Joan Tronto: “The market passes of bootstraps and charity allow self-interested behavior to allocate care responsibilities. They do so, however, only by uneven processes where those with greater resources get more care.
- Furthermore, at the end of the day, given the way the market seems timeless, it becomes impossible to think structurally about past injustice in the face of market ideals.

In these ways, the market passes undermine an underlying commitment to freedom, equality, and justice.” (2013, p. 136)



Injustice

OEP address:

Economic injustice if it involves giving access to those who could not otherwise access the learning experience, while leaving the learning experience unchanged – i.e. *redistributing* who has access, or going further and *restructuring* to address the root causes of economic maldistribution.

Cultural injustice if it involves giving access to those who could not otherwise access the learning experience, while redesigning the learning experience with those minorities in mind, *recognizing* their culture in it, or going further to address the root causes of cultural misrecognition with *re-acculturation*.



Political injustice if it goes beyond giving access to those who could not otherwise access the learning experience; it might involve those normally without access in the redesign or overhaul of the learning experience, emphasizing equitable *representation* and “parity of participation” or it might go further to address root causes of political misrepresentation through *re-framing* and *parity of rights*.

Social Justice

Means “dismantling institutionalised obstacles that prevent some people from participating on a par with others, as full partners in social interaction” (Nancy Fraser 2010: 16).

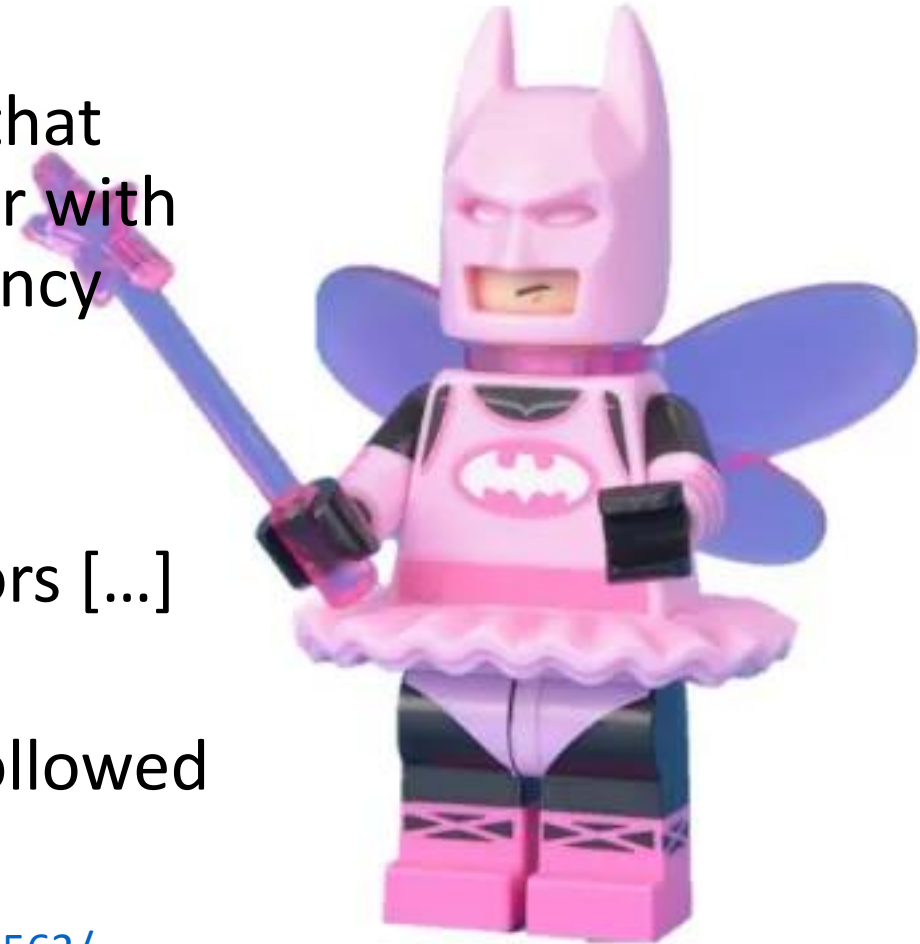
Fraser, 2005: Social justice as

- an outcome where “all the relevant social actors [...] participate as peers in social life”
- a process in which procedural standards are followed “in fair and open processes of deliberation”

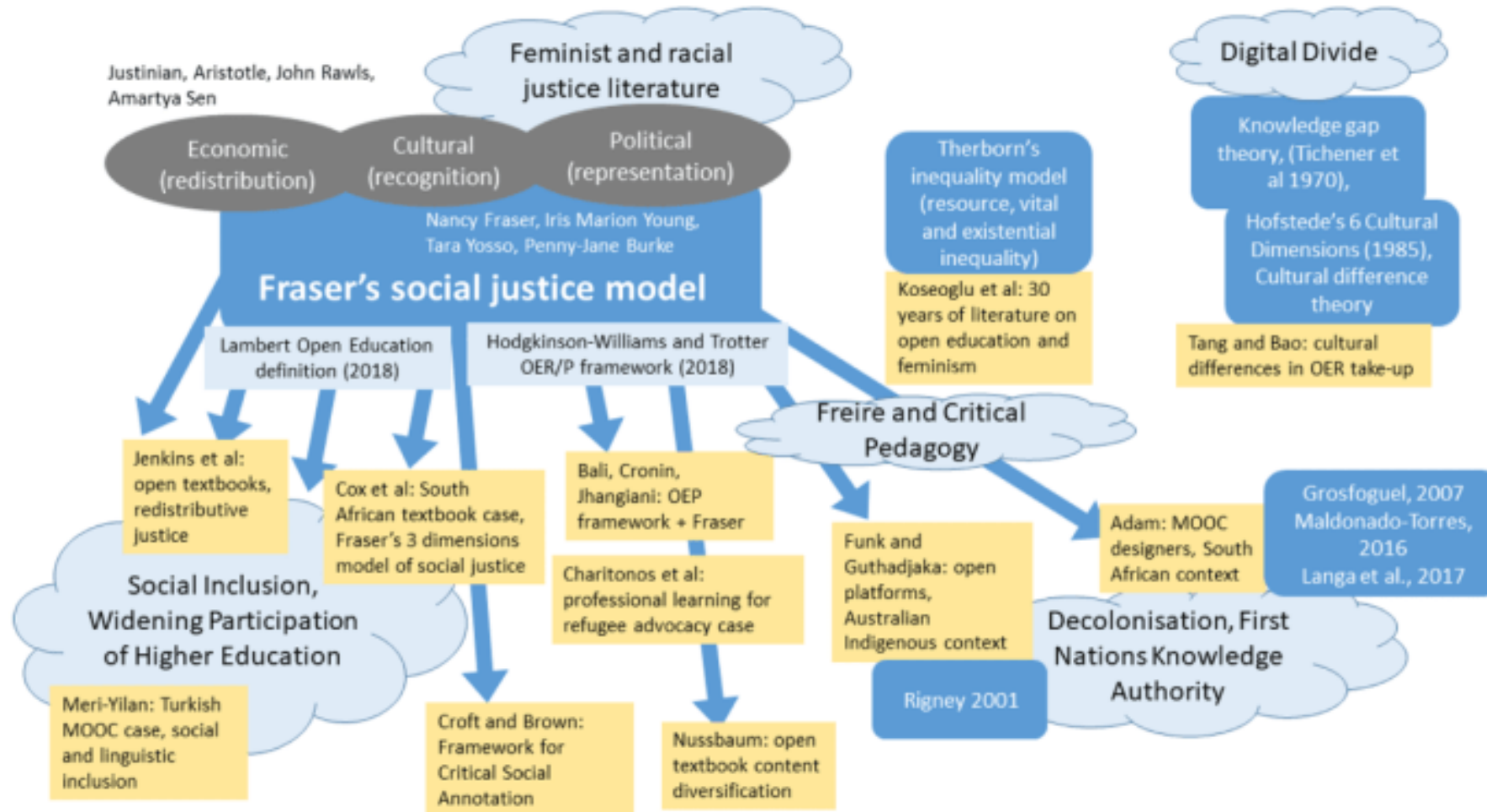
Charitonos, et.al., 2020, <https://jime.open.ac.uk/articles/10.5334/jime.563/>

Fraser, 2005 <https://sicologias.files.wordpress.com/2015/01/13-fraser-n-reframing-justice.pdf>

Duque (image) <https://www.lmspulse.com/2020/open-education-and-social-justice/>



Social Justice Model



Caring Democracies



Tronto: changes that we have to make to transform into a caring democracy

- giving people a voice in the allocation of caring responsibilities
- recognize vulnerability, rather than autonomy, as a better way to understand our basic equality.

“Freedom cannot simply mean the ability to choose... accounts of freedom that rest upon the absence of domination are preferable to those that do not.”
- adding a fifth phase to caring... “caring with.”

Joan Tronto, 2013 *Caring Democracies*,

<https://we.riseup.net/assets/448799/Joan+C.+Tronto+Caring+Democracy+Markets%2C+Equality%2C+and+Justice+%282013%2C+NYU+Press%29.pdf>

<http://www.wpsanet.org/papers/docs/Tronto%20WPSA%20paper%202013.pdf>