Minor Fit fort he Future

Intervisie 19 feb 2020: Ethics of Care

Deelnemers: Thijs, Margreet, Janny, Marjan, Ciska

Begeleiders: Sonja & Frank

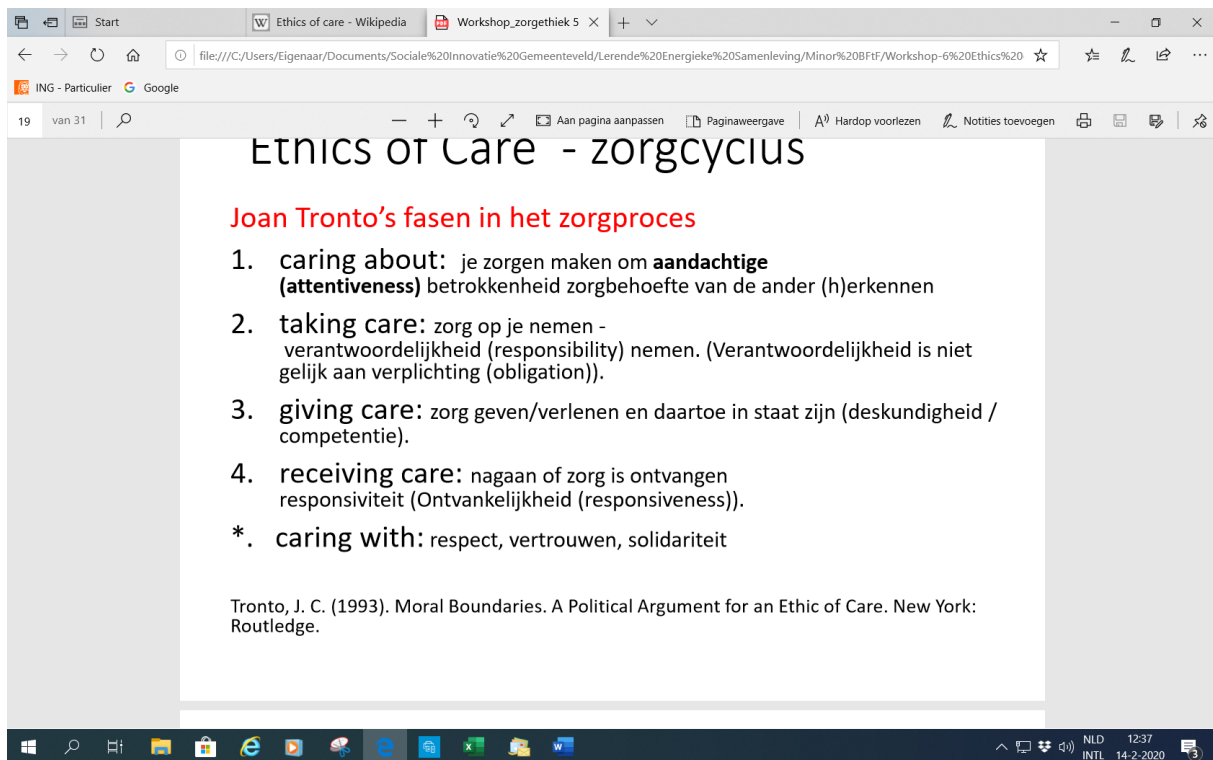| Tijd	Activiteit	Wie leidt
15.00	**Welkom & Check in:** • Wat houd je bezig? / Waar zit je hoofd / hart mee vol?	Frank
15.10	**Terugblik op Workshop Ethics of Care – 5 feb 2020:** • Vragen / Reacties / Wat mee gedaan / Tips	Sonja
15.20	**Verstilling:** • Oefening (ademhaling, focus o.i.d.)	Frank
15.30	**Casus voor de Intervisie:** • Rondje: wie wil welke casus inbrengen • Gezamenlijke keuze van een casus • Casus Leervraag: Hoe kan ik …. → specifieke Leervraag in relatie tot Ethics of Care: *Wat kan ik, in deze concrete en unieke situatie in relatie tot de ander, voor de ander betekenen?* Zie ook NB2!	Frank
15.40	**Vraagronde 1 – Toepassen Zorgcyclus op de Casus - opzet/proces:** 1. Caring about = Aandacht - Oog hebben voor behoeften 2. Taking Care = Verantwoordelijkheid – Er voor zorgen dat / Zorg op je nemen 3. Giving Care = Competentie – Zorgen / Zorg verlenen / In staat zijn 4. Receiving Care = Responsiviteit – Is zorg ontvangen? 5. Caring with = Solidariteit / Vertrouwen – Is de wereld ingericht o.b.v. / Zorg / Respect / Rechtvaardigheid?	Sonja
16.10	**Vraagronde 2 – Toepassen Zorgcyclus op de Casusinbrenger – de houding naar zichzelf:** 1. Caring about = Aandacht - Oog hebben voor behoeften 2. Taking Care = Verantwoordelijkheid – Er voor zorgen dat / Zorg op je nemen 3. Giving Care = Competentie – Zorgen / Zorg verlenen / In staat zijn 4. Receiving Care = Responsiviteit – Is zorg ontvangen? 5. Caring with = Solidariteit / Vertrouwen – Is de wereld ingericht o.b.v. / Zorg / Respect / Rechtvaardigheid?	Frank
16.40	**Reflectie & Evaluatie:** • Opbrengsten Casusinbrenger: Inzichten & Acties (laten noteren) • Opbrengsten Deelnemers: Inzichten & Acties (laten noteren) • Opbrengsten voor het Collectief: welke Leidende Principes / Processen / Uitvoering & Tools zijn voorbij gekomen? (noteren)	Sonja
16.55	**Afronding:** • Afspraken (bijv. verslag) • Ideeën / behoeften / wensen voor komende Workshops & Intervisie (noteren) • Check-out	Frank
17.00	**Afsluiting**	

NB1 Met 'Care' wordt meer c.q. iets anders bedoeld dan het (enge) Nederlandse woord 'Zorg'
Het gaat meer om: ergens om geven, ergens bij betrokken zijn, ergens aandacht aan geven.

NB2 Navraag bij Petra na de intervisie leverde het volgende op:
Het werkt goed / beter om 'de ander / de relatie' specifiek te maken, omdat je dan goed kunt zien / bewust kunt worden van hoe afhankelijkheden en verantwoordelijkheden liggen en wat er nodig is (casus) + hoe jij in de relatie tot die ander zit (casusinbrenger). Het helpt om klein te beginnen: naar je relatie(s) dichtbij te kijken, in jouw invloedsfeer. Daarna kun je verder kijken / opschalen, naar een volgende schil van relaties. Dus in het geval van deze casus van 19 feb: primair kijken naar de relatie tussen de casusinbrenger en de professionals waarvoor/waarmee deze werkt. Daarna pas kijken naar relaties tussen professionals en bijv. hun bestuurders, beleidsmakers etc.

Bijlage: Ethics of Care – Zorgcyclus van Joan Tronto

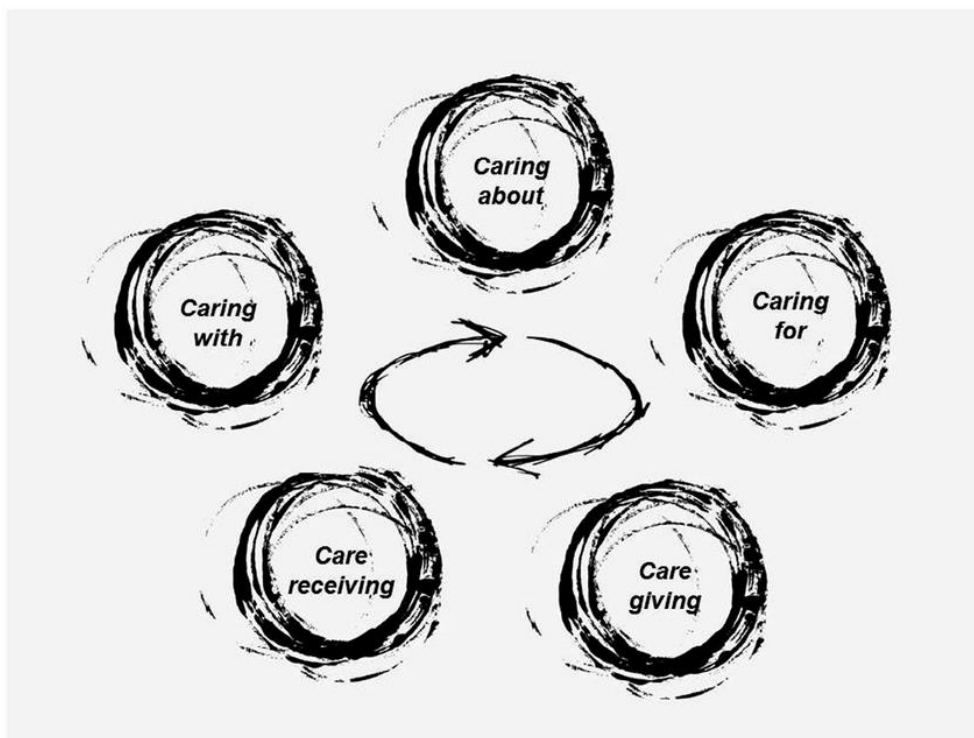Sheet uit Minor-FftF Workshop 5 feb 2020:

Ethics of Care - zorgcyclus

Joan Tronto's fasen in het zorgproces

1. **caring about:** je zorgen maken om **aandachtige (attentiveness)** betrokkenheid zorgbehoefte van de ander (h)erkennen

2. **taking care:** zorg op je nemen - verantwoordelijkheid (responsibility) nemen. (Verantwoordelijkheid is niet gelijk aan verplichting (obligation)).

3. **giving care:** zorg geven/verlenen en daartoe in staat zijn (deskundigheid / competentie).

4. **receiving care:** nagaan of zorg is ontvangen responsiviteit (Ontvankelijkheid (responsiveness)).

*. **caring with:** respect, vertrouwen, solidariteit

Tronto, J. C. (1993). Moral Boundaries. A Political Argument for an Ethic of Care. New York: Routledge.

Afbeelding via Google.com:

Caring about

Caring for

Caring with

Care receiving

Care giving

Afbeeldingen uit: https://docplayer.nl/56538719-Vermaatschappelijking-van-zorg.html

= Sowieso een interessante PDF van Hogeschool Zuyd, Roermond, 2017!

Ethics of care

From Wikipedia, the free encyclopedia

The **ethics of care** (alternatively **care ethics** or **EoC**) is a [normative](#) [ethical theory](#) that holds that moral action centers on [interpersonal relationships](#) and care or benevolence as a virtue. EoC is one of a cluster of normative ethical theories that were developed by [feminists](#) in the second half of the twentieth century.[1] While [consequentialist](#) and [deontological](#) ethical theories emphasize generalizable standards and impartiality, ethics of care emphasize the importance of response to the individual. The distinction between the general and the individual is reflected in their different moral questions: "what is just?" versus "how to respond?".[2] [Carol Gilligan,](#) who is considered the originator of the ethics of care, criticized the application of generalized standards as "morally problematic, since it breeds [moral blindness](#) or indifference".[3]

Some assumptions of the theory are basic:

1. Persons are understood to have varying degrees of dependence and interdependence on one another.
2. Other individuals affected by the consequences of one's choices deserve consideration in proportion to their vulnerability.
3. Situational details determine how to safeguard and promote the interests of those involved.

Contents

Historical background

Carol Gilligan and *In a Different Voice*

The originator of the ethics of care (EoC) was [Carol Gilligan,](#) an American ethicist and psychologist. Gilligan was a student of developmental psychologist [Lawrence Kohlberg.](#) Gilligan developed EoC in contrast to her mentor's theory of [stages of moral development.](#) She held that measuring progress by Kohlberg's model resulted in boys being found to be more morally mature than girls, and this held for adult men and women as well (although when education is controlled for there are no gender differences).[4] Gilligan further argued that Kohlberg's model was not an objective scale of moral development. Gilligan considered it

as a masculine perspective on morality, founded on [justice] and abstract [duties] or obligations. Dana Ward has stated, in a paper that appears never to have been formally published for critical peer review, that the scale is [psychometrically] sound.[5]

Gilligan's *In a Different Voice* offered the perspective that men and women have tendencies to view morality in different terms. Her theory claimed women tended to emphasize [empathy] and [compassion] over the notions of morality that are privileged in Kohlberg's scale.[6]

Subsequent research suggests that the discrepancy in being oriented towards care-based or justice-based ethical approaches may be based on gender differences, or on differences in actual current life situations of the genders.[7]

Relationship to traditional ethical positions

Care ethics contrasts with more well-known ethical models, such as [consequentialist] theories (e.g. [utilitarianism]) and deontological theories (e.g. [Kantian ethics]) in that it seeks to incorporate traditionally feminized virtues and values which, proponents of care ethics contend, are absent in such traditional models of ethics.[8] One of these values is the placement of caring and relationship over that of logic and reason. In care ethics reason and logic are subservient to natural care, that is care that is done out of inclination, which is contrary to [deontology] where actions taken out of inclination are unethical. [9]

Care ethics as feminist ethics

See also: [Difference feminism]

While some feminists have criticized care-based ethics for reinforcing traditional stereotypes of a "good woman"[10] others have embraced parts of this paradigm under the theoretical concept of **care-focused feminism**.[11]

Care-focused feminism, alternatively called *gender feminism*,[12] is a branch of feminist thought informed primarily by ethics of care as developed by [Carol Gilligan] and [Nel Noddings].[11] This body of theory is critical of how caring is socially engendered, being assigned to women and consequently devalued. "Care-focused feminists regard women's capacity for care as a human strength"[11] which can and should be taught to and expected of men as well as women. Noddings proposes that ethical caring has the potential to be a more concrete evaluative model of moral dilemma, than an ethic of justice.[13] Noddings' care-focused feminism requires practical application of [relational ethics], predicated on an ethic of care.[14]

Ethics of care is also a basis for care-focused feminist theorizing on maternal ethics. These theories recognize caring as an ethically relevant issue.[15] Critical of how society engenders caring labor, theorists [Sara Ruddick], [Virginia Held], and [Eva Feder Kittay] suggest caring should be performed and care givers valued in both public and private spheres.[16] This proposed paradigm shift in ethics encourages the view that an ethic of caring be the social responsibility of both men and women.

[Joan Tronto] argues that the definition of the term "ethic of care" is ambiguous due in part to the lack of a central role it plays in moral theory.[17] She argues that considering moral

philosophy is engaged with human goodness, then care would appear to assume a significant role in this type of philosophy.[17] However, this is not the case and Tronto further stresses the association between care and "naturalness". The latter term refers to the socially and culturally constructed gender roles where care is mainly assumed to be the role of the woman.[17] As such, care loses the power to take a central role in moral theory.

Tronto states there are four ethical elements of care:

1. **Attentiveness**
   Attentiveness is crucial to the ethics of care because care requires a recognition of others' needs in order to respond to them.[17] The question which arises is the distinction between ignorance and inattentiveness.[17] Tronto poses this question as such, "But when is ignorance simply ignorance, and when is it inattentiveness"?[17]
2. **Responsibility**
   In order to care, we must take it upon ourselves, thus responsibility. The problem associated with this second ethical element of responsibility is the question of obligation. Obligation is often, if not already, tied to pre-established societal and cultural norms and roles. Tronto makes the effort to differentiate the terms "responsibility" and "obligation" with regards to the ethic of care. Responsibility is ambiguous, whereas obligation refers to situations where action or reaction is due, such as the case of a legal contract.[17] This ambiguity allows for ebb and flow in and between class structures and gender roles, and to other socially constructed roles that would bind responsibility to those only befitting of those roles.
3. **Competence**
   To provide care also means competency. One cannot simply acknowledge the need to care, accept the responsibility, but not follow through with enough adequacy - as such action would result in the need of care not being met.[17]
4. **Responsiveness**
   This refers to the "responsiveness of the care receiver to the care".[17] Tronto states, "Responsiveness signals an important moral problem within care: by its nature, care is concerned with conditions of vulnerability and inequality".[17] She further argues responsiveness does not equal reciprocity.[17] Rather, it is another method to understand vulnerability and inequality by understanding what has been expressed by those in the vulnerable position, as opposed to re-imagining oneself in a similar situation.[17]
5. **Caring with**
   Dit element mist in de beschrijving op Wikipedia!?!

See also

- [Altruism](#)
- [Ethical relationship](#)
- [Feminist epistemology](#)
- [Feminist ethics](#)
- [Feminist justice ethics](#)
- *[I and Thou](#)*
- [Intersubjectivity](#)
- [Maternal-fetal conflict § Ethics of care and relational ethics](#)

Theorists

- Annette Baier
- Sandra Bartky
- Joan Callahan
- Carol Gilligan
- Virginia Held
- Sarah Hoagland
- Eva Feder Kittay
- Christine Koggel
- Nel Noddings
- Tove Pettersen
- Fiona Robinson
- Sara Ruddick
- Maureen Sander-Staudt
- Mary Lyndon Shanley
- Michael Slote
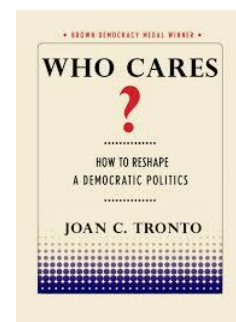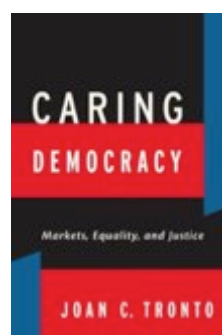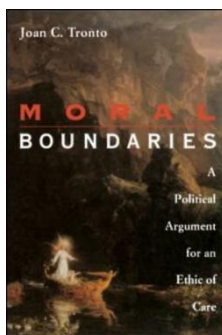- Joan Tronto
- Margaret Urban Walker
- Robin West

References

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2. **^** Gilligan, Carol. "Moral Orientation and Moral Development." The Feminist Philosophy Reader. By Alison Bailey and Chris J. Cuomo. Boston: McGraw-Hill, 2008. N. pag. 469 Print.
3. **^** Gilligan, Carol. "Moral Orientation and Moral Development." In Alison Bailey and Chris J. Cuomo (eds.). *The Feminist Philosophy Reader*. Boston: McGraw-Hill, 2008. N. pag. 471 Print.
4. **^** Walker, L.J. (1991). "Sex differences in moral reasoning." In W.M. Kurtines and J. L. Gewirtz (eds.) *Handbook of moral behavior and development*: Vol, 2. Research. Hillsdale, NJ: Erlbaum.
5. **^** Ward, Dana (2000). "Still Hearing Voice: The Persistent Myth of Gendered Judgment," Keynote address presented at the VIIIth Biennial conference of the International Society for Justice Research, Rishon LeZion, Israel.
6. **^** Gilligan, Carol. *In A Different Voice*, Cambridge: Harvard University Press (1982)
7. **^** Ford and Lowery (1986). "Gender Differences in Moral Reasoning: A Comparison of the Use of Justice and Care Orientations". *Journal of Personality and Social Psychology*. 50(4), 777-783; Rothbart, Hanley and Albert (1986). "Gender Differences in Moral Reasoning." *Sex Roles*. 15 (11&12), 645-653; and Krebs, D.L., Vermeulen, S.C., Denton, K., and Carpendale, J. I. (1994). "Gender and perspective differences in moral judgment and moral orientation". *Journal of Moral Education*. 23, 17-26.
8. **^** *Tong, Rosemarie; Williams, Nancy (May 4, 2009). "Feminist Ethics". Stanford Encyclopedia of Philosophy. The Metaphysics Research Lab. Retrieved January 6, 2017.*
9. **^** *Noddings, Nel, author. Caring : a relational approach to ethics & moral education. ISBN 9780520957343. OCLC 859158671.*
10. **^** *Bartky, Sandra Lee (1990). Femininity and domination: studies in the phenomenology of oppression. New York: Routledge. pp. 104–105. ISBN 9780415901864.*
11. ^ Jump up to: ᵃ ᵇ ᶜ *Tong, Rosemarie (2009). Feminist Thought: A More Comprehensive Introduction (3rd ed.). Boulder, Colo.: Westview Press. pp. 162–65. ISBN 978-0-81-334375-4.*

12. **^** *Tong, Rosemarie (2018). Feminist Thought: A More Comprehensive Introduction (Student economy edition, 4th ed.). Routledge. ISBN 978-0-81-335023-3.*
13. **^** Noddings, Nel: Caring: A Feminine Approach to Ethics and Moral Education, page 3-4. University of California Press, Berkeley, 1984.
14. **^** Noddings, Nel: Women and Evil, page 222. University of California Press, Berkeley, 1989.
15. **^** Held, Virginia. Ethics of Care, page 64. Oxford University Press, Oxford, 2006.
16. **^** Kittay, Eva Feder: Love's Labor: Essays on Women, Equality and Dependency, page 20. Routledge, New York, 1999.
17. ^ Jump up to: *a b c d e f g h i j k l Tronto, Joan C. (2005), "An ethic of care", in Cudd, Ann E.; Andreasen, Robin O. (eds.), Feminist theory: a philosophical anthology, Oxford, UK Malden, Massachusetts: Blackwell Publishing, pp. 251–263, ISBN 9781405116619.*

Further reading and external links

- *"Care Ethics". Internet Encyclopedia of Philosophy.*
- *Held, Virginia (2005). The ethics of care. Oxford: Oxford University Press. doi:10.1093/0195180992.001.0001. ISBN 9780195180992.*
- *Held, Virginia (1993). Feminist morality: transforming culture, society, and politics. Chicago: University of Chicago Press. ISBN 9780226325934.*
- Slote, Michael A. (2007). The ethics of care and empathy. London ; New York: Routledge. ISBN 978-0-415-77200-6.
- Stanford Encyclopedia of Philosophy entry on Feminist Ethics
- Ethics of Care article at Carnegie Mellon website
- Gilligan's stages of moral development
- Nel Noddings biography
- *Gilligan, Carol (1982). In a different voice: psychological theory and women's development. Cambridge, Massachusetts: Harvard University Press. ISBN 9780674445444.*
- *Jagger, Alison (1995), "Caring as a feminist practice of moral reason", in Virginia, Held (ed.), Justice and care: essential readings in feminist ethics, Boulder, Colorado: Westview Press, ISBN 9780813321622.*
- *Noddings, Nel (2005). Educating citizens for global awareness. New York: Teachers College Press. ISBN 9780807745342.*
- *Tronto, Joan C. (September 2012). "Partiality based on relational responsibilities: another approach to global ethics". Ethics and Social Welfare. 6 (3): 303–316. doi:10.1080/17496535.2012.704058.*

Publicaties van Joan Tronto

+ Ook: Caring Economy