Practices in Organizing and Consulting:
A Care Ethics Perspective

Britta Møller
Assistant professor, Aalborg University, Denmark
Institute of Culture and Communication

Kardelen Dilara Cazgir
Doctoral researcher, University of Marburg
Institute of Educational Science

Opening: **Disrupting Managerial Consulting Logics**

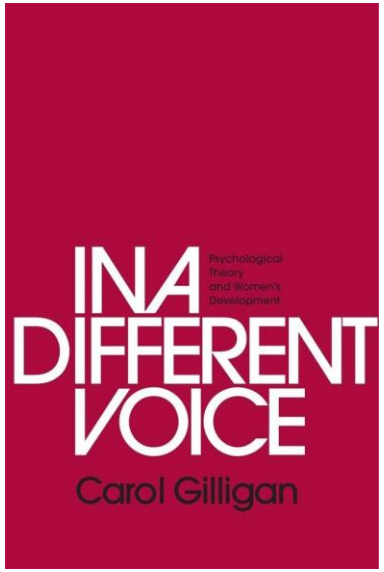
- *What happens when consulting refuses the detached 'expert eye' and instead acknowledges the vulnerability and responseability of the 'expert' to respond to institutional tensions, fatigue, and power relations?*

Agenda

- Opening: Disrupting Managerial Consulting Logics
- Care Ethics and Situated Epistemologies
- Care Ethics in Educational and Organizational Practice
- Thinking-with Care Ethics in Counselling
- Vignette and Questions for the Live Session

Care Ethics and Situated Epistemologies

The Moral Roots of Care



Critique of Male-Centric Bias: Challenged Lawrence Kohlberg's stage model for universalizing male moral development and pathologizing women as "morally deficient„.

"A Different Voice": Proposing an alternative moral orientation rooted not in abstract rights, but in responsibility, relationships, and preventing harm

Carol Gilligan (1982)

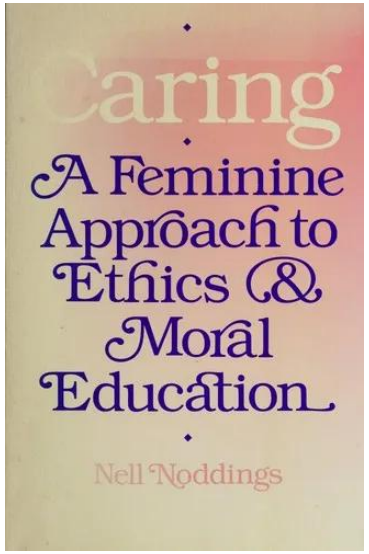
Developmental psychologist

Moral reasoning

*Expands **what counts as moral reasoning**.*

***Recognizes care-oriented moral reasoning** as valuable as justice-oriented one.*

Care as an educational relationship



Critique of Universal Ethics: Replaces abstract moral rules with context-bound relational responsibility and responsiveness (*Noddings, 1984, 2003*).

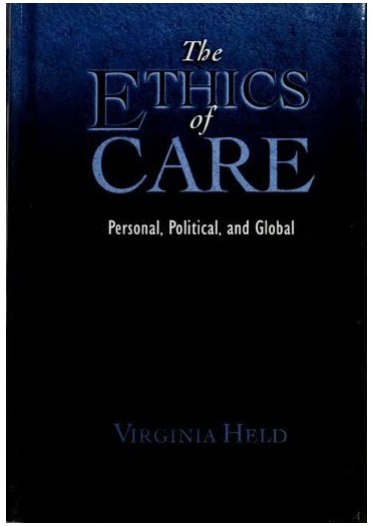
Beyond Information Transfer: Education is a holistic, humanistic process encompassing moral, emotional, and cognitive growth (*Noddings, 2012, 2015*).

Reframing the Educator / Expert: Moving from a detached "knowledge dispenser" to an empathetic, responsive carer attuned to individual needs (*Noddings, 2013*).

Nel Noddings (1984)
Philosophy of education

Shift moral discusions into ***ethico-relational educational debate.***

Care moves from the personal to the political



A new moral framework beyond the market logic

Critique of Market Logic: Rejects the instrumentalization of care within modern institutions.

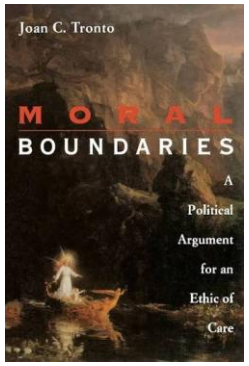
The Relational Self: Rejects the liberal myth of the autonomous, independent actor.

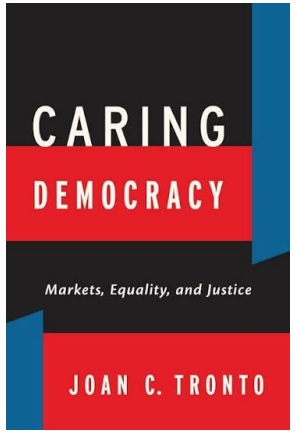
Care as a Political Framework: Moving care out of the private sphere and establishing it as a foundational value for evaluating social institutions.

Virgina Held (2006)
Moral and political philosophy

Humans are inherently ***vulnerable, interdependent, and relational.***

Care, power, and democratic responsibility





The Political Turn: Moving care from private morality to a core political framework for society (*Tronto, 1993, 2013*).

Homines Curans: Replacing the isolated *homo economicus* with "caring human beings" embedded in webs of interdependency (Tronto, 2017).

Privileged Irresponsibility: Critique of how people in power can easily ignore their caresponsibilities by delegating vulnerability and burden to others.

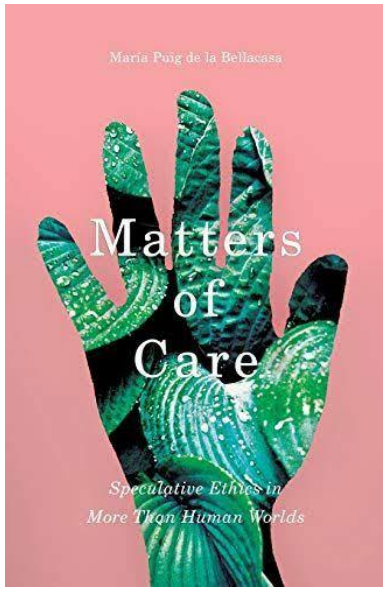
Tronto (1993, 2013, 2010, 2017)
Political Scientist
Politics of Care

The Ethics and Politics of Care: Thinking toward Democratic Caring

(Democratic) Cycles of Care

Fisher & Tronto,1990; Tronto, 2013, 2017)

Thinking in more-than-human worlds



The More-Than-Human Turn: Extending care beyond human-to-human interaction into technological infrastructures, physical spaces, soil, and ecological environments.

Care as a Threefold Dimension: Labor/Work (concrete maintenance), Affect (emotional engagement), and Ethico-Political position.

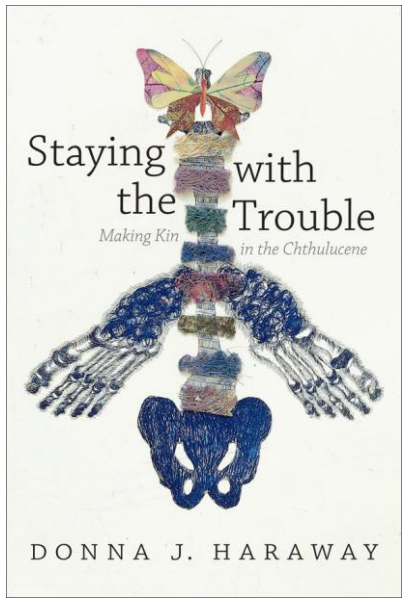
Speculative: Care is not just maintaining the status quo, but a **material-semiotic practice** of generating alternative, livable futures.

María Puig de la Bellacasa (2017)

Care is relational, material, and political.

Care Ethics and Situated Epistemologies

(15 min - Kardelen)



- **Situated Knowledges:** Knowledge is always partial, embodied, context-bound, and located from somewhere specific (*Haraway, 1988*).
- **Critique of the "God-Trick":** Rejecting the illusion of neutral, detached objectivity "all-knowing eye" (*Haraway, 1988*).
- **Thinking-with:** knowledge emerges through relationships, not isolated observation (*Haraway, 2016)*.
- **Response-ability:** cultivating the capacity to respond and taking responsibility for the consequences of our relations (*Haraway, 2016)*.

Donna Haraway (1988, 2016)

Care Ethics in Educational and Organizational Practice

Why Care Ethics, and Why Now?

”...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”** (Tronto, 1993, 16)

Britta Møller, britta@ikk.aau.dk

Care Ethics and Organizational Education

illuminating the relational infrastructures
that support learning and counselling

Relationality,
vulnerability,
situated responsibility

A pedagogical sensibility

conditions for learning:
attentiveness, responsiveness, and responsibility

how we attend and respond to each other and to shared work,
how we notice the situations that are emerging,
how we stay with uncertainty long enough for new insight to form

Britta Møller, britta@ikk.aau.dk

The relational infrastructures supporting learning and counselling

How **organizational structures shape** what kinds of attention, responsiveness and action are possible.

- How much **time** do people have to listen and respond?
- Which forms of **knowledge** are recognized?
- What do our **routines and dynamics** - documentation requirements, professional hierarchies, and time regimes make possible — or difficult?

… uncertainty as generative space for inquiry… and care as a mode of inquiry

Britta Møller, britta@ikk.aau.dk

Care & Learning (Møller, forthcoming - building on Hamington, 2010; 2011)

Learning as interwoven processes of inquiry and care

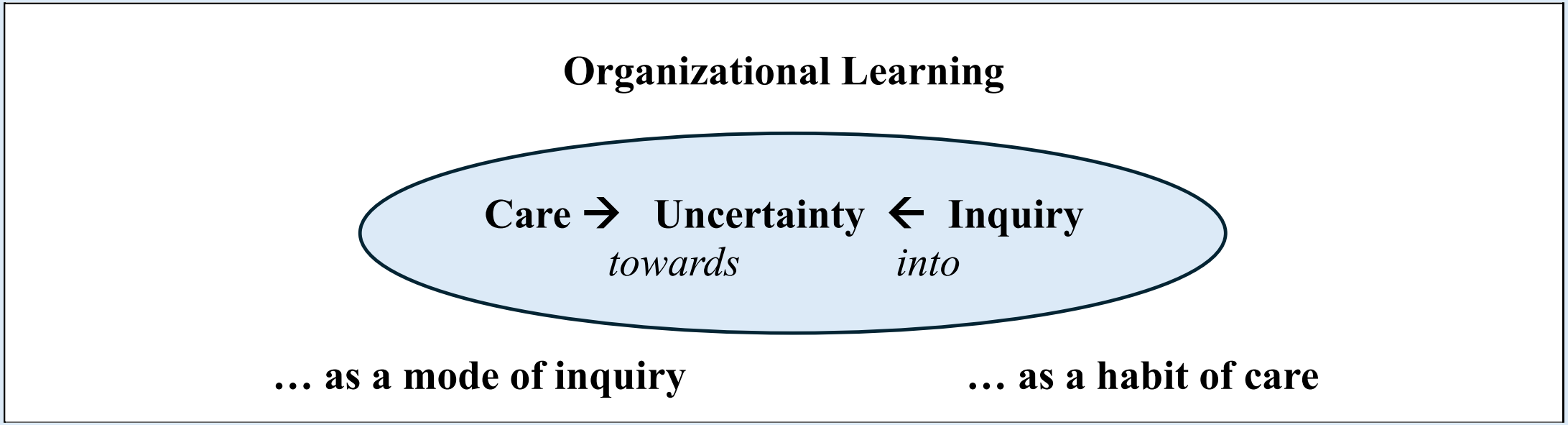
To **care** about someone or something is to engage in **learning** about the particularity of the person or situation.

And conversely:

To **learn** about someone or something is to **care** – to become attentive to, and engaged with, the particularity of the person or situation.

Maurice Hamington (2004, 2011)

Care and Learning (Møller, forthcoming)



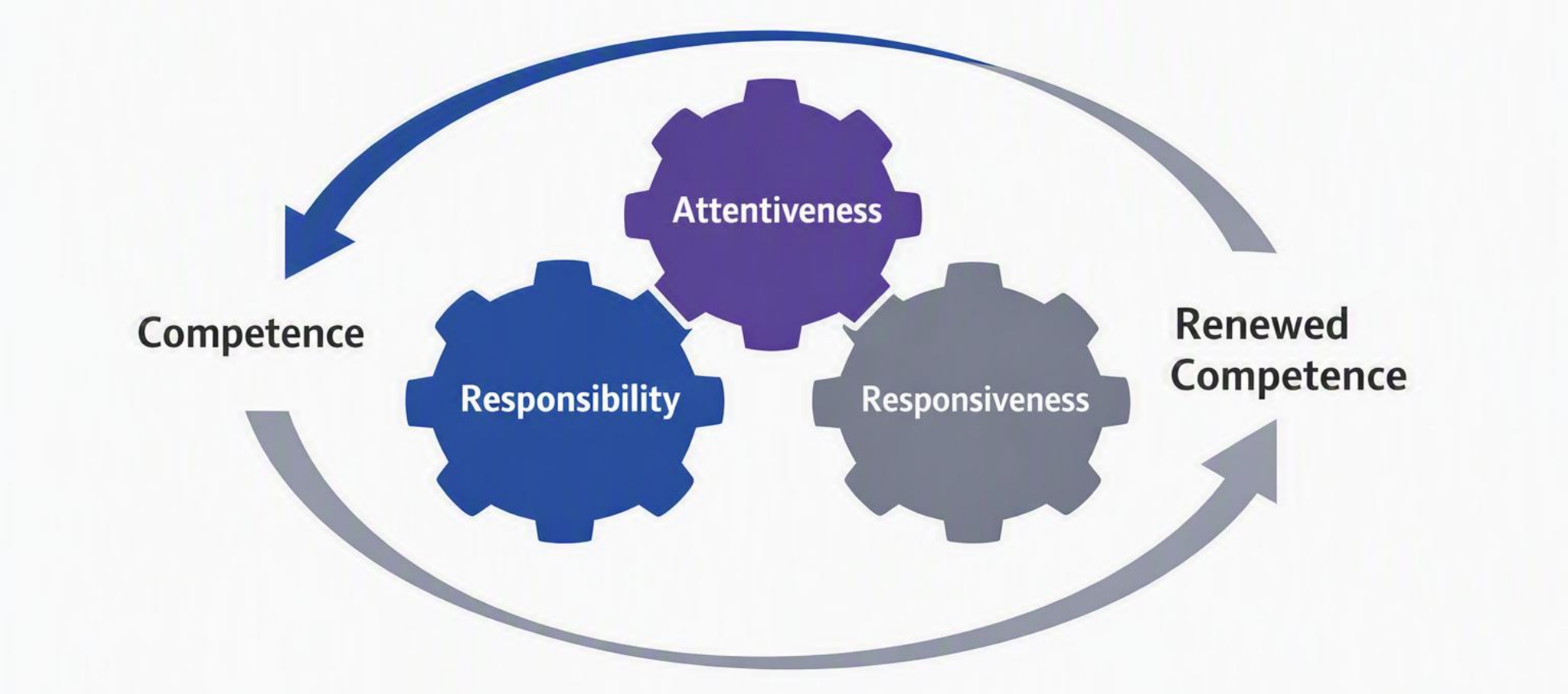
Britta Møller, britta@ikk.aau.dk

Care as embodied epistemology – a way of embodied knowing (Hamington, 2004)

Dimension	Organizational-pedagogical relevance
Caring knowledge	**Knowing through embodied attentiveness** — how the consultant perceive and respond to the particularities of situations.
Caring habits	**Organizational routines and pedagogical practices** that shape what becomes visible and possible in learning relations.
Caring imagination	**The capacity to imagine other perspectives,** step back from our immediate reactions and reflect on one's own position

Britta Møller, britta@ikk.aau.dk

Reframing Tronto’s four caring actions



Undoing ‘Caring For’ – towards co-caring inquiry

‘Caring for’
– a risk of paternalism and hierarchy

The risk of ‘caring for’

- Defining others’ needs on their behalf – appearing paternalistic
- Reproducing hierarchies between those who know and those who are helped
- Closing down situated knowledge, reciprocity, and responsiveness

‘Caring with’ / Co-caring
– a shared space for inquiry

‘Caring with’ / Co-caring

- Participating rather than acting on behalf of others
- Staying with uncertainty as a shared space for inquiry
- Feeling, responding, and investigating together

Britta Møller, britta@ikk.aau.dk

Thinking-with Care Ethics in Counselling

Three shifts in professional judgement:

1. From the expert's eye to situated attention

Notice what is happening — and what your own position makes visible or difficult to see.

2. From knowledge about others to knowing through relationships

Develop understanding through engagement with the particular situation and those involved.

3. From acting for others to inquiring and acting with others

Take responsibility without predefining the problem or the response.

Vignette: What Does This Situation Call for?

During a workshop, a trainee described how a colleague's reaction had prompted her to act in a way she did not consider professional towards a nursing home resident. A manager raised her voice:

> *"I just don't understand why so much attention is given to relationships rather than the work task itself."*

Her words landed hard in me. I felt a bodily tension and wondered how to respond. Should I name the tension or let it go? Who or what should I care for — the trainee, the manager, our shared inquiry, or the quality of the work we were doing?

I tentatively approached the manager. I explained that I felt dismissed by her words, even though she had not been speaking about me.

At first, the participants seemed taken aback, and some redirected attention towards the trainee's situation. After a while, the manager turned to me:

> *"I think I moved too quickly into solution mode. I wish I had framed it differently."*

The atmosphere gradually shifted from defensiveness towards curiosity. Something seemed to open up.

Three care ethical lenses for exploring the vignette

1. Care and vulnerability

Who is vulnerable or uncertain in this situation — and how does the consultant's own participation shape what can be said and investigated??

2. Professional judgment

How can the consultant act responsibly without taking over the problem or closing down further inquiry?

3. Organizational structures

What organizational conditions might enable or constrain care in this situation?

What happens when consulting refuses the detached 'expert eye' and instead acknowledges the vulnerability and responseability of the 'expert' to respond to institutional tensions, fatigue, and power relations?

Thank you

See you

Friday 6.11.26 10.45-11.35

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