

Advancing Global Bioethics

Volume 16

Series Editors

Henk A. M. J. ten Have
Duquesne University
Pittsburgh, USA

Bert Gordijn
Rm C147, Henry Grattan Building
Dublin City University, Ethics Institute
Dublin, Dublin, Ireland

The book series Global Bioethics provides a forum for normative analysis of a vast range of important new issues in bioethics from a truly global perspective and with a cross-cultural approach. The issues covered by the series include among other things sponsorship of research and education, scientific misconduct and research integrity, exploitation of research participants in resource-poor settings, brain drain and migration of healthcare workers, organ trafficking and transplant tourism, indigenous medicine, biodiversity, commodification of human tissue, benefit sharing, bio-industry and food, malnutrition and hunger, human rights, and climate change.

More information about this series at <https://link.springer.com/bookseries/10420>

Joaquim Braga • Mário Santiago de Carvalho
Editors

Philosophy of Care

New Approaches to Vulnerability,
Otherness and Therapy

 Springer

Editors

Joaquim Braga
Departamento de Filosofia
Faculdade de Letras da Universidade
de Coimbra
Coimbra, Portugal

Mário Santiago de Carvalho
Departamento de Filosofia
Faculdade de Letras da Universidade
de Coimbra
Coimbra, Portugal

ISSN 2212-652X

ISSN 2212-6538 (electronic)

Advancing Global Bioethics

ISBN 978-3-030-71240-2

ISBN 978-3-030-75478-5 (eBook)

<https://doi.org/10.1007/978-3-030-75478-5>

Jointly published with NewChannel International Education Group Limited. The print edition is not for sale in China Mainland. Customers from China Mainland please order the print book from NewChannel International Education Group Limited.

© Springer Nature Switzerland AG 2021

This work is subject to copyright. All rights are solely and exclusively licensed by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors, and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, expressed or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

This Springer imprint is published by the registered company Springer Nature Switzerland AG
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

Introduction

The theoretical discourse on care remains, today as in the past, deeply focused on medical interaction with human beings and on the ethical values that underlie health institutions. Therefore, in several philosophical domains, healthcare ethics have acquired increasing importance in the examination of moral values and their role in guiding life in society. Controversial issues such as euthanasia emphasize the decision-making of the actors in the health system and their political counterparts. However, the debate engendered by these high-profile cases does not exhaust the broad spectrum of the philosophical concept of “care.”

If we start with the fundamental assumption that care practices, however small or subtle, encompass vital connections with the world and with ourselves, then care must be considered beyond the decision-making processes, particularly through non-institutionalized social spheres. Our social life cannot be controlled, replaced, or confined by political, judicial, or religious organizations. It also is supported by our spontaneous daily ways of helping others, preserving the environment, preventing unwanted situations, and strengthening social ties and institutions.

This social spontaneity underscores the informal care practices that are provided by the community outside of the family context and should be identified and acknowledged as valid social responses. Care always must take into account the possibilities of extension, integration, and social cohesion that cooperation and mutuality are able to foster by decreasing indifference and distance among human beings. Outside of formal care, there are spheres of action engaged in self-care and the care of others, whose purposeful nature cannot be understood, reduced, or relegated to institutionalized practices. Informal care practices are, above all, everyday occurrences in the human and social dimensions that form empathy among people. Without this empirical reference, which precedes institutionalized practices, it would be difficult to build a broad view of the conditions that must be safeguarded in the context of formal care in order to achieve a suitable balance between individual rights and the common good.

In this volume, the issue of care is widely explored and debated by 24 authors within a wide interdisciplinary spectrum, covering both philosophical and therapeutic studies. The title of the volume – *Philosophy of Care* – aims to emphasize the

historical, philosophical, and interdisciplinary dimensions of care. In an exploratory nature of themes, the authors are observing society from a perspective of human vulnerability determined by natural and man-made phenomena. The field of care encompasses both people and their environment. A perception of social relationships based on care sheds light on the effects of our behaviour in the world that we share with each other.

In addition to theoretical purposes, this volume includes the involvement of philosophy in the articulation of emerging social issues as well as the creation of bridges among extra-philosophical epistemic domains. Currently, much of the discussions on care have focused on health systems and ethical guidance for the relationship between caregivers and care receivers. Although the authors in this volume also focus on health, a philosophy of care must include theoretical approaches to the concept of care. Therefore, the editors welcomed proposals in scientific fields that implicitly and explicitly enter into dialogue with philosophical knowledge. These chapters will contribute to forming and expanding the framework of care practices. From a strictly theoretical point of view, it is intended to give expression to contexts of vulnerability – such as those concerning violence, injustice and illness – and, on the other hand, to consider, through the relational nature of the concept of care, the possibilities of ethical, political, and social commitment of the *Self* to the *Other*.

With these dimensions in mind, this volume on care is divided into five parts: vulnerability, economy, otherness, the self, and therapy.

The first part – Care and Vulnerability – portrays various theoretical approaches. It acknowledges the vulnerable condition of human beings in the world that they inhabit and share with others, which is a fundamental step in reinforcing the need and awareness of their preservation. Vulnerability is not a negative anthropological condition, riddled with irreparable alienation and elimination of the individual sphere of each human being. Instead, vulnerability, in this volume, is conceived as a primordial drive of openness to the Other, capable of simultaneously enhancing and generating relational attributes at the core of the psychic lives of individuals. Therefore, in this sense, “vulnerable” is not synonymous with “weak”, just as “caring” does not mean only “healing”. Through our experience in the world, vulnerability identifies and anticipates care and, thus, creates solidarity through empathy.

The second part of the volume – Care and the Economy – transcends the mere domain of trade and markets. It also underlines the importance of examining the influences of an economic view of reality on the practice and the idea of caring. The pivotal question arises as to the theoretical possibilities of ethical care in relation to economic activities. The vast subject matter covers aspects of the political constitution of societies and those preserving the well-being of individuals and their environment. In this part, economics, politics, and ethics are intertwined, enhancing the visibility of several problems that affect and concern contemporary life, such as the challenge of climate change, the refugee crisis, and the populist drift of political parties.

The third part – Care and Otherness – covers a broad subject in its manifold socio-cultural implications. Without otherness, it would be difficult to understand the dialogical nature of caregiving practices and to assess effective convergence with care requests. Care of others acknowledges the needs and vulnerability of the individual. However, it also gives empirical expression in the relational sphere. The main referenced thinkers in this part – Plato, Marcus Aurelius, the neo-Scholastic theologian Francisco de Vitoria, and Enlightenment philosopher Denis Diderot – write from the premise of the role of feelings shaping the Self and the Self’s relationship to the Other, even, for instance, in the specific case of Buddhism. A historical-philosophical line of articulation and distinction can be drawn between the ethics of virtue and the ethics of care.

The fourth part – Care and the Self – accepts in its multiple theoretical, social, and cultural formulations that the philosophical idea of “individuation” cannot be dissociated from that ancient Greek precept coined *epimeleia heautou*. Both are, to some extent, parallel anthropological processes that intersect and interpenetrate – sometimes intensifying themselves, sometimes weakening themselves – forming a broader and clearer view of the development process of the subjective possibilities of each human being. From the individual sphere of care and from the relational sphere of the Other, in general, we find symmetrical behaviour. Although care of the Self has been explored deeply, partly because of its relevance in the work of French philosopher Michel Foucault, the chapters in this part add new and provocative historical and philosophical elements for its understanding and research.

Finally, the fifth part – Care and Therapy – examines issues relevant to medical care. This volume would be remiss if it did not take therapeutic care into account. Practical and theoretical knowledge mutually influence each other. This highly specialized domain imparts a significant amount of the status that care is given in our daily lives. Thus, in this last part, the previous themes of otherness and ipseity converge systematically. Through the theoretical emphasis that is placed on the issue of suffering – whether it concerns physical illnesses or those of the psychological and psychiatric realm – the authors of these chapters show us the urgency of thinking about therapeutic care practices in the light of a theory of intersubjectivity, where the disease itself and its cure are understood within the communication processes and not only as exclusively technical-scientific processes.

Readers of this volume will be given new ways to reflect systematically on many of the current challenges facing our society. It can be said that the philosophical questions expressed here already bear an effective link to the phenomena that society tends to characterize as “problems” – which often remain buried in the immense information flow and can no longer be upraised to a permanent reflective and critical level. The subject of care allows us, conversely, to show how such phenomena that express and enhance inhumanity can be concomitantly articulated in order to challenge and engage ethics and politics, as well as educational systems. Turning problems into questions is, in this sense, one of the ways to solve them, that is, one of the roads to care.

The editors of this book acknowledge the indispensable support of the Research Unit Institute for Philosophical Studies in the Faculty of Arts and Humanities at the University of Coimbra, all authors for their dedication to this project, as well as Springer for recognizing the importance of this work.

Coimbra, Portugal
Coimbra, Portugal
September 2019

Joaquim Braga
Mário Santiago de Carvalho

Contents

Part I Care and Vulnerability

- 1 **Care: A New Arrival in the History of Philosophy?** 3
Jean-Philippe Pierron
- 2 **From an Anthropology of Vulnerability to the Ethics of Care** 19
João Maria André
- 3 **The Circles of Care: A Stoic Approach** 39
M. Jorge de Carvalho
- 4 **The Relation Between Care and Despair,
According to Kierkegaard** 79
Luís Mendes

Part II Care and Economy

- 5 **Care Ethics and the Economy** 99
Virginia Held
- 6 **Welfare, Care and Human Economy
in the Theory of Wilhelm Röpke** 119
Jerónimo Molina Cano and Jesús A. Guillamón Ayala
- 7 **Time, Space, and Care** 129
Joaquim Braga

Part III Care and Otherness

- 8 **(Mis)understanding ἐπιμέλεια ἀρετῆς (care for virtue)
in Plato's *Euthydemus*** 143
Fábio Serranito
- 9 **The Care of Others in Marcus Aurelius' *Meditations*** 167
Hélder Telo

10	Care and Compassion: A Buddhist Contribution to the Philosophy of Care	181
	S. J. Thierry Meynard	
11	Care in the Protection of the Patriarchal Family According to Francisco de Vitoria’s ‘De Restitutione’	189
	Maria Camps	
12	Care: A Virtue Among Virtues	195
	José Beato	
13	On Women: An Analysis About the Status of Women in Denis Diderot’s Theory of Enlightenment	211
	Fabiana Tamizari	
Part IV Care and the Self		
14	Care of the Self: The Opposition Between “Lover of Self” (φίλος αὐτοῦ) and “Excessive Love of Self” (σφόδρα ἑαυτοῦ φιλία) in Plato’s <i>Laws</i>	227
	Samuel Oliveira	
15	<i>Cura personalis</i>: The Care of the Person and the Roots of Jesuit Pedagogy	243
	Cristiano Casalini	
16	From Charity to the Care of the Self: Thomas Browne’s <i>Religio Medici</i>	259
	Simone Guidi	
17	Philosophy of Care and the <i>Bildungsroman</i>: Words and Facts in Goethe’s <i>Wilhelm Meisters Lehrjahre</i>	275
	Laura Madella	
18	Care of Oneself and the Psychological Clinic: Kierkegaardian Contributions	289
	Myriam Moreira Protasio	
Part V Care and Therapy		
19	Acedia and Its Care	297
	Cláudio Alexandre S. Carvalho	
20	The Different Modalities Of Suffering, from Paul Ricœur’s Text “Suffering Is Not the Pain” and Its Relevance in Non-conventional Therapies	325
	Catarina Rebelo	

21 The Place of the Experience of Illness in the Understanding of Disease: Medical Discourse and Subjectivity	333
Amanda Barros Pereira Palmeira and Rodrigo Barros Gewehr	
22 Take Care of Your Mind: A Short Discussion Between Clinical Hypnosis and Philosophy of Mind	347
Paulo Alexandre e Castro	
Index	363