Advocating Care: A Few Voices

"On the most general level, we suggest that caring be viewed as a species activity that includes everything that we do to maintain, continue, and repair our 'world' so that we can live in it as well as possible."
— Joan Tronto and Berenice Fisher (1990)

"Care is probably the most deeply fundamental value. There can be care without justice: There has historically been little justice in the family, but care and life have gone on without it. There can be no justice without care, however, for without care no child would survive and there would be no persons to respect."
— Virginia Held (2006)

"The ethical self is an active relation between my actual self and a vision of my ideal self as one-caring and cared-for. It is born of the fundamental recognition of relatedness; that which connects me naturally to the other, reconnects me through the other to myself. As I care for others and am cared for by them, I become able to care for myself."
— Nel Noddings (1984)

"Questions about development reverse. Rather than asking how do we gain the capacity to care, and how do we learn to take the point of view of the other and overcome the pursuit of self-interest, we are prompted to ask instead: how do we lose the capacity to care, what inhibits our ability to empathize with others and pick up the emotional climate, and how do we fail to register the difference between being in and out of touch?"
— Carol Gilligan (2014)

"Ethical theories answer the question 'what is the right thing for me to do?' or 'what is the right way for me to live?' while political theories answer the question 'what is the right thing for us to do?' or 'what is the right way for our shared life to be organised?' Care ethics eschews this distinction. Building on the feminist insight that 'the personal is political', care ethicists tend to believe experiences in our individual ethical lives must inform the principles that guide our political institutions, and that the nature of our political institutions condition possibilities within our individual ethical lives."
— Stephanie Collins (2015)

Troubling Care: A Few Voices

"Care is a human trouble, but this does not make of care a human-only matter. Affirming the absurdity of disentangling human and nonhuman relations of care and the ethicalities involved requires decentering human agencies, as well as remaining close to the predicaments and inheritances of situated human doings."
— María Puig de la Bellacasa (2017)

"My writing has been accompanied by a discomfort that I felt during the last ten years and more in the face of frequent references to care in art contexts — especially in the performative and visual arts, where human bodies and more-than-human bodies are at the center."
— Bojana Kunst (2021)

"Foucault was right when he described modern states as biopolitical. Their main function is to take care of the physical well-being of their populations. In this sense, medicine has taken the place of religion, and the hospital has replaced the Church. ... instead of a spiritual after-life for our souls, our care institutions are securing the material after-life of our bodies."
— Boris Groys (2022)

Cybernetics of Caring / Caring through Cybernetics
— A Fishbowl —

We invite audience members to join us in conversation. The circle begins with two seated participants and an empty chair. Anyone may take an open chair, and seated participants may voluntarily relinquish their chairs. A full circle may be enjoined by indicating or standing silently behind one of the players, who then cedes the chair. After exiting, one may rejoin again later.