Philosophy and Politics of Care

ABSTRACT BOOK
Online Version

"Care for all things"
(Periander)

May 16–17, 2024

Polo Zanotto
Viale Università, 4
VERONA

UNIVERSITÀ di VERONA — Dipartimento di SCIENZE UMANE

Mellete
Center of Philosophy for Care

sipeges
società italiana di pedagogia generale e sociale

CERC
Caring Education Research Center
Centro di Ricerca Interdipartimentale
Università degli Studi di Verona

Melete (2024). Abstract book – Online Version of the International Conference "Philosophy and Politics of Care", 16th and 17th May 2024, Verona (Italy) – Online Version

Edited by Ilaria Berardi and Migena Rexha.

Dear Colleagues,

We are very pleased to publish the Abstract Book – Online Version for Philosophy and Poltics of Care conference. This Abstract Book – Online Version covers all accepted abstracts for the International Conference 'Philosophy and Politics of Care'.

As you may have seen, the conference logo is represented by the watercolor of some lilies-of-the-valley: through their rhizomatic roots, these flowers maintain a close relationship with one another, just as caring actions generate good relationships that strengthen the bonds between people. And "Care for all things" is the Periander's sentence which expresses the essential sense of life, because without care life cannot flourish.

We need the wisdom of care: to care for oneself, to care for the others, to care for the world of human institutions, and to care for nature. We need the wisdom of care to nourish life, both in its material and spiritual dimension. We need the wisdom of care to repair life when the body or the mind become ill, when the pain generates in the flesh or comes from the soul.

We need to understand how to care for a small child: how to best interpret his need for goodness, how to help him/her to breathe life; how to care for students at school: giving them everything is necessary to nourish their intellectual, emotional and spiritual life, but without ever taking their place, otherwise, care becomes violence. We need to understand what the best ways are to care for patients, how to structure hospitals so that they are true places of care. We need to understand what is the right care for the elderly, who deserve all our respect and devotion. We need to understand what a politics that cares for the citizens, including the most vulnerable people, should look like.

We can live as it happens, or we can take on the task of giving to life the best possible shape. To care for life means not letting the world decide for us, but acting to give to life the best possible shape. In this sense, life is the labor of care.

Despite its essentiality is evident in daily life, the phenomenon of care has often been neglected by theoretical knowledge and empirical research in humanities and healthcare fields. Actually, knowledge about the ontological necessity of care has ancient roots, but for a long time the work of care has been conceived as an exclusive domain of female wisdom, without being adequately theorized and investigated. In the last few decades, we have witnessed a renewed academic interest for this theme and, consequently, an international proliferation of theoretical and empirical studies about it, which can contribute to design new horizons for better policies.

The conference "Philosophy and Politics of Care" has been organized to offer scholars from different Countries an opportunity to discuss about the state of the art of the studies about care, starting from the assumption that the academic commitment to study this phenomenon in its essence and experience cannot be conceived as separated from the educational and political commitment to raise caring generations and communities.

I would like to thank all the presenters and participants for their interest in the topic of care and for their contribution to the success of the Conference.

Luigina Mortari

Prof. Luigina Mortari
Scientific director of Melete. Center of Philosophy for Care
Full professor at the Department of Human Sciences and at the
School of Medicine of the University of Verona

SUMMARY

SCIENTIFIC COMMITTEE AND LOCAL ORGANIZING COMMITTEE

Scientific Committee

Prof. Luigina Mortari

Luigina Mortari, Ph.D. in Education, is a full professor of Epistemology of Qualitative Research at the Department of Human Sciences and School of Medicine of the University of Verona (Italy) and she is the scientific director of Melete (Center of Philosophy for Care). Her main research interests include philosophy of care, epistemology and qualitative methods in educational and nursing research, phenomenology and teacher education.

Prof. Roberta Silva

Roberta Silva has received her Ph.D. from the University of Verona (BA and MA at Milan University). She is currently an associate professor at Verona University, and she is the director of the Teaching and Learning Center (TaLC) of Verona University and a member of Melete (Center of Philosophy for Care). Her main research fields involve teacher education, teaching innovations, and qualitative methods in educational and nursing research.

Dr. Federica Valbusa

Federica Valbusa, Ph.D. in Education, is a Senior Assistant Professor at the Department of Human Sciences of the University of Verona (Italy), where she teaches Educational research at the Combined Bachelor's and Master's degree in Primary school education. She is the manager of the QRLab – Qualitative Research Laboratory, and member of Melete (Center of Philosophy for Care) and CRED (Center of Educative and Didactic Research). Her main research interests include philosophy of education, educational research, emotional education and ethical education.

Dr. Alessia Bevilacqua

Alessia Bevilacqua, Ph.D., is a Senior Assistant Professor in Educational Research in the Department of Human Sciences at the University of Verona, Italy. Alessia's research interests include teaching and learning innovation, faculty development, teacher education, assessment for and as learning and feedback literacy. She is director of CRED (Center of Educative and Didactic Research) of the University of Verona.

Local Organizing Committee

Dr. Marco Ubbiali

Marco Ubbiali, Ph.D., is a Senior Assistant Professor at the University of Verona (Italy) where he teaches Ethics in the teaching profession and Epistemology of the qualitative research at the Department of Human Sciences. He is also the coordinator of a research project for care and virtue ethics education in kindergartens, and he is member of Melete (Center of Philosophy for Care) of the same University. His main research interests are: care ethics applied to educative and healthcare contexts, phenomenological foundation of pedagogy, and ethical education.

Dr. Rosi Bombieri

Rosi Bombieri is Temporary Assistant Professor at the Department of Human Sciences of the University of Verona, where she receieved her Ph.D. in Education in 2018. She is a member of CRED (Centre for Educational and Didactic Research) and Melete (Centre of Philosophy for Care). Her research areas concern the emotional and relational dimension in care and school contexts, Social and Emotional Learning and the implications for teacher training, ethics and citizenship education. She is involved in MelArete project (educative and research project on the ethics of virtues in kindergarten, primary and middle schools).

Dr. Sara Lo Jacono

Sara Lo Jacono is a research fellow at the University of Verona and holds an international Ph.D. in Pedagogical-Didactic Teachers Training. Her focus lies in teacher training on Education Technology topics and research in the field of Media Education, with a particular interest in teaching methodologies for e-learning and in the relationship between media and school for the prevention of risky behaviors.

Ilaria Mussini

Ilaria Mussini, MA in Education Sciences from Bologna University, continued her studies by obtaining a three-year master's degree in clinical pedagogy and one in Care expert, perfecting her training through a three-year school in professional counselling. For several years she has collaborated as a temporary professor at the Department of Human Sciences at the University of Verona, where she teaches Pedagogy of Documentation, a context in which she is currently completing a Ph.D. in Human Sciences, education curriculum. Her topics of interest are care in education, teacher education, project support in education 06, the relationship between children and nature.

Susanna Puecher

Susanna Puecher is a research fellow at the Teaching and Learning Center at the University of Verona and a Ph.D. student in Education. Her research interests include Distance Learning, innovative teaching methods and Science Education.

Migena Rexha

Migena Rexha is a national Ph.D. student in Leadership, empowerment and digital innovation in education and learning, in Bari but with a scholarship at the University of Verona. She graduated in 2022 at the University of Verona, with a thesis entitled "Quality of pedagogical consultancy: my research in the school enviroment". The focus of the Ph.D. is about the questioning techniques in the post-digital era: an educational research to promote critical thinking and problem solving in secondary school students, using qualitative methods. Her Ph.D. research project is developed under the supervision of Luigina   Mortari.

Ilaria Berardi

Ilaria Berardi is a Ph.D. student in Education at the University of Verona. Her research interests are how promote critical thinking, ethics and citizenship education at school. She is a collaborator of MelArete project (educative and research project on the ethics of virtues in kindergarten, primary and middle schools).

Martina Ghio

Martina Ghio is a Ph.D. student in Education at the University of Verona. Her research project is about Teaching Innovation and it is coordinated by the academic Teaching and Learning Center. She is working on Faculty Development in Ph.D. courses, analyzing the training needs perceived by different stakeholders. She holds a single-cycle master's degree in Primary Education from the University of Verona and has worked as a preschool teacher in Mantua area.

Lisa Ruffini

Lisa Ruffini is a research fellow at the Teaching and Learning Center of the University of Verona. Her research interests include Distance Learning, citizenship education and critical thinking.

Diletta Migliorin

Diletta Migliorin is a master's student in Pedagogical Sciences at the University of Verona. She already holds a master's degree in Philosophical Sciences and a bachelor's degree in Educational Sciences from the University of Padua. Currently, she is undertaking a research path for her master's thesis in collaboration with the Melarete project (educative and research project on the ethics of virtues in kindergarten, primary and middle schools).

Her thesis is under the supervision of Prof. Marco Ubbiali.

Cristiana Dell'Erba

Cristiana Dell'Erba is a Ph.D. student in Learning Sciences and Digital Technologies at the University of Verona. Currently researching the ethical dimension of Artificial Intelligence in Higher Education and always interested in the possible collaboration between technologies and learning.

KEYNOTE SPEAKERS

Cornelie Dietrich, Humboldt-Universität zu Berlin (Germany)

Cornelie Dietrich is Professor of Educational Science and Primary School Education at Humboldt University of Berlin, since 2019. Previously she was Professor of General Educational Science at the Leuphana University of Lüneburg (2011-2018) and Professor for education in culture and arts at the Universities of Osnabrück and Berlin (ASH) (2007-2011). Her main research interests are: cultural approaches to (early) childhood and school education, theory of care and pedagogical anthropology. Among her recent publications: *Social Choreographies in Primary School Education* (2022), with Riepe Valerie; *Shifts between Education, Childcare and Upbringing. On the Transformation of Basic Concepts of Early Childhood Pedagogy in German Professional Discourse* (2022), with Claus Stieve. She is co-editor of the book *Anthropologien der Sorge im Pädagogischen* (2020), with Niels Uhlendorf, Frank Beiler and Olaf Sanders.

Susi Ferrarello, California State University, East Bay (USA)

Susi Ferrarello is Associate Professor at California State University, East Bay. Among her books are *Husserl's Ethics and Practical Intentionality* (2015); *Phenomenology of Sex, Love and Intimacy* (2018); *Human Emotions and the Origin of Bioethics* (2021); and *The Ethics of Love* (2022). She writes for Psychology Today and works also as a philosophical counselor.

Ruth E. Groenhout, University of North Carolina, Charlotte (USA)

Ruth Groenhout is the Distinguished Professor of Healthcare Ethics at the University of North Carolina Charlotte. Her primary areas of research focus on healthcare ethics, feminist theory, and ethical theory. Her books include *Care Ethics and Social Structures in Medicine* (2019), *Connected Lives: Human Nature and an Ethics of Care (*2004) and *Transforming Care* (2005). Recent articles include *Fractured Epistemologies: Bioethics Pedagogy Meets Science Denialism* (2022), co-authored with Anna Gotlib; *Philosophy, Agency, Aging and Self-Sacrifice: A Dialogue with Beauvoir about Older Women* (2021); *Sometimes Life Gives One Way Too Many Lemons* (2022); *Care Ethics and Forgiveness: Lessons and Errors from the Christian Tradition* (2022); *Reformed Theology and Conscientious Refusal of Medical Treatment* (2020).

Maurice Hamington, Portland State University, Portland (USA)

Maurice Hamington is Professor of Philosophy and Affiliate Faculty of Women, Gender, and Sexuality Studies at Portland State University. He writes about the theory and application of feminist care ethics. His latest book, *Revolutionary Care: Commitment and Ethos* (2024), argues that we need a care revolution right now, and you can participate. He is the author of *Embodied Care* (2004) and co-author of *Care Ethics and Poetry* (2019) with Ce Rosenow. Hamington edited or co-edited*: Care Ethics, Religion, and Spiritual Traditions* (2022); *Care Ethics in the Age of Precarity* (2021); *Care Ethics and Political Theory* (2015); *Applying Care Ethics to Business* (2011); *Socializing Care* (2006) and *Feminism and Hospitality: Gender in the Host/Guest Relationship* (2010). He is a Fulbright Specialist who will spend November 2024 in Kyoto working with Japanese feminist care ethicists. For more information on his scholarly activities, see mhamington.com.

Carlo Leget, University of Humanistic Studies, Utrecht (Netherlands)

Carlo Leget (1964) is full professor of care ethics at the University of Humanistic Studies in Utrecht, the Netherlands since 2012. As chair of the care ethics department, he is responsible for the Master in Care Ethics & Policy at his university, and his research focuses on the intersection of care, meaning and end of life issues. He is a member of the Health Council of the Netherlands, was vice-president of the European Association for Palliative Care from 2012-2019, and co-founder of the EAPC reference group spirituality. In 2023, together with Mai-Britt Guldin, he founded the *Center for Grief and Existential Values* in Aarhus, Denmark, developing education and research on loss and grief as a window to existential awareness and transformation. In September 2024 their book *Loss, Grief and Existential Awareness: An Integrative Approach* will be published with Routledge.

Agustín Domingo Moratalla, Universidad de Valencia (Spain)

Agustín Domingo Moratalla is Professor of Moral and Political Philosophy at the University of Valencia, where he directs the Master's program in Ethics and Democracy. He has received several national awards (Youth Institute, Manos Unidas) and regularly collaborates with various media outlets: El Correo, Las Provincias (Vocento), El Debate, and Radio ECCA. Among his recent publications: *Ciudadanía activa y religión* (2011); *Educación y Redes sociales* (2013); *El arte de cuidar* (2013); *Ética de la Investigación* (2017); *Condición humana y ecología integral* (2018); *Del hombre carnal al hombre digital* (2021); *Homo curans: el coraje de cuidar* (2022); *Hermenéutica crítica y razón práctica* (2023). He has been General Secretary of Justicia y Paz, is a member of the Semanas Sociales de España, and collaborates with Caritas and Manos Unidas. Currently, he is the president of *European Business Ethics Network* (EBEN-Spain).

Fiona Robinson, Carleton University, Ottawa (Canada)

Fiona Robinson is Professor of Political Science at Carleton University in Ottawa, Canada. Her research focuses on critical, feminist, and normative theory in global politics, with a special focus on feminist care ethics. She is the author of *Globalizing Care: Ethics, Feminist Theory and International Relations* (1999); *The Ethics of Care: A Feminist Approach to Human Security* (Temple Press, 2011); and co-editor of *Feminist Ethics and Social Politics: Towards a New Global Political Economy of Care* (2011) and *Decentering Epistemology and Challenging Privilege: Critical Care Ethics Perspectives* (forthcoming). Her work has been published in journals such as *Review of International Studies, Journal of Global Ethics* and *International Feminist Journal of Politics.* In 2014, she was the recipient of the inaugural J. Ann Tickner Book Prize for scholarship on gender and feminist International Relations.

KEYNOTE PRESENTATIONS

1. *"Inequality and hatred in a depleted world: care ethics reads global politics"*

Fiona Robinson (Carleton University, Canada)

I will draw on recent feminist scholarship in feminist international political economy and critical social theory to shed light on the regenerative potential of care ethics in a world characterized by inequality, depletion and violence. I argue that our collective inability to imagine, value, prioritize and enact societies based on an ethic of care can be traced in large measure to contemporary capitalism, which in turn can be tied to shifting geopolitical landscapes characterized by rising authoritarian nationalism and violent conflict. Responding to this entails not a turning inward to the nation-state, but a recognition of the potential of care as resistance to the forces of inequality, depletion and hatred. I mobilize the language of 'depletion' (Rai, Hoskyns and Thomas 2014) in order to paint a picture of a world where care is simultaneously invisibilized and devalued by the patriarchal capitalist social order, leading to an erosion of our relational competence and democratic spirit, amidst deepening polarization and violent conflict. In the light of this I will argue for a feminist politics of care that is actively disentangled from both the gender-paternalism and colonialism of liberal internationalism and the reactionary political valorization of family and nation. A new feminist politics of care must assert the omnipresence and indispensability of care practices, while making political arguments for the prioritization of the care economy that challenge the inevitability of logics of growth. A contemporary global ethics of care, tied to this radical politics, must be both regenerative and explicitly political, strengthening our relational capacities while providing us with concrete strategies for not only surviving, but also resisting and refiguring hostile worlds.

2. *"A care revolution: personal and political"*

Maurice Hamington (Portland State University, Portland, USA)

As Luigina Mortari describes, care is "a practice motivated by the ethical intention to facilitate the other in having a good quality of lived experience," which is "essential and indispensable" (2022). For two decades, scholars such as Deborah Stone, Joan Tronto, Dan Engster, and Carol Gilligan have, in various publications, called for a care social movement. This paper contends that the time is right to participate in a *care revolution*. People generally imagine revolutions as historical events of destroying something from the past and replacing it with something better for the future. The 1848 Revolution in Italy and the 1789 Revolution in France are markers of social change. Yet, as feminist philosopher Eva von Redeckerobserves, most revolutions are a process that takes time and a groundswell of micro transformations to coalesce into a movement. Political revolutions focus on the relationship between the people and their government. Social revolutions address oppressive relations between people: "Social revolutions can challenge not just how we are ruled, but who we are, who owns what, how we relate to one another, and

how we reproduce our material life" (von Redecker, 2021). This paper contends that care is on the cusp of becoming a vital social revolution. However, there is no guarantee that it will transpire. A care revolution will only materialize through personal, communal, and political commitment, including discussing, valuing, and enacting care in interpersonal relations, group dynamics, social narratives, and political policy.

The 2020 publications of *The Care Manifesto* in the U.K. and a declaration by the same name, published in 2021 by women representing Latin America, Asia, and Sub-Saharan Africa, symbolize the need for greater public valuation and the worldwide concern for care. This presentation describes how good care is a process of skill development that impacts who we are, what we know, and how we act. In the spirit of activist Grace Lee Boggs, this care revolution begins as an interpersonal process that can lead to broader moral progress through an ethos of care.

3. *"Care and the cost of time"*

Ruth E. Groenhout (University of North Carolina, Charlotte, USA)

Good medical care takes time. This seems an obvious point, but it is one that can easily disappear in when the main focus of an industry is profit. In contemporary medicine moving clients in and out of the services needed as quickly as possible becomes the central focus of concerns about time, setting up time as a resource that must be controlled by efficiency to the greatest degree possible. The cost of time is measured by how often patients 'take up too much time' or demand excessive attention. The time that practitioners spend actually providing care to patients is seen as one of the important costs that health corporations should limit to the greatest degree possible.

This raises a basic question: how should we think about the costs of time in a health care setting? From the perspective of a care-based analysis, the best theoretical and policy assumptions to consider in this particular context is the central value of providing health care, rather than profit. There are a number of reasons for adopting a care-based analysis rather than a specifically cost-based analysis, and in the health care setting, the lack of such assumptions is profoundly harmful to patients, to professional caregivers, and to the system as a whole. While maximizing profit may make sense in some contexts, operationalizing it in the health care setting is not a rational choice. When care is made the central value of medicine, the practices of health care are evaluated for cost in a very different way. Preventing patients from receiving adequate time for well-designed care, time that requires conversation, understandable explanations of options, and respectful listening to the patient's own concerns is inappropriate. The cost of time is thus measured in different terms. Rather than profit or loss, the cost is measured by the quality of the care it supports.

4. *"Empathy and ethics in professional life"*

Susi Ferrarello (California State University, East Bay, USA)

In this lecture I seek to disclose how empathy and ethics have been constructed to idealized forms through the process of naturalization in science and professional practice. Following Husserl's

analysis of the natural attitude and the process of technologization of nature, I will show how these processes have shaped our interpretation of empathy. This has resulted in the scientific community to explain empathy by sophisticated models (e.g., simulation, mirror neurons, etc.), in which the trace of the natural attitude continues, such as can be seen in the naturalization of empathy in the contemporary cognitive neurosciences. This idealization of empathy is then carried over from the sciences to professional practice resulting in a technological approach toward empathy. As a contrast, I argue for a return to our fundamental relation to others as interpersonal understanding and a reflection of empathy that would open for the development of professional ethics as a reflective human activity, instead of a set of guidelines and principles that are, more often than not, sophisticated, bureaucratic processes thought to prevent unethical action and issues of liability. My belief is that only reflection on our being with others will lead us to meaningful connection.

5. *"Homo curans: generative care in the digital age. Ethical challenges and opportunities in the professionalization of care"*

Agustín Domingo Moratalla (Universidad de Valencia, Spain)

The objective of the conference is to analyze the genesis and structure of care ethics as "generative care". The conference describes the philosophical sources of the ethics of care and analyzes the institutional dimension of care as a "professional task." The institutionalization, visibility and formalization of care in public policies requires evaluating the model of professional ethics that adjusts to the minimum of social justice and the maximum of good life projects that articulate the dynamism of open societies.

1. Clarification of terms
2. Care from 'feminization' in the social sciences
       A. Feminize developmental psychology
       B. Feminize the sociology of work
       C. Feminize intelligence
3. Reconstruction of Homo Carens: do not neglect "taking good care"
4. Care: personalization and institutionalization
5. Phenomenology and hermeneutics of "care". Three contributions
       A. Solicitation and Care: Levinas
       B. Responsibility and Care: Jonas
       C. Training and donation: Ricoeur
6. The dynamism of training: Generative care
7. The fatigue of caring
8. Ten keys in the art of caring
9. Ten challenges in the digital age. From carnal man to digital man.

6. *"Spirituality and palliative care – a care ethical approach"*

Carlo Leget (University of Humanistic Studies in Utrecht, the Netherlands)

From the 1960, in many countries the care for people with life threatening conditions has been organized in a way that is coined as palliative care. Palliative care focuses on quality of life of both patient and family, is multidimensional, and includes formal care by physicians, nurses, psychologists, social workers, and chaplains on the one hand, and informal care by family members and volunteers on the other. Depending on the local culture and way in which care is organized, this collaboration and alignment of different formal and informal forms of care has different challenges. In this lecture we will focus on the dimension of spirituality in palliative care. According to the WHO-definition of palliative care, attention to the spiritual dimension of patient and family needs is important, next to assessment and treatment of the physical, psychological, and social dimensions.

Although it is generally accepted that attention to the spiritual dimension of needs is important, there has been much discussion on the question how to define this phenomenon. Since 2011, the European Association for palliative Care uses a consensus definition that is broadly accepted and is inspired by a North American consensus definition: 'Spirituality is the dynamic dimension of human life that relates to the way persons (individual and community) experience, express and/or seek meaning, purpose and transcendence, and the way they connect to the moment, to self, to others, to nature, to the significant and/or the sacred.' (Nolan et al., 2011).

Although this consensus definition is widely used both in clinical guidelines and research projects, the care for the spiritual dimension of patient and family needs is less consensus based. Here we see a tension in views how to organize this dimension of care in a way that safeguards quality and the development of robust knowledge. These tensions are based on different views that are rooted in different professional and disciplinary backgrounds that bring their own methodologies and scientific paradigms in the discussion.

In this lecture I will sketch the tensions and challenges of the dimension of spirituality in palliative care based on my experiences developing this form of care in the Netherlands and Europe.

7. *"Caring in schools"*

Cornelie Dietrich (Humboldt-Universität Berlin, Germany)

Looking for and researching care and care relationships in schools is not particularly popular (in Germany). School is still primarily seen as a place of individual learning and individual achievement, but also as a place of homogenization of individuals through school socialization. However, there are two developments in particular that are increasingly bringing care, care practices and care relationships into schools: inclusion and all-day schools. They require the cooperation of different professional groups and the organization of care relationships.

We are observing that these new caring relationships in schools are not embraced in the way one might expect. Instead, mechanisms of defense can be identified: delegation, marginalization and responsibilization. Why is this the case? I would like to discuss three reasons for this:

➢ In terms of a disciplinary history, German pedagogy has a very ambivalent relationship to care due to the history of abuse of power and (sexualized) violence in care institutions.

> ➢ Psychoanalytically, one can assume a repetition of the abjection of care in schools, which has a long (male) tradition.

> ➢ The relational and contingent logic of care relationships "threatens" the grammar of schooling.

The debate is based on a narrow concept of care. In order to establish care as a practice and as an object in schools, a broader, philosophical concept of care would have to be reestablished. In doing so the question is examined whether care in its double meaning of epimeleia + terapeia can be made fruitful as an approach to the fragility of learning.

ACCEPTED ABSTRACTS

Theory and politics of care
1. *"Dynamics of care, control and vulnerability in sociology and care ethics"* Zuzana Sekeráková Búriková, Veronika Valkovičová, Viera Poláková (Institute for Sociology, Slovak Academy of Sciences, Slovakia)
2. *"The violence on the way to care"* Joshua Trey Barnett (Pennsylvania State University, USA)
3. *"In a different voice, forty years later: reflections on the relevance of Carol Gilligan's thought"* Claudia Manzione (University of Genoa, Consorzio FINO, Italy)
4*. "The etichs of beyond"* Marta Armigliato (University of Milan, Italy)
5. *"For an ethics of care relations"* Rosa Indellicato (Pegaso Telematic University, Italy)
6. *"Reclaiming voice with love: towards a radical ethics of care"* Maggie FitzGerald (Department of Political Studies University of Saskatchewan, Canada)
7. *"The art of care. An action-theoretical approach"* Florence Borggrefe (Zurich University of the Arts, Switzerland)
8. *"Karmic care relations"* Felicity Aulino (University of Massachusetts Amherst, USA)
9. *"Educational care in university internships for students with disabilities"* Anna Aluffi Pentini & Francesca Giannoccolo (University of Roma Tre, Italy)
10. *"Shared lessons: the importance of learning and changing together"* Francesco Vittori (University of Verona, Italy)
11. *"The problem with care: bridging the gap between care ethics and care activism"* Elizabeth Pellerito (University of Massachusetts Lowell, USA) & Anna Maria Rosińska (Independent)
12. *"Democracy as a practice of care: pedagogical notes between educating city and philosophical community dialogue"* Valerio Ferrero (University of Turin, Italy)

13. *"What can care ethics contribute to the debate on the political dimensions of end-of-life?"* Iris Parra Jounou (Universitat Autònoma de Barcelona, Spain)
14. *"Willful care: feminist unlearning as a form of decoloniality"* Magna Mohapatra (University of Wisconsin-Madison, USA)
15. *"Justice, rights and care. an alliance to be strengthened in the light of transformative constitutionalism"* Lucia Re (University of Florence, Italy)
16. *"Caring actions and moral value"* Ira Chadha Sridhar (University of Cambridge, UK)

Care for community and vulnerability
1. *"Gardens as therapeutic landscapes: care for plants, gardens & community"* Allison Williams (McMaster University, Hamilton, Ontario, Canada)
2. *"How to take care of homeless people? A qualitative study"* Monica Amadini & Annalisa Pasini (Centro Studi di Pedagogia della Famiglia e dell'Infanzia (CeSPeFI) – Catholic University of the Sacred Heart, Brescia, Italy)
3. *"Caring for contemporary loneliness. Inside and outside organisations"* Micaela Donatella Castiglioni (University of Milano-Bicocca, Italy)
4. *"(Re)-conceptualizing the domestic politics of intergenerational care: framing "good" and "bad" caregiving for older adults in online discussions"* Davide Cino (University of Milano-Bicocca, Italy)
5. *"How can care for the non-self-sufficient elderly become an opportunity for caring for oneself and the world?"* Elisabetta Lazzarotto (University of Milan-Bicocca, Italy)
6. *"Taking Care of Vulnerability. An interdisciplinary dialogue"* Valeria Bizzarri (Husserl Archives, KU Leuven, Belgium)

Care for nature and art
1. *"Building ecological awareness through children's naturalistic exploration: features and opportunities of a method"* Monica Guerra, Letizia Luini, Greta Persico & Francesca Rota (University of Milano-Bicocca, Italy)

2. *"Care for ourselves, care for the Earth: spreading seeds of Hope in the Anthropocene era"*
Angela Biancofiore (Paul Valéry University, Montpellier, France)

3. *"Cultivated therapeutic landscapes: gardening for prevention, restoration & equity"*
Pauline Marsh (University of Tasmania, Australia) & Allison Williams (McMaster University, Hamilton, Ontario, Canada)

4. *"To care and to cure with puppets: faces, movements, and words to soothe our existence"*
Maurizio Gioco (Independent) & Felice Amato (Boston University, USA)

5. *"Conceptualizing care in artistic practice: future directions for a politics of care"*
Victoria MacBeath (Concordia University, Montreal, Canada)

6. *"Caring for the world and ecological transition"*
Antonietta De Vita (Università di Verona, Italy)

Healthcare theory and research

1. *"Care in psychosocial rehabilitation: an investigation into therapeutic residential services in the state of São Paulo, Brazil"*
Aline Cristina Dadalte (Ribeirão Preto School of Nursing, University of São Paulo, Brazil), Enio José Porfirio Soares (Faculty of Arts and Humanities, University of Porto, Brazil), & Luiz Jorge Pedrão (Ribeirão Preto School of Nursing, University of São Paulo, Brazil)

2. *"The idealistic expectation of nursing students and the harsh reality of work: a critical literacy path to raise awareness of the non-neutrality of any text or context"*
Natascia Bobbo (University of Padova, Italy)

3. *"Learning to care for education in mental health through the contribution of "Experts by Experience": A Qualitative Study within the SEKEHE project at the University of Milan Bicocca"*
Katia Daniele, Maria Benedetta Gambacorti Passerini, Sara Tesio, & Cristina Palmieri (University of Milano-Bicocca, Italy)

4. *"Promotion of peace and its interfaces in end-of-life patient care: analysis in light of the peaceful end of life theory"*
Maria Clara Passos Araujo, Thiago Martins de Sousa, Vitória Pessoa Nogueira, Marília Alves Furtados, & Vera Lúcia Mendes de Paula Pessoa (State University of Ceará, Brazil)

5. *"Researching the cure. Responsibility and hope"*
Mara Durante (University of Verona, Italy)

6. *"Generating well-being in the world of care through narrative medicine strategies and tools"*
Nicoletta Suter (Director of CME – Azienda Sanitaria Friuli Occidentale, Pordenone, Italy)

7. *"When caring for chronically ill people means caring for a genuine education"*
Lucia Zannini (University of Milan, Italy)

8. *"Compassion, communication, and ethical care at the end of life"*
Vitória Pessoa Nogueira, Marilia Alves Furtado, Vera Lúcia Mendes de Paula Pessoa, & Viviane Magalhães Pereira (Ceara State University, Ceara, Brazil)

9. *"Professionalism, care, self-care and COVID-19"*
Carla Benaglio (Universidad del Desarrollo, Santiago, Chile – University of Verona, Italy)

10. *"EduForIST: a caring approach for sexyuality education in Italian schools"*
Marco Ubbiali (University of Verona, Italy), Lara Tavoschi (University of Pisa, Italy), Domenico Martinelli (University of Foggia, Italy), & Alice Chinelli (University of Pisa, Italy)

11. *"Italo Calvino and 'the unpredictable wondering play' for caring professions"*
Antonia Chiara Scardicchio (University of Bari "Aldo Moro", Italy)

Educational caring approaches

1. *"Educative care and salutogenesis: epistemologies and pedagogical practices"*
Patrizia Garista (University "G. d'Annunzio" of Chieti-Pescara, Chieti, Italy)

2. *"Care and education, care is education: a qualitative study in preschool contexts of Correggio (Italy)"*
Ilaria Mussini (University of Verona, Italy)

3. *"Pedagogical intentionality as a quality of care for language learning in 0-6 educational contexts"*
Beatrice Anderlini (Municipality of Lucca and University of Verona, Italy

4. *"Embracing new narratives: parental care in the process of guiding children"*
Marianna Capo (University of Naples Federico II - Sinapsi University Center, Italy)

5. "*Pedagogical workshops on climate change and self-care for young students: a reflection from the Freirean presuppositions*"
Thiago Martins de Sousa, Jennyfer Silva Ribeiro, Amanda Caboclo Flor & Vera Lucia Mendes de Paula Pessoa (State University of Ceará, Brazil)

6. *"For a care school in future schools. The experience of Senigallia (Italy)"*
Patrizia Leoni (Istituto Comprensivo Statale "Senigallia Centro – Fagnani", Italy)

Care for emotional life

1. *"A space for love? 'Care' and its ethical dimensions in the youth justice professional relationship"*
Alexandra Wigzell (Institute of Criminology, University of Cambridge, UK)

2. *"Care of the self and emotions in Plato"*
Alessandro Stavru (University of Verona, Italy)

3. *"Care as affective disruption. A pragmatist approach"*
Giacomo Lampredi (University of Pisa, Italy)

4. *"Caring labor in veteran households and Asian America"*
Amy Chin (Vassar College, USA)

5. *"Caregiving as a vulnerabilized person: provisional results"*
Amanda Aliende da Matta (University of Barcelona, Spain)

6. *"Using metaphors to care for emotions in SEL programs"*
Rosi Bombieri & Ilaria Berardi (University of Verona, Italy)

Care for school

1. *"Education as caregiving vs. teaching-learning: fostering theoretical pluralism in pedagogy"*
Emanuele Serrelli (Catholic University of the Sacred Heart, Brescia, Italy)

2. *"Caring for reciprocity. A phenomenological-existential approach in a secondary school"*
Irene Papa (University of Turin, Italy)

3. *"Are schools the best for my child? Home-educator's perspectives on care and education in Italy"*
Anna Chinazzi & Chiara Bove (University of Milano-Bicocca, Italy)

4. *"The care movement of rifle-action: 'everything takes a flower'"*
Giulia Elardo (University of Padova, Italy)

5. *"Taking care of the life of the mind at school. The issue of the formation to the non-cognitive competences and the exercise of the questioning skill"*
Francesca Pileggi (University of Turin, Italy)

Theory and politics of care

1. *"Dynamics of care, control and vulnerability in sociology and care ethics"*

Zuzana Sekeráková Búriková, Veronika Valkovičová, Viera Poláková (Institute for Sociology, Slovak Academy of Sciences, Slovakia)

This paper examines how both feminist care ethics and empirical sociological research conceptualise the relationship of care, control, surveillance, and vulnerability, and argues that theory of care practices and relationships should pay more attention to the role of control and surveillance in care.

There are only few works dealing with the surveillance aspects of care conceptually (see e.g. Vaz and Bruno, 2003, Essén, 2008; Pols, 2012), and theory of feminist ethics of care has not achieved consensus regarding presence of power, control, and surveillance in care practices. While some scholars discuss what "good care" constitutes in terms of power structures present within caring relationships (Tronto, 1993), others speak more explicitly of the abuse of power within caring relationships and the potential harm (Cunniff Gilson 2016, 2018).

This paper is inspired by the authors criticizing the separation of control (or violence) and care (Held, 2010; Tronto 2013, 2020). These authors emphasize that control and care, or even violence and care, are not necessarily separable in the experience of actors: while we can view violence and care as two separate practices, care relationships contain power asymmetries and may involve features of paternalism. Various manifestations of power and control are part of the daily practices associated with care practices and relationships (Held, 2010; Kittay, 1999; Smiley, 2020). The practice of care tends to imply vulnerability which is not only based on social positioning or marginality but tends to be situational and relational. Caring for the vulnerable is often associated with paternalism (Kittay, 1999; Smiley, 2020), which can spill over to manifestations of violence. Even a practice that was originally intended for protection or care, may ultimately serve to control or become an instrument of violence (Mackenzie, Rogers and Dodds, 2014).

We argue that analysing dynamics of care, control, surveillance and violence requires (1.) examination of literature on ´good´ and ´bad´ care in care ethics (2.) focus upon studies on the role of vulnerability and autonomy in care, and (3.) reconsideration of literature on neglect and abuse in care relationships.

2. *"The violence on the way to care"*

Joshua Trey Barnett (Pennsylvania State University, USA)

At first glance, violence and care seem opposed to one another. By definition, violence harms, kills, or otherwise destroys. And, by contrast, care helps, supports, or otherwise sustains. Care may be necessary in the wake of violence, but we do not typically consider violence necessary to care. A closer look, however, reveals that violence and care often overlap (e.g., see Tronto, 1993; van Dooren, 2014; Mulla, 2014; de la Bellacasa, 2017). In this essay, I am concerned with the violence we enact on the way to care—the violence, that is, that we come to understand as essential to the care we aim to provide. I have in mind the following generic scenario: in order to care for X, to whom or to which you are committed, you must do violence to Y, to whom or to which you are not committed (ambivalently or hostilely). I wish to highlight and think through two

dimensions of what I am calling "the violence on the way to care." First, I wish to think about the violence and the care implicit in the act of casting one's lot with some beings and ways of being rather than others (e.g., see Haraway, 2008; 2016). Every decision to care is always already also a decision not to care. Second, I wish to think about the possibility that acknowledging the entanglement of violence and care may expose us all to a form of what Sarah Clark Miller (2021) and others call "moral injury." Once we recognize that our caring is routinely dependent upon certain kinds of violence, we may well feel that we have in a sense betrayed certain ethical commitments in the pursuit of others. The purpose of thinking about these dimensions of care is not to offer a "way out" but, rather, to make space for grappling with the violence we so often enact (and naturalize) on the way to care and, therefore, to begin to imagine less violent paths to care.

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3. *"In a different voice, forty years later: reflections on the relevance of Carol Gilligan's thought"*

Claudia Manzione (University of Genoa, Consorzio FINO, Italy)

Since its early developments, the Ethics of Care, born from the original ideas of the American psychologist and feminist Carol Gilligan, has been intricately linked to the voice of the eleven-year-old Amy. This association has, unfortunately, led certain readers to potentially misconstrue Gilligan's work as essentialist, thereby overlooking the more profound and pertinent aspects of her research. However, Gilligan's contribution is a nuanced and intricate gesture that extends beyond merely providing an additional voice for moral reflection. It holds the potential to offer significant insights, particularly in shaping a morality that is responsive to the ever-evolving demands of contemporary times.

The goal of this paper, in alignment with Gilligan's reflections, is twofold: firstly, to reexamine the text In a Different Voice (1982), divorcing it from the undue emphasis on Amy's voice. Instead, it aims to highlight how the voice of care – as later asserted by Gilligan herself – is embedded in the considerations of women contemplating abortion. In my view, forty years after the initial publication of In a Different Voice there is a crucial need to restore to this text its inherent radicality. This involves acknowledging that the ethics of care finds its roots in women's decisions regarding abortion, thereby unveiling the scandal of female subjectivity.

Secondly, the discourse seeks to underscore the significance of creating spaces for listening within the framework of the ethics of care. These spaces, encompassing the material, symbolic, and psychological realms, harken back to the thematic importance of voice in Gilligan's reflections. It is through such spaces of attentive consideration that, according to Gilligan's latest work In a Human Voice (2023), a foundation can be laid to articulate an ethics that is not merely female but fundamentally «antipatriarchal». In essence, this extended interpretation strives to convey the depth and complexity of Gilligan's contributions, urging a reevaluation of her work in its entirety.

4. *"The etichs of beyond"*

Marta Armigliato (University of Milan, Italy)

I hereby would like to propose the employment of Ethics of Care as a trampoline for the expansion of ethics toward the future generations. Whilst until now the preferred point of view has been the one of the theories of justice, they have failed to capture the structural features of intergenerational relations, which are based both on the opacity and on the unpredictability of the respective parts. Hence, I support the claim that intergenerational moral relationships need to be conceived and modelled under the umbrella of care. We need to understand that the fundamental structure of future generations resides in their constant becomingness, intended as the never set feature of the futural communities' composition. Our duties to future generations need to stem from our connection to them through the long-term development of our communities, in which we are also immersed.

As Carol Gilligan proclaimed, care ethics can provide us with a contextual and narrative approach, focused on cultivating and applying emotions like empathy and compassion, and involving the creation of distinctive dispositions towards others. Care entails the emphasizing of responsibilities rather than rights, and specifically towards those who are, at the moment, unable of exercising those responsibilities. Furthermore, care and love are generative and procreative, and the ethic of care involves the nurturing of that ethic: caring for future generations entails cultivating both their and our own caring attitudes.

Moreover, Kathryn Norlock maintains that the basic element in the relationship between living creatures lies in the imaginal content, which gives our relationship moral value and meaning.

Contrary to what is deemed imaginary, meant as something that exists only in the imagination, with imaginal we indicate those interpretations that we develop about the world and our relationship within it, based on known actualities.

In the end, my aim is to present the approach of care ethics as a possible route to develop a connection with the future generations. Care ethics would in fact represent a solution to the impasse created by the vision brough forward by justice-theories, unsuitable to provide us a strong enough push towards hearing the claims of the future generations. Indeed, an ethics centred on caring for the other would be interested in a transmission of the value of care onto the future generations, so that they too will be able to prosecute this kind of morality.

5. *"For an ethics of care relations"*

Rosa Indellicato (Pegaso Telematic University, Italy)

Rethinking the figure of the relationship, with the aim of promoting a circumstantiated and in-depth elaboration of the theme of care and its possible ethical finalisations, is certainly fertile ground for addressing, in a multidisciplinary way, the issue of the fragile, considered as a figure of the human being, grasped in its dignity and preciousness.

Hence the need to rethink the ethics of care relationships starting from certain truths about the human condition that the recent pandemic experience has made tangible: vulnerability and the awareness of depending on one another.

This essay seeks to trace the traits of an 'ethics of care relationship' by emphasising its dual origin: the ethics of care and a reflection on the human condition that moves from the Heideggerian

concept of Care, repeatedly recalled in the contemporary debate, with reference to the pages of *Being and Time*, where the being of being, the *Dasein* is qualified precisely as care (*Sorge*), with relevance to the formative dimension of the being of man, not without the influence of Aristotelian conceptuality, especially that present in the sixth book of the Nicomachean Ethics. Forming the being of man: the German term used is *ausbilden*; the same noun *Ausbildung* returns frequently in Heidegger's lectures, reflecting the importance he attributes to the educational-formative moment.

Care is therefore an existential, it is an ineradicable constitutive of being and as such comes before the very possibilities of 'theory' and 'praxis'.

In other words, the different expressions of being human, its theoretical propensity as well as its practical one, are all elements that rest on care. The latter is certainly not a secondary element; on the contrary, it identifies *Dasein*, the human being as the one who cares, who takes care of others, of the world and also of himself.

6. *"Reclaiming voice with love: towards a radical ethics of care"*

Maggie FitzGerald (Department of Political Studies University of Saskatchewan, Canada)

There are legitimate concerns related to associating care and love too closely: 'sacrificial love' has been mobilized to reproduce unjust care relationships, particularly for women who are cast as essentially loving, and therefore responsible for care. The goal of this paper, however, is to caution against delinking love and care, and to point towards some starting points for thinking about the role of love in a critical and political ethics of care. To develop this argument, I focus on the ethics of care as a theory which reveals and challenges the ways in which fulfilling the scripts of patriarchy necessitates a loss of voice, and thus a loss of authentic connection with self and other (e.g., Gilligan and Snider 2017). This loss of voice and connection impedes our ability to speak authentically and respond to others, both of which are, I argue, crucial for a flourishing political community. I then put this understanding of the ethics of care in dialogue with feminist theorist bell hooks' writings on love. Specifically, I argue that hooks' work shows how love can, in fact, provide important vantage points to help trace, counter, and resist the loss of voice identified by critical care ethics literature. In resisting this loss of voice, both care and love can thereby be moved beyond their current patriarchal forms and towards directions that foster radical transformation, repair, and freedom for all.

7. *"The art of care. An action-theoretical approach"*

Florence Borggrefe (Zurich University of the Arts, Switzerland)

Aesthetics of Care or Care Aesthetics refers to a new field of research that deals with the aesthetic and art-philosophical dimensions of care. It focuses, for example, on questions of the aesthetic relationships of care between subject and (everyday) object (Saito, 2022), but also between two or more people (Thompson, 2023) or between people and the more-thanhuman-world (Puig de la Bellacasa, 2017; Köppert, 2021; Volkart, 2023). This contribution aims to embed these current positions in the history of philosophy by relating them to the philosophy of the pragmatist philosopher John Dewey. In particular, the aim is to show how Dewey's Aesthetics (Dewey, 1934)

can be made fruitful for Care Theory in general (Leffers, 1993; Noddings, 2017), but above all for a concept of an Aesthetics of Care. The claim here is that structural similarities between caring and artistic actions can be revealed through an action-theoretical approach, leading to a concept of aesthetically caring action. The multi-layered, "morethan-human network of care" (Puig de la Bellacasa, 2017) becomes visible and effective in action. It focuses on the complex interweaving of caring and creative forms of action, but also on a specific knowledge of action, strategies and spaces for action that are shaped by power structures, but also by media and materialities and lead to situated "aesthetic situations of care". This concept of aesthetically caring action can be understood descriptively, but also normatively, and aims to blur the boundaries between caring and artistic actions in order to make practices visible and analyzable that simultaneously exhibit caring and aesthetic qualities. These can be found in everyday life (Saito, 2022; Thompson, 2023), but also in their most distinctive, possibly paradigmatic, form in the Arts. A concept of aesthetically caring action thus enables a new way of thinking about actions in general, but also about the arts and their theories, as well as thinking about and with care. It can perhaps also be an answer to our present, which often feels like an Impasse (Berlant, 2011) and has no overarching narratives, plot scripts, figures of thought and genres, but nevertheless urges us to act.

8. *"Karmic care relations"*

Felicity Aulino (University of Massachusetts Amherst, USA)

This talk offers a vantage on relational care ethics from Southeast Asian philosophical tradition and social practice in northern Thailand. As an anthropologist, I draw on over twenty years of ethnographic research in Chiang Mai to illustrate how ideas about karma circulate in everyday stories and interpersonal experience, all with great relevance for care and moral reasoning. For this work, I define care simply as 'providing for others', which then opens ethnographic inquiry into what counts as appropriately providing, for whom, in particular social and historical context. For discussion in Verona, I will home in on commonsense understandings of karmic relations – and in particular, the potential for family relatedness across lifetimes and spirit worlds. Karmic logics help sensitize my analysis to felt forms of relatedness that fall outside of sedimented monotheistic conceptions of kin and that obligate people to care in well-established ways. Overlapping Thai examples of such care in practice serve to underscore how outcomes of actions are understood as always uncertain, the moral coordinates of any given situation necessarily opaque. As such, people value and embody what Charles Hallisey calls the "moral creativity" of Theravadin Buddhist ethics. At root, my argument is that circulating karmic stories help transmit a moral phenomenology, reflecting a philosophical tradition that is not primarily concerned with charting what is *real* but rather with advising how best to orient to the world to alleviate suffering. In turn, habituated practices of providing for others from contemporary Thai social worlds can help enrich philosophical imagination and expand the political possibilities of care through an enlarged scope of care in action.

9. *"Educational care in university internships for students with disabilities"*

Anna Aluffi Pentini & Francesca Giannoccolo (University of Roma Tre, Italy)

The internship experience for university students with disabilities in socio-educational courses requires a design that recognizes the subject in training a capacity to provide care as well as being the object of it.

On the existential level there is the dilemma of how to recognize dignity and value to the person without simply "tolerating" a formal presence in educational structures. And above all, it obliges us to reconsider the very meaning of care, in order to place it in the life and deep needs of the person, without putting in the background the right to the good care of the users of services. Supporting and accompanying students with disabilities in the construction of their adult (professional) identity requires to assume the complexity of self-realisation that, in order to be integral, involves all actors of the project.

This reflection takes on particular importance, because it stands on the borderline between care as a dimension of being and care as a dimension of knowing how to be and knowing how to do (Aluffi Pentini, 2023), in this perspective it challenges the pedagogy of work.

According to Mortari, the questions for good educational care are 'What constitutes good care? What are the good relational postures of care? What are the practices that constitute the essence of care?' (2016, p. 456). Accompanying students with disabilities, who take care of others, requires a "transformative observation" to identify whether, and under what conditions and in what contexts, they can flourish in caring and how their characteristics can become resources.

It is therefore necessary engaging students in the self-care, reflecting on themselves and on their future for a 'community of relationships' (Mortari, 2019, p. 103), which designs true places of education.

In order to reflect on the ethical issues that care imposes in degree courses for students with disabilities, the contribution proposes to share the analysis of some issues related to concrete experiences.

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10. *"Shared lessons: the importance of learning and changing together"*

Francesco Vittori (University of Verona, Italy)

In the ongoing discourse about ecological transition, several unyielding pillars come to the forefront: the ideology of growth, the central role of business and the market, the defense of the Western lifestyle, unwavering faith in technology, depoliticization, and a technocratic inclination - all underpinned by a fundamental anthropocentrism. Within the confines of this predetermined

framework lie the proposals and official policies. The crux of the matter is that genuine socio-ecological transformation is unattainable within this scope. What is being presented is not a transition project but rather an adaptation and conservation - an endorsement of a "green" capitalism.

It is imperative, therefore, to carve out space for novel questions and perspectives, to venture beyond habitual trajectories, and to nurture new "heresies" around which to conceive and facilitate a comprehensive socio-ecological transformation.

What we urgently need are "shared lessons" - experiences of collective self-learning, the establishment of spaces and contexts for intergenerational and interdisciplinary exchanges, between formal and informal learning and knowledges, between human and non-human beings. Therefore, in this contribution, starting from the insights gained from some experiences of critical consumption and contemporary social movements, such as the Bilanci di Giustizia Association and Landless Rural Workers Movement, the transformative and prefigurative nature of these initiatives will be highlighted. Indeed, while on one hand, consuming and producing food sustainably constitutes a direct action against climate change and the depletion of ecosystems, on the other hand, these initiatives imply a clear pedagogical element aimed at shaping a citizenship that transcends boundaries and lays the foundations for an ecological and global citizenship based on the principles of care, fostering good relations between generations, living and non-living beings, as well as diverse identities and genders.

11. *"The problem with care: bridging the gap between care ethics and care activism"*

Elizabeth Pellerito (University of Massachusetts Lowell, USA) & Anna Maria Rosińska (Independent)

In the past few years and both in the Global North and Global South, care has become increasingly prominent in activist spaces and political discourse alike. At the interpersonal level, care has been proposed as an organizing strategy to oppose growing authoritarianism and the necropolitical regime of the pandemic, more specifically, or of the neoliberal capitalism, in general. At the structural level, we see policy proposals like the "care infrastructure" of the United States as a way to fill in the gaps of the dismantled or never existing welfare state.

In this paper, we examine the reasons why the expansive concept of *care* has emerged at this moment to signify resistance to the neoliberal logic of reduced government and growing authoritarianism. Can an ontological ethic of care ultimately create material change for economic justice, or does it simply reify current economic hierarchies? Under what conditions can we consider care an act of resistance or liberation, and how has it already and perhaps always been coopted by cisheteropatriarchal, white supremacist, and/or capitalist regimes? What does it mean to consider care an organizing strategy, and how does this (or should it) change how we think about paid care professions and care *work*?

To answer these questions, we interrogate several sites of activism around care and care work. First, we look at domestic worker organizations and unions and the ways in which they pair care ethics - creating structures for member-to-member care - with care activism - advocacy for policies around the equitable treatment and payment of care workers, and funding for structures of paid care work. Second, we examine the role of Freirean popular education in worker movements as a site for simultaneously generating care structures on the micro and macro levels.

Finally, we examine the efforts by activists and policy thinkers to transcend capitalist crises by extending care beyond the human to work at the intersection of economy and ecology.

12. *"Democracy as a practice of care: pedagogical notes between educating city and philosophical community dialogue"*

Valerio Ferrero (University of Turin, Italy)

The link between democracy and care is a fascinating perspective and underlines the need to go beyond the traditional concept of political participation. Why should democracy be seen as a practice of care? What are the implications? How can these principles be concretised?

The crisis of democracy calls for an urgent awareness of the rise of populism and sovereigntism (Deiwikis, 2009; Mueller, 2017) and the alienation of young people, but not only, from democratic processes (Ercan & Gagnon, 2014; Merkel, 2014). The loosening of relational ties in communities and the fragmentation of the social fabric lead people to perceive themselves as individuals rather than members of a community (Bell, 2017; Held, 1999), with the above-mentioned negative consequences for democratic life. Thus, understanding care (Mortari, 2016; 2022; Robinson, 1999; Slote, 2007) as a fundamental dimension of democracy and its processes may be the antidote to this disintegration (Gregory, 2000; Tronto, 2013; 2020). It means emphasising collective responsibility for the well-being of communities and moving beyond the concept of participation to a deeper form of involvement and shared construction of ideas, meanings and actions (Miller, 2001; Naverson, 2002).

Indeed, care can be the linchpin of a new political project based on the responsibility of each individual for themselves and others and directed against the increasingly predatory and destructive structure of our societies (Melchiori & Antoniazzi, 2023; Mortari, 2015). Therefore, it becomes both a means and an aim of democracy since new and more authentic forms of relationships between people emerge through its processes (Gregory, 2000).

This concept of democracy underpinned by care can be promoted through the educating city paradigm (IAEC, 2020): all people become active participants in citizenship processes precisely because of their meaningful and authentic relationships (Flecha, 2009; Juceviciene, 2010; Longworth, 2006). Schools play a crucial role (UNESCO, 2017) in supporting youth protagonism for creative and sustainable community development and in fostering relationships between its various members (Osborne et al., 2013; Yang, 2012).

The "community of inquiry" model proposed by Lipman (2003; 2008) in Philosophy for Children/Community/Citizenship is a resource to cultivate democracy through care between school and extra-school (Cosentino, 2008; Ferrero, 2022). Through complex thinking that includes not only the critical and creative, but also the caring dimension (Lake Bornstein, 2003), people engage in dialogue first in the micro-community and then in the broader community to co-construct meanings and make decisions that promote the well-being of others.

13. *"What can care ethics contribute to the debate on the political dimensions of end-of-life?"*

Iris Parra Jounou (Universitat Autònoma de Barcelona, Spain)

Who has tried to change my mind? Almost everyone in society.
The question remaining is: Who has supported me?
Erin (nickname)

End-of-life care includes a wide range of practices carried out by health professionals as well as families, friends, and other social actors and institutions. Their aim is to accompany people at the end of their lives and meet their physical, psychological, social, and spiritual needs. It is a holistic approach to death, which is sometimes difficult to achieve due to a range of organizational, economic, social, or legal challenges.

My claim is that care ethics understood as a political and ethical theoretical framework can help achieving a better end-of-life care in all its dimensions. How? First, insofar as care ethics is based on relational ontology and a different conception of epistemology that is attentive to power relations and inequalities, it is the perfect tool to evaluate critically the limitations of the mainstream frameworks (e.g., liberal-individualist, legalistic, right-based). In other words, care ethics can help us to answer metaethical questions about the role and nature of morality in socio-legal and political contexts. Second, as it also has a normative aspect, care ethics can propose some alternatives to ameliorating current end-of-life care practices and policies from a feminist and intersectional perspective.

In order to illustrate these philosophical claims, I will draw on a 'real world' example –a case study of the Spanish organic Law 3/2021 on the Regulation of Euthanasia (Medical Assistance in Dying [MAiD]), and the empirical research that we have conducted with people requesting MAiD that seeks to translate these ideas into practice.

14. *"Willful care: feminist unlearning as a form of decoloniality"*

Magna Mohapatra (University of Wisconsin-Madison, USA)

The colonized subject has always been seen as the Other with the inherent need for legitimacy by the West. This involves the colonially induced discourses and practices of universalism, rationality, modernity, sovereignty and freedom that has an imperial genealogy but have been uncritically accepted in the everyday lives of the native population of the Global South as well as that of the West. But on a closer look, one can find that these hegemonic knowledge systems are not viable across universal space-time, and don't holistically explain all forms of local historical realities culminating in generations of "epistemicide" and "coloniality of power" (Quijano). Thus, one has to consciously "unlearn" them to be able to authentically determine our political rights and tackle the contemporary challenges from the methodological vantage points of our own location, language, history, society, experiences, actions and local knowledge systems.

One of the ways of this unlearning towards pluriversal living is through the decolonial feminist framework of care ethics that bring into our everyday Being the conscious act of listening intently, being vulnerable, attending to (intersectional) differences, authentic meaningful communication, ethical hermeneutics and willful resistance through caring as a form of praxis. In this paper, I will attempt to expand on the concept of unlearning coloniality through the works of Care Ethics scholars like Tronto, Bourgault, Robinson, Marvin, Steyl, Laugier; Ahmed's concept of Willfulness;

and Lugones's work on decolonial feminism among other feminist scholars. Here, willful care aims to decolonize the mind and the body- both within and beyond formal education frameworks with a focus on affective unlearning. This form of decolonial living can be termed as a process of 'requickening'- bringing back to life our own authentic cultures (Alfred 1999)- through conscious awareness of pluriversalities of Being that comes through love and care for the ontological Self (without distinguishing it from the Other).

15. *"Justice, rights and care. an alliance to be strengthened in the light of transformative constitutionalism"*

Lucia Re (University of Florence, Italy)

Only recently has legal reflection begun to approach the political theory of care. The emphasis on the opposition between the ethics of justice and the ethics of care has long nurtured a triple misunderstanding. On the one hand, a certain interpretation of Carol Gilligan's In A Different Voice, emphasized this opposition, even if Gilligan's following reflection and other scholars' works have opened up the possibility of delineating a dynamic and potentially harmonious relationship between the "moral voices" of justice and care. On the other hand, the ethics of justice has been identified primarily with the neocontractualism of John Rawls. Finally, this ethics of justice and the language of rights have often been confused. However, the current system of human rights and the fundamental rights recognized in constitutional democracies cannot be identified with contractualism nor with the theory of natural law, in the name of their genesis. Nor can they be traced back to neo-contractualism. Rather, law is a social practice whose reasons for existence and contents depend on the attitudes of the interpreters that are forged in the historical contingency. Today, this practice is oriented, in constitutional democracies and within international and regional bodies committed to the protection of human rights, by the belief system developed within (inter)national constitutionalism since the second half of the twentieth century. (Inter)national constitutionalism has enriched the liberal legal tradition by theorizing the subject of law as embodied and by recognizing its ontological vulnerability and situated needs. Starting from an interpretation of law as social practice, the paper suggests that the political theory of care is a valuable ally of (inter)national constitutionalism, as it contributes to its innovation and defense, by making visible subjects and needs that have been neglected until now and developing a set of social practices and molecular resistances. In turn, (inter)national constitutionalism represents a legacy to draw on for the realization of a caring democracy, since it has prepared the institutions and guarantees that care can today strengthen and re-signify. Together they can fight off the neoliberal backlash aimed at subverting the political project of equality.

16. *"Caring actions and moral value"*

Ira Chadha Sridhar (University of Cambridge, UK)

The ethics of care – an approach in moral philosophy with feminist roots – understands care not just as a social phenomenon (as a type of action, relationship or practice), but also as a crucial moral value. The core claim of the care ethical approach is that caring is somehow morally

valuable. However, despite this being the central focus of the approach, there is surprisingly very little research about what makes care morally valuable. Are caring actions always morally valuable? Or are they valuable only in some cases and not others? This paper takes up the following question: when, or under what conditions, are caring actions morally valuable?

Building on my past publications about the concept of care, I will frame the concept of care as a thick ethical concept which consists of a descriptive and evaluative element. I then take up the task of investigating when caring actions are morally valuable. I will demonstrate that the moral worth of a caring action depends on a complex interplay of the following factors: (i) the process by the which the caring action is performed: how attentive, responsive, and respectful is the agent of the patient's needs?; (ii) the outcome of the action: how successful is the action in meeting some important needs of the patient?; (iii) and the scheme of which the action is a part: to what degree does the action contribute to a larger practice of injustice?

I then investigate the relationship between these three factors to construct a comprehensive care-evaluation framework. For an action to be morally valuable, is it the case that all three factors must be simultaneously satisfied? Or is the satisfaction of any one sufficient to deem the action morally valuable? How can the interplay between these factors be used to distinguish better care from worse care? The care-evaluation framework seeks to answer these questions.

Drawing from material in analytic moral philosophy and care ethics, the framework seeks to clarify the relationship between caring actions simpliciter and caring actions that are morally valuable. This framework can strengthen the conceptual foundations of the ethics of care and allow for the meaningful application of care ethics to doctrinal debates in law, public policy, and political theory.

Care for community and vulnerability

1. "Gardens as therapeutic landscapes: care for plants, gardens & community"

Allison Williams (McMaster University, Hamilton, Ontario, Canada)

Hamilton Victory Gardens (HVG) is a not-for-profit team of community volunteers dedicated to alleviating hunger and food insecurity in Hamilton Ontario by using urban agriculture to provide fresh produce to local food banks and meal programs. HVG transforms empty city lots into places of community, education and growth. The mission of HVG is to transform the City of Hamilton by: increasing access to healthy food for the marginalized population in the local community; encouraging volunteerism; and bringing people of all ages (from elementary school age children to senior citizens) together for the common purpose of combating poverty. This mission is being realized through a form of "urban agriculture" which is undertaken on raised garden beds constructed on unused land within the city, without the use of pesticides or oil-based fertilizers. The COVID-19 pandemic has created many challenges, including the permanent closure of one of the largest gardens and the temporary closure of many other sites. Further, the expansion and further development of the city has negatively impacted the availability of city lots; this has significantly decreased the amount of fresh produce at a time when it is needed most. Framed with therapeutic landscape theory, this paper employs autoethnography as a methodological approach to explore one of the gardens worked in the summer of 2021. It presents evidence that the garden not only grows significant amounts of a variety of healthy produce which reduces food insecurity for marginalized families and individuals living in low-income communities, but provides an engaging, beautiful and accessible green space for volunteers. Therapeutic landscape theory is employed to highlight the range of therapeutic opportunities that the garden provides for the worker bee volunteers who care for the garden for 3-4-hour blocks twice weekly. These include the physical, psycho-social, and spiritual benefits experienced. Volunteer gardeners care for the garden, and the garden cares for those who tend it.

2. "How to take care of homeless people? A qualitative study"

Monica Amadini & Annalisa Pasini (Centro Studi di Pedagogia della Famiglia e dell'Infanzia (CeSPeFI) – Catholic University of the Sacred Heart, Brescia, Italy)

The progressively spreading of poverty and social inequalities, with the consequent rising up of new models of social and economic marginality, is an increasingly widespread phenomenon. At the same time it is also unusual with respect to some phenomenologies and life trajectories.
In the context of impoverishment phenomena, caused both by the employment crisis and housing hardship and by a weakening of traditional welfare systems, a specific attention must be paid to the growing spread of forms of poverty that lie beyond the traditional poverty threshold. Such poverty is attributable to the objective quality of living conditions and to a sort of social and institutional invisibility that affects people suffering from various forms of disease.
The significant number of homeless people appears to be a recurring and very critical element of social marginality, which presents aspects of extreme poverty, such as:

- scarcity or absence of social protection;

- mismatch between real needs of this type of population and social and health services' response;
- difficulties in relationships with civil society (dynamics of indifference, lack of sensitivity and acceptance, lack of respect, open conflict);
- accentuated processes of self-exclusion, cultural incompatibilities, communication difficulties and mistrust.

Led by the Center for Studies on Family and Childhood Education (CesPeFI) of the Università Cattolica del Sacro Cuore, the research "Compagni di strada" (Road Companions) took place starting from this framework. The research was realized thanks to the proposal of "Un medico per Te" (A doctor for you) Association, made by doctors who provide voluntary healthcare to many homeless patients in Brescia (Italy). The research was carried out between September 2022 and October 2023.

It aimed to investigate the world of homeless people within Brescia geographical area, focusing on aspects of life and health, but also of social behaviours, which characterize this "most invisible" population composed by the homeless people's target.

The research – according to its investigative purpose – was first realized through participant observation in services for homeless people. Therefore, focus groups (with health workers and social workers employed in various services for homeless people) and interviews (with some homeless people living in housing services) were carried out.

In particular, the research explored the following aspects:

- "sliding mechanisms" and exclusion dynamics;
- distinctive features of homelessness' condition;
- way-out mechanisms / elements of personal resilience;
- hierarchy of homeless people's priorities;
- representation of health among homeless people;
- approaching "good practices".

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3. *"Caring for contemporary loneliness. Inside and outside organisations"*

Micaela Donatella Castiglioni (University of Milano-Bicocca, Italy)

In complete harmony with the epistemological antecedents of the call for which care is what constitutes *anthropos* and makes it human, we can't forget that "being care" and "being for cure" imply taking cure of oneself, of others and of oneself with the other. Another who, like each of us, doesn't live in a pneumatic vacuum.

However, already in unsuspecting times and, above all, after the Covid-19 pandemic, we have confronted and/or clashed - in all age range - with the *economy of loneliness* (Hertz, 2020).

We are alone in the office, we are even more so in smart-working, some of us at home talk to Alexia, our cities enhance loneliness or feeling alone, we look at each other with suspicion if, completely randomly, someone comes to us on the subway touches or we touch someone. We are the *touch generation* but we *no longer touch each other (Ibid).*

It's no better in the context outside the home, outside the office or outside the school.

Let's try to observe how the benches are arranged in a public park: very far from each other, and placed in such a way that the people sitting cannot exchange a word with each other.

We have not taken care of and are not taking cure of our social fabric (*Ibid.*).

Must we conclude that we are *communities destined for non-generative solitude*? (Borgna, 2011). That phenomenology of solitude that *closes, isolate*s, leads us *to self-isolate*? (*Ibid.*). It could also be.

However, this condition makes us feel bad and what is more, we reiterate that we are made for care, for relationships.

We are inside a sort of risky paradox which has important implications, not only of an existential nature, but also of an ethical-political nature. It could only be like this if - always in tune with this call - we recover the political matrix of care, of caring action, which is an *exercise of democracy* and *responsibility* towards others (Hertz, 2020; Mortari, 2021; Castiglioni, 2021).

Therefore, we firmly believe that the time has come to take care of loneliness, in the various and different areas of our lives and in every age range. On the other hand, many studies and research report that loneliness makes us sick.

Along this direction, we believe that taking care of ourselves and others means, from a pedagogical-educational perspective, taking care of *social contestss* understood as possible *plots of meaning* (Borgna, 2011; Hertz, 2020).

4. *"(Re)-conceptualizing the domestic politics of intergenerational care: framing "good" and "bad" caregiving for older adults in online discussions"*

Davide Cino (University of Milano-Bicocca, Italy)

In an ageing society, elderly care is a mainstream topic of interest calling into play not only formal but also informal care provided by the family. In this context, women have historically been positioned as primary subjects to rely on within the domestic politics of intergenerational care, both in broader social discourses and within individuals' situated experiences through the enactment of quite often stereotypical family scripts. This presentation explores how women themselves understand and frame this state of affairs by building on natural data collected from Italian online forums through women's shared stories, considerations, and emotions about the care of their elderly relatives. Informed by scholarship highlighting the gendered nature of caregiving responsibilities, this study attempts to unravel the complexities of women's dilemmas associated with their socially expected role of informal caregivers, exploring how through these discussions the interacting parts reinforce and/or de-construct the morally laden frameworks of "good" and "bad" family caregiving. Through a systemic analysis taking into account both the individual situated experiences (micro-level), the construction of meaning taking place through social interaction (meso-level), and the broader cultural discourses requiring women to provide care for others (macro-level), this work delves into how women-in-conversation navigate these expectations. In terms of contents, findings shed light on the moral compass underlining common sense knowledge of family intergenerational care of older adults. With respect to the conversational process taking place online, I furthermore argue that these forums function as dynamic informal learning environments where women share and construct their perspectives of meaning about their caring roles with their peers, informally educating each other and producing mediated frameworks of reference that become parts of the broader cultural milieu, adding to the larger conversation on intergenerational care.

Findings from this work can be informative to orient future research on elderly care by offering insights into women's dilemmas as an expression of relational and educational needs and

promote a broader reflection on how to move beyond the logic of the taken-for-granted and often invisible work of care that our society requires women to adhere to.

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5. *"How can care for the non-self-sufficient elderly become an opportunity for caring for oneself and the world?"*

Elisabetta Lazzarotto (University of Milan-Bicocca, Italy)

The ageing of the population leads, on the one hand, to a longer biological life span, and the need for care and assistance of many elderly people who are not self-sufficient, on the other.
The increase in the time and complexity of care requires not only the construction of new models and assistance practices, but also protection and support within adequate, shared, and sustainable welfare.
The answer to meeting the needs of families with a non-self-sufficient elderly member cannot, therefore, lie only in planning for action (Ferrario, 2015), but must encourage a reflection that, at a collective level, focuses on the sense and meanings of this phenomenon (Baldacci, Frabboni, Pinto Minerva, 2012; Tramma, 2017; Musaio, 2021, Gasperi, 2022).
If it is true that we are the care we give and receive (Mortari, 2015), then this experience is formative, transformative and potentially evolutionary of individual and collective identity.
The admission of an elderly relative into a Nursing Home is one of the answers to the need for care, during which time the family unit undergoes a transformation which leads to a radical change in its relationship with the elderly member (Vigorelli, 2012; Cristini, Porro, Arrigoni, Fumagalli, 2020; Casati, Donato, 2020).
What happens in this step? What meanings does this experience of change have for the family caregiver? How can we transform this problem into an opportunity for growth?
How can caring for one's elderly relative by building a therapeutic alliance also become an opportunity to take care of oneself?
In the qualitative research carried out by a PhD Executive, using phenomenological interviews, the experiences of eleven family members and twelve caregivers were heard to better understand the phenomenon and improve the quality of reception. At the same time, this meant that the research participants had the opportunity to elaborate their individual experience through a process of narration and self-care (Demetrio, 1995) moving from an individual and solitary dimension to one of collective sharing useful to others and to the world.
Transformation and individual growth are thus intertwined with the opportunity for social, political, cultural, and pedagogical change in which scientific research is linked to the educational dimension in the interests of care not only for individuals, but also for the whole community (Mortari, 2019).

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6. *"Taking Care of Vulnerability. An interdisciplinary dialogue"*

Valeria Bizzarri (Husserl Archives, KU Leuven, Belgium)

This talk aims to show how vulnerability is an essential feature of subjectivity. The fragility of existence is thematically addressed by accounting for phenomenology and psychopathology. In the first part, I will show how the Husserlian subject is anything but a pure and merely

transcendental ego. Instead, I argue that a subject, immersed in and conditioned by factuality, emerges through discussions on the concept of "liminality" in his posthumous writings. In the second part, I will compare Husserl's and Jaspers' views— perspectives that compensate and enrich each other. According to Jaspers, "limit-situations" are characterized by inevitable antinomies that prevent a person from going on as usual. They are super-individual challenges intrinsic to existence, thus unavoidable. Furthermore, in his view, limit situations enlighten the paradoxical structure of existence and call for what has been named an *existential turn up*, i.e., to reach a higher level of self-awareness and depth of feeling in case the limit situation is mastered. The final aim is to show that 'limit phenomena' are intrinsic to human existence, which is nothing more than a continuous struggle (*Streben*). Such a vision of the subject can be useful in rethinking the notion of 'well-being', which today is anchored to an ideal of perfection devoid of all weakness. Accordingly, taking care of vulnerability becomes a moral and ontological imperative to be followed if we want to survive the "sea of suffering" that envelops us.

Care for nature and art

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1. *"Building ecological awareness through children's naturalistic exploration: features and opportunities of a method"*

Monica Guerra, Letizia Luini, Greta Persico & Francesca Rota (University of Milano-Bicocca, Italy)

Experiencing contact with the world helps to develop a connection, a sense of belonging, care and ecological awareness, generating a desire to experience more sustainable existences (Mortari, 2020). The immersive and experiential encounter with the environment can foster a deep connection with the world in which children are asked to take responsibility towards places (Sobel, 2002): so, it is possible to develop respectful, empathic and sustainable attitudes (Guerra, 2020; 2021) which allow each one to feel part of the planet, and not outsiders of something to be exploited.

Ecological education (Mortari, 2018) enhances a sense of deep connection with the world (Chawla, Derr, 2012) through occasions of encounter, knowledge and a desire to care for places, which progressively acquire significance (Judson, 2019). Caring is a practice acquired through experiential learning: in this sense, it appears crucial to promote immersive experiences outdoors where caring is embodied in practices (Mortari, 2020).

In light of these considerations, a project by a research group of the Department of Human Sciences for Education of the University of Milano-Bicocca, within the National Biodiversity Future Center, proposes exploratory experiences of the *Vivaio Bicocca*, an outdoor place in the neighbourhood, neglected for years and recently redeveloped through interventions and cultural initiatives. Among the actions envisaged there are initial proposals and tools for observation, collection, cataloguing and documentation, discussed with a group of researchers from the Department of Biotechnology and Biosciences. These tools, useful for keeping track of questions and hypotheses with narratives, sketches and photographs, making discoveries visible and supporting reflective processes, have been tested with children aged 3-11 and their teachers/educators through a material-reflective experience (Guerra, 2019) that aims to observe, describe, look for relationships and questioning, through an immersive occasion that triggers the desire to learn more.

The contribution presents the first issues that have emerged in defining an approach that aims to contribute to the definition of a methodological and design possibility for outdoor educational experiences. Such experiences could allow a better understanding of lived places through observational/documentary tools and renewed gazes, supporting the development of attitudes of care and responsibility in the youngest.

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2. *"Care for ourselves, care for the Earth: spreading seeds of Hope in the Anthropocene era"*

Angela Biancofiore (Paul Valéry University, Montpellier, France)

«Attention is the rarest and purest form of generosity» (Simone Weil)

We define the term "Care" as an attention, a posture, an action favoring the flourishing of life: care can be directed towards oneself, others, democratic institutions and living ecosystems.

The significant role of Ethic of Care is to develop theories and practices in order to widen the circles of concern and to enhance our ability to pay attention and make visible every sentient being and subtle relationships that make our world liveable.

This perceptive capacity enables us to develop a sense of consideration for ourselves, for humans and non-humans - that contributes to preserving the conditions of the habitability of our Earth.

The emergence of such vision leads to a commitment to ethical and political actions aimed at taking care of oneself, other sentient beings, but also living ecosystems and democratic institutions.

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3. *"Cultivated therapeutic landscapes: gardening for prevention, restoration & equity"*

Pauline Marsh (University of Tasmania, Australia) & Allison Williams (McMaster University, Hamilton, Ontario, Canada)

The concept of the therapeutic landscape is recognized as one of the key contributions that geographers have made to the study of health. Essentially a philosophical notion, it is nonetheless firmly embodied in practice – in particular the practices of caring for people and planet. Highly relational and reciprocal, the idea and application of the therapeutic landscape is continually evolving. Since first proposed in the 1980s, scholarship continues to develop more nuanced understandings of the characteristics of place that contribute to the symbolic and material processes at play in the making of caring, health-enabling places. It is the framework by which we begin to make sense of the experience, application and impacts of such places.

The intention of this paper is to highlight the recent developments in the field of therapeutic landscape theory and practice that have emerged through and around the particular processes of caring-cultivation – or gardening. Using caring-cultivation as our springboard, we take a close and critical look at the diverse forms of engagement with and in a variety of cultivated green spaces and the implications for health, wellbeing and equity.

Given the substantial evidence that confirms the preventative and restorative functions of gardening and other horticultural practices - including urban agriculture ventures, home and community gardening, school and aged care gardens, and the tending of green spaces more broadly - this paper provides a multidisciplinary, critical engagement with the notion of caring-cultivation.

In health geography, the critical study of cultivated environments as therapeutic landscapes slants toward questions concerning physical, emotional, spiritual and mental health of individuals and communities. Scholarship does not consider these health impacts in isolation from the social, political and ecological contexts that also comprise these landscapes. As such, the array of issues covers emotional and spiritual wellbeing, as well as social connectivity, community development,

food security, and ecological sustainability. These eco-socio-spatial factors are both the drivers and mitigators of social and health (in)equities, and gardeners of all abilities are not only active carers, but also active agents of social and ecological change.

The presenters are co-authors of the recently published book on this topic (Routledge, 2023). It is in this emerging field of cultivated therapeutic landscape scholarship where we see new, exciting, critical exploration of the 'therapeutic' impacts of and by care-cultivators on the health gaps perpetuated by disadvantage.

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4. *"To care and to cure with puppets: faces, movements, and words to soothe our existence"*

Maurizio Gioco (Independent) & Felice Amato (Boston University, USA)

This presentation explores a collaboration that involves one of the most ontologically relational, vulnerable, and fragile beings that exists - the hand puppet. It is also, however, powerful in its potential for care. A tender trickster, the hand puppet has been used across many societies for care but also mischief and resistance, for speaking up, for saying the unspeakable, and for communicating beyond speech. Slipped over the human hand like a sheath, it covers and converts the hand - our primary instrument for externalizing, communicating, and connecting - into a miniature being of ambiguous autonomy, whose corporeality and humanity echo ours. The complexity of the puppet is often only grasped after meaningful experiences with the medium. Its ubiquitous presence can cause one to overlook its subtlety and depth; even in educational and therapeutic situations, it can be taken for granted before it is adequately explored. It is the complex existence of the hand puppet that offers unique possibilities in care. These possibilities are something that fascinate both Verona-based hand puppeteer and educator Maurizio Gioco and Boston University assistant professor and artist Felice Amato, who explore them through an ongoing collaboration. Amato teaches in the Department of Visual Art at Boston University where she created a course for pre-service art teachers that explores how to make art lessons accessible to all students. She uses puppetry to promote an understanding of how various disabilities, English language learner status, trauma, and the effects of poverty affect students' access to the curriculum. Teachers themselves must have extended and meaningful experiences with the medium and develop a sensory awareness of themselves through the puppet. Amato incorporates experiences of others with diverse care practices with puppets, like Gioco. Gioco is a masterful puppeteer, specializing in the burattino or hand puppet and an educator and puppet therapist. He has worked extensively with children on the autism spectrum, many of whom have non-speaking autism. Amato has included him in publications and his virtual and inperson visits to classes have brought richness and depth to the students' experiences. Gioco has been able to impart an understanding of the dramaturgy of the puppet (how it uses space, how it engages, and how it expresses and interacts), which he applies in therapeutic and educational settings. Gioco and Amato discuss care within their collaboration; the puppet's potential for political, philosophical, corporeal, and social forms of care; and the complexity of this unassuming being.

5. *"Conceptualizing care in artistic practice: future directions for a politics of care"*

Victoria MacBeath (Concordia University, Montreal, Canada)

The practice of art – scholars such as Gretchen Coombs, Leah Piepzna-Samarsihna, and Yuriko Saito might contend – is related to an ethic of care. Care ethicists, however, have had a harder time taking these statements seriously. In fact, in Joan C. Tronto's 1993 book, Moral Boundaries: A Political Argument for an Ethic of Care, she asserts that "to create a work of art, is not care.". My paper complicates this assertion by considering how art theorists working in the field of Indigenous, feminist, and disability studies create a relationship between art and care. I argue that artistic practice materializes Tronto's conception of care (the four components of which are: caring about, taking care of, caregiving, and care receiving), and that the work of the artist is care work.

This paper aims to generate further dialogue about the role of care in art – asserting that art making is an inherently political practice. I explore questions such as: what boundaries exist that refrain us from fostering relationships between art and politics, or art and care; how can a turn towards the practice of artmaking also turn us towards care; and what might these interventions generate in relation to Tronto's seminal work on care ethics?

By putting these theorists in conversation with one another, I aim to work towards a framework that allows us to conceptualize care in relation to artistic practice. I do so while being careful not to romanticize artistic practice and care through a critical engagement with both subjects. Tronto's argument, of course, holds weight – particularly her contention that although creative practice may be a means towards care, it is not care itself. In the field of art history however, an increasing number of scholars are working at the intersections of art and care, which works to complicate Tronto's definition of what is not care. For example, in 2021 Jacqueline Millner and Gretchen Coombs published Care Ethics in Art in which they remind us that the word curate has its roots in the Latin root cura – to care.

Given the fact that artists and art historians are working through these issues, I explore how Tronto's work might strengthen the arguments that these scholars are making, and how this intervention into Tronto's conceptualization of care might generate further scholarly engagements with the relevance of care in artistic practice.

6. *"Caring for the world and ecological transition"*

Antonietta De Vita (Università di Verona, Italy)

The debate on the ecological transition revolves around a few undisputed cornerstones: the ideology of growth, the defence of Western lifestyle, business and the totalising economism. The technological religion (technical fix), the de-politicisation of politics and technocratic centralism and, of course, the undisputed anthropocentrism shape the contemporary society/reality. Within this framework it is evident that is not possible to envision a concrete transformation. What this perspective looms is not a real vision of transition, but rather a model of conservative adaptation, whose goal is not the increase of the level of collective well-being and the preservation of the biosphere, but the maintenance of privilege and the protection and re-legitimation of increasingly catastrophic and dystopian capitalism (Deriu, 2022; TiLT, 2022).

To make a radical and concrete change of direction in order to imagine, design and implement ecological and social transition, we need to rid ourselves of the epistemological mistakes that

have brought us this far: the dogma of economic growth and the patriarchal relationship with nature inspired by domination and violent system.

We must also (re)learn the knowledge needed to accompany the transition that belongs to human history that in other times and latitudes have been able to express relations of harmony with nature (Mortari, 1998; 2020) inspired by different economies not reduced to capitalist accumulation. We can take our cue from the visions, imaginaries, knowledge and practices already expressed by the many groups, networks and movements that have long been concerned with 'future proofing' on a planetary level. They embody theoretical visions and concrete practices through the construction of 'sustainable and responsible communities'. They are intermediary actors between the individual and the community: in other words, they are true laboratories of democratic and ecological citizenship. These are informal groups of young people and adults who "learn together to transgress" (bell hooks, Insegnare a trasgredire 2020), to disobey certain current imperatives of the knowledge society all centred and focused on commodified knowledge and to affirm the importance of knowledge that helps to live well. By putting human and living relations back at the centre, these experiences become the forges of an "elementary politics" (De Vita, 2022) that recasts sociality and the fundamental elements of citizenship: learning, critically thinking, participating, deciding, and eventually, acting.

Healthcare theory and research

1. *"Care in psychosocial rehabilitation: an investigation into therapeutic residential services in the state of São Paulo, Brazil"*

Aline Cristina Dadalte (Ribeirão Preto School of Nursing, University of São Paulo, Brazil), Enio José Porfirio Soares (Faculty of Arts and Humanities, University of Porto, Brazil), & Luiz Jorge Pedrão (Ribeirão Preto School of Nursing, University of São Paulo, Brazil)

This paper presents an analysis of part of the corpus covered by the doctoral thesis entitled "Therapeutic Residential Services: From Deprivation to Freedom", conducted at the Ribeirão Preto School of Nursing, University of São Paulo (Escola de Enfermagem de Ribeirão Preto, Universidade de São Paulo, EERP-USP), in 2016, by the Post-Graduate Program in Psychiatric Nursing, now focusing on its results from the perspective of Luigina Mortari's Philosophy of Care (2018).

In the Brazilian context, for individuals who spent a significant part of their lives hospitalized in traditional psychiatric hospitals and rightfully gained their freedom, Psychosocial Rehabilitation work and a place in the community where they could interact and participate in society were necessary. Therapeutic Residential Services (TRSs) emerged in the deinstitutionalization process, following Ordinance No. 106/2000 and No. 1,220/2000 issued by the Ministry of Health of Brazil, which address the organization, functioning, and financing of these services, aimed at socially (re)integrating these individuals. Our thesis analyzed 11 TRSs in the state of São Paulo, Brazil, based on ordinance nº 106/2000 and the theoretical framework of Psychosocial Rehabilitation. We investigated the perspectives that residents and professionals have regarding the resources these services offer and produced a video documentary about some life memories of these individuals, with the aim to approaching and demystifying their daily lives, contributing to the deconstruction of prejudices In total, 31 residents and 16 professionals participated in the research. Data were collected through semi-structured interviews, questionnaires and video-recorded statements. We now seek to shed new light specifically on the reports that make up this documentary (Available at: https://bit.ly/emcasa-srts-documentary), in order to identify and reflect on how care occurs in these services, considering the contexts, residents, and professionals involved in the process of (re)building a dignified life with basic (and more) rights guaranteed. The qualitative analysis was carried out using the methodological approach of Content Analysis. The transformation of the subjects' lives is evident when care is involved, which opens up space for them to seek transcendence of what is already given to them – to explore other forms of being-there (Dasein), beyond diagnoses and their invisible walls. Their words highlight the importance of care for their everyday lives, imbued with human meaning.

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2. *"The idealistic expectation of nursing students and the harsh reality of work: a critical literacy path to raise awareness of the non-neutrality of any text or context"*

Natascia Bobbo (University of Padova, Italy)

Over the last forty years, many students preparing to enter a caring profession have been influenced in their career choices by idealistic representations of patients and suffering. These representations could be produced by some series or films, as well as by a common sense that portrays caring professions as brave and virtuous (Bobbo, 2019; Freire, Macedo, 1987).

Until 2019, this idealized image of the profession and care contexts, as well as of the suffering people, was often shattered by the reality of the facts seen during or after the training experiences, where the value patterns so well described in fiction or celebrated by ordinary people were eroded by the concreteness of reality (Happell, 1999; 2000). During and after the events of the 2020 pandemic, many young people rejected the idea of being part of this world of suffering, as they could see the reality on television, read about it in the press, or simply experience what happened to one of their relatives (Bakker et al., 2019). This is confirmed by the sharp drop in enrolments in health professions courses in Italy, which is becoming a real emergency. Politicians don't seem to be able to face this, but as pedagogues and educators we think it is necessary to adopt a new political perspective of care, not only for patients but also for professionals. If we can spread the message that the health system not only cures the suffering patients, but also cares for its operators since their training experience, things could change. The message must be the eco of a systematic planning of activities aimed at teaching students to develop a reflexive attitude towards their experiences and a critical-interpretive thinking about the situations they encounter, to make them able to define for themselves the meaning of what is happening in the face of pain and suffering and, contextually, to develop some self-care strategies to protect them from the inevitable fatigue of their work. This can be done through reflexive thinking and critical literacy workshops (Bobbo, 2022), in which a critical analysis of videos taken from popular series or documentaries on the pandemic period can be confronted in dialogue with the content of parallel charts (Charon, 2000) in which students could describe their experiences during the internship.

3. *"Learning to care for education in mental health through the contribution of "Experts by Experience": A Qualitative Study within the SEKEHE project at the University of Milan Bicocca"*

Katia Daniele, Maria Benedetta Gambacorti Passerini, Sara Tesio, & Cristina Palmieri (University of Milano-Bicocca, Italy)

The University assumes a significant ethical and political responsibility in training education professionals, as they can actively contribute to building a community that promotes the mental

health of its members. Educational figures can tangibly support the processes of recovery and empowerment for individuals facing mental health issues.

The University of Milan Bicocca (UNIMIB) team's work in the European Erasmus+ project SEKEHE (Structural embedding of knowledge by experience in higher education through processes of co-creation) is grounded in the vision of mental health as the result of a collective enterprise to be fostered through collaboration among different subjects, including patients. Started in September 2022 and involving four European countries, including Italy, the project aims to promote inclusion and diversity across education, youth, and sports sectors. The overarching goal is structurally integrating "knowledge through experience" into higher education in Social Studies. As part of this project, UNIMIB has engaged two Experts by Experience (EBEs) in mental health from the *Cooperativa Lotta Contro l'Emarginazione* (CoopLotta) in designing and delivering specific lessons within the "Pedagogy of Social Inclusion" course in the Bachelor's Degree in Educational Sciences. UNIMIB aims to structurally incorporate the experiential knowledge of EBEs into the study programs of education professionals, thus contributing to the co-creation of a "third academic knowledge" by involving all stakeholders in building knowledge and experiences related to community mental health.

To understand stakeholders' meanings, opinions, and perspectives regarding the educational experience promoted by UNIMIB and to comprehend how and why this project can concretely represent an inclusive and co-constructive experience in mental health, an exploratory qualitative investigation was conducted from March to July 2023. Based on the Interpretative Phenomenological Analysis approach, our investigation utilized individual semi-structured interviews and a focus group, supplemented by the Photovoice technique. Stakeholders involved, through purposive sampling, include the EBEs, four students from the course mentioned above, a teacher-researcher, a CoopLotta representative supporting the EBEs, and two technical-administrative employees handling the university practices required for involving the EBEs in SEKEHE.

In our presentation, we will highlight the primary outcomes of our qualitative study, focusing on the educational opportunities created through university co-teaching.

Despite the challenges, the intertwining and dialogue between diverse knowledge and skills are crucial for defining new academic horizons and promoting renewed perspectives in mental health care training of future educational professionals.

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4. *"Promotion of peace and its interfaces in end-of-life patient care: analysis in light of the peaceful end of life theory"*

Maria Clara Passos Araujo, Thiago Martins de Sousa, Vitória Pessoa Nogueira, Marília Alves Furtados, & Vera Lúcia Mendes de Paula Pessoa (State University of Ceará, Brazil)

Introduction: End-of-life represents the final stage of various progressive diseases with irreversible functional decline, occurring in days or weeks. Consequently, care in these circumstances involves the creation of interventions that promote the prevention and relief of patient and family suffering. The experience of peace has been conceptualized in the Peaceful End of Life Theory (PELT), created in 1998 by nurses Cornelia Ruland and Shirley Moore. The authors define the premise as a sense of calm, harmony, and contentment, detaching from feelings such as anxiety, nervousness, worry, and fear; highlighting that end-of-life care should enable individuals to experience this process peacefully. Objective: The objective of the study is

to reflect on the promotion of actions that provide a sense of peace to the end-of-life patient. Methodology: This is a theoretical-reflexive study based on the PELT as a theoretical model for scientific support in clinical practice regarding the promotion of holistic care for end-of-life patients. The study relied on relevant literature on the subject. Scientific articles and other materials were selected based on their content's relevance to the study's objective. Ethical and legal aspects of freely accessible online materials were respected. Results: Recognizing the individual as a holistic being, composed of mind, body, and spirit, underscores the importance of comprehensive care during the process of death and dying. The PELT presupposes that end-of-life care should not focus solely on the last instance of dying. Therefore, the implementation of care-promoting measures to achieve peace for these patients becomes necessary. The experience of peace can be provided through relieving anxiety and worries and facilitating spiritual support. Patient involvement in spiritual practices, such as prayer or meditation, shows improvement in disease coping, quality of life, and a better response to provided care. Thus, the PELT focuses on various aspects of patient and family care during end-of-life, with a focus on implementing actions aimed at fostering a sense of peace during this period. Conclusion: In summary, the PELT offers a valuable approach to end-of-life patient care, recognizing the patient as a unique being deserving of pain-free, comfortable care that preserves closeness with significant individuals, thus facilitating the attainment of peace. Finally, the importance of holistic interventions providing comfort and relief from suffering through sensitive and multifactorial care is highlighted.

5. *"Researching the cure. Responsibility and hope"*

Mara Durante (University of Verona, Italy)

The research project "Qualitative Data Analysis on material collected from patients in the head-neck district," activated in collaboration between the University of Verona, Department of Human Sciences, under the scientific responsibility of Professor Luigina Mortari, and the Health Company of the Autonomous Province of Bolzano, has taken the form of an intervention-research within a qualitative framework. Its aim is to design and monitor operational tools to accompany the person assisted from the moment of diagnosis through the path to recovery.

Neoplasms in the head-neck district, by compromising areas with high social connotations such as communication (alteration of phonation), sensory perception, and feeding (dysphagia), and affecting immediately visible parts of the body—consider scars as a sign and symbol of a unique and singular experience—result in a significant change in the quality of life and the subsequent personal history.

There are not many studies on the quality of life in patients with neoplasms in the cervico-facial district. Quality of life is compromised not only during the acute phase of treatments but also in long-term survivors.

The literature is increasingly producing evidence showing that the contribution of Medical Humanities and biographical and cultural approaches to diagnosis and therapy is crucial for the patient's care, recognized in their integrity as a person who needs to find meaning in an experience characterized by limits, suffering, and necessary existential repositioning.

The fundamental orientation of the project was to position itself as "service research": research with a strong ethical connotation as it serves healthcare contexts, responding to a real need.

Thus, it has taken on, as a useful research question to promote reflection on care contexts, the identification of good or incorrect care practices identified by patients in their illness stories and

shared with treating physicians. This is intended to provide materials for reflection and reconsideration of patient care by medical personnel, for a new and more conscious practice of caregiving.

The chosen reference paradigms are eidetic research with the Empirical Phenomenological Method (EPM) and Narrative Inquiry as the "study of experience thought of as a story".

Exploratory questions include: What is the experience of patients at the onset of the disease? What needs emerge? What are the expectations of reception and care? What elements of their daily life could facilitate the disorientation caused by the unexpected event?

Verificative questions include: What results do the implemented practices (whether established or innovative, introduced through this intervention-research) yield? What are the results for the patient's life? What about the doctor-patient relationship? What about the relational-social-professional life of the person assisted? What about the context?

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6. *"Generating well-being in the world of care through narrative medicine strategies and tools"*

Nicoletta Suter (Director of CME – Azienda Sanitaria Friuli Occidentale, Pordenone, Italy)

Practicing care in places where people experience personal and family biographical disruption due to severe pathologies or individual or collective critical and traumatic events, requires a solid preparation as health caregivers. The technical competence of each professional role is fundamental but not sufficient, especially when people ask for help to cope with important changes affecting the body, interpersonal relationships, life, and work activities.

The healing posture comprises many elements that make the patient feel welcomed and recognized as a person, even in moments of greatest vulnerability and fragility.

When the essence of care becomes a practice of care, it contributes to the promotion of relationships and actions based on respect for the human dignity and uniqueness, the acceptance and enhancement of diversity, the diffusion of a culture that encourages equity and social justice. Since taking care is a difficult and demanding work, it requires specific preparation for the health, social and educational professions, to which the pedagogy of Narrative Medicine can give a huge contribution, allowing caregivers to acquire, understand and integrate the different points of view of those involved in the disease and in the treatment process, with the aim of offering a personalized healing path (ISS, 2015), tailored to the person's history, biography and agenda.

Charon (2019) defines narrative "that kind of medicine practiced with skills allowing to recognize, understand, interpret illness stories and be moved by them". These skills are developed and trained through the practical triad of Narrative Medicine (made up of close reading, expressive, reflective, creative writing and sharing) unfolding into the three movements of attention, representation and affiliation.

Narrative training is carried out through workshops aimed at multidisciplinary groups, in which participants learn care practices as well as operatingl tools to bridge differences and divides, to reduce inequities and inequalities, to build networks and communities.

"Taking care of those who care" is the name of a project activated in ASFO-Pordenone: alongside with specific training programmes, a network of facilitators is being built in order to spread both narrative practices and the culture of care in the whole institution and in its territory, in order to generate profound changes in the behavior of individuals, working groups and social communities.

Promoting patients' engagement and empowerment as well as health caregivers' well-being represents a strong commitment to the whole project., and education becomes the training ground for experiencing approaches, methods, and tools.

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7. *"When caring for chronically ill people means caring for a genuine education"*

Lucia Zannini (University of Milan, Italy)

Caring for chronically ill people, who are particularly vulnerable and fragile, is strictly interconnected with educational interventions, which are crucial to learning to manage chronic diseases. Healthcare professionals, especially nurses, know the importance of patient education in caring for chronic diseases, but they often reduce that educational practice to a teaching intervention. To better manage their disease, many patients need information and even skills, but they often also need to be supported by healthcare professionals in the difficult task of coming to terms with their illness and embedding their sickness into their identity. Our position paper will focus on the difference between patient teaching and patient education in formal/structured and informal/unstructured interventions (i.e., during clinical practice). In both teaching and educational activities, it is crucial to adopt a caring approach focused on patient's needs and different degrees of autonomy that can be promoted. We believe caring should sustain and develop individuals' living possibilities, even when sick and disabled. This support to patients' "flourishing" is related to the sustenance in the identity transformation many people must go through when receiving a chronic illness diagnosis. For this reason, we believe that patients' teaching is not enough to take care of them. A genuinely educational approach is needed to support chronic patients in transforming their identity, which is often required by the onset of the disease. In other words, an approach that is attentive to the relationship, that develops over the long term, and addresses the disease in its various aspects; an approach based on a multi-professional team that enhances the role of expert patients and patients' associations. In Western health systems, one of the most critical challenges in the years to come will be to take care of patient education and learning to network with communities, in which many caring resources can be found to develop sustainable, effective, inclusive, and community-based patient education activities.

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8. *"Compassion, communication, and ethical care at the end of life"*

Vitória Pessoa Nogueira, Marilia Alves Furtado, Vera Lúcia Mendes de Paula Pessoa, & Viviane Magalhães Pereira (Ceara State University, Ceara, Brazil)

End-of-life care is a complex action that requires healthcare professionals to make ethical decisions that reduce suffering and maintain the individual's dignity (Nogueira et al., 2022). When in the face of suffering there is a feeling of deep empathy and the need to respond to it through action, to alleviate it, compassion arises. Therefore, there is no compassion without a response through action (Way & Tracy,2012). Understanding care also as an ethical action, we intend to discuss the relationship of compassion in health care practices for the implementation of ethical care for patients at the end of life. Method: Theoretical-reflective study, carried out based on the critical analysis of texts on the topic, which are available electronically and free of charge. Results

and Discussions: Ethical care is presented through indicators that demonstrate the intention of providing a benefit to others on the part of the caregiver. In such an attitude there is a movement of receptivity to the being of the other and of responsiveness that is realized through actions in favor of the other. Among the indicators of the way of being of care is the ability to demonstrate compassion, this concept is closely linked to fair and ethical care (Mortari, 2018). For adequate end-of-life care, compassion was associated with receptivity to the suffering of others and not avoiding discussions about death, responding honestly and objectively to the demands of patients and families. Therefore, the presence of communication in promoting compassion in this context is observed. In the nurse-patient dyad, communication constitutes the basis for this relationship, establishing a connection with empathy, in which interaction and listening precede it (Galetz, 2015). These findings corroborate the concept defended by Way and Tracy (2012) about compassionate communication, which consists of a communicative and behavioral process, in which the subject perceives, connects with, and responds to the suffering of others. Final considerations: At the end of life, compassion presents itself as an indispensable ethical indicator in interactions between the person providing care and those receiving such care. In this relationship, compassionate communication emerges as a way to implement ethical care, in which there is concern about responding to the suffering of others and providing information appropriately.

9. *"Professionalism, care, self-care and COVID-19"*

Carla Benaglio (Universidad del Desarrollo, Santiago, Chile – University of Verona, Italy)

Professionalism is a complex construct sensitive to cultural, social, and environmental variables. It is not easy to give a single definition of good professional behavior. However, some aspects constitute the essence of professionalism, such as empathy, relationships with others, respect, communication, and knowing how to work in a group.

At the heart of professionalism lies the care for others, and only in recent times has self-care emerged from the literature as a critical construct to maintain good professional behavior.

During the COVID-19 era, there was a unique period characterized by isolation, high mortality, and suffering on a global scale. Health services had to react very efficiently and quickly to a rapidly changing situation. All this was done with working groups with previous problems of malaise and high levels of burnout and with a public alert on professional behavior, especially of physicians.

We asked ourselves how professionalism, caring, and self-care behave in a difficult moment.

A qualitative phenomenological study was conducted where two narrative guide questions were created online, asking people to reflect on the experiences and learning that characterized this period.

Five hundred-four people responded, mainly nurses from Italy and physicians from Chile. The data were analyzed with the empirical phenomenological method theorized by Mortari (Mortari, 2023).

Seven macro categories emerged.

In a moment characterized by pain, fear, and suffering, there emerges a greater awareness on the writer's part of the need to be in a relationship with the other, to accompany each other as human beings, and nobody must be left alone. Emerges a collective need to take care of each other and this care is in small gestures, looks, and minimal actions. Caring, therefore, becomes an "antidote" to moral pain and provides some relief. The strength of relationships emerges both

with the person, with the family, and with colleagues. Role boundaries are blurred, and people are motivated to do what they can by asking themselves sincerely about life, the essentials, and what matters and has a deep meaning. In the drama, to make silence and to "take away" what is not needed, it is valued knowing to be there. The health professional also needs to share experiences and to preserve all the knowledge built in this situation. Emerges the need to find space for the future, beyond the emergency of the pandemic, to continue in constructive dialogues with the management so the professionals can build together on the experience of pain, something excellent and reparative.

In addition, some specific indicators relating to care emerge from the work carried out in groups and for themselves. They discover their fragility and vulnerability, life priorities, strength, and the necessity to love their work. The passage through a traumatic situation led to "the embodiment" of learning.

According to Ludwig (2014), professionalism is a "tension" to do good and to act according to respect and virtues throughout life. During a challenging period, this "tension" is strengthened and becomes collective. The group's strengths and values prevail when the professional experiences a common difficulty; instead, when it is an individual suffering in solitude, it often results in burnout, and therefore, professionalism fails, sometimes unconsciously.

So, under challenging situations, professionalism is strengthened if the person maintains the ability to deliver good care for the other, the group, and themselves in a circular and continuous movement. The professionals must be able to support themselves through training, sharing experiences, listening carefully, collective and individual writing practices, and time dedicated to wellbeing.

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10. *"EduForIST: a caring approach for sexyuality education in Italian schools"*

Marco Ubbiali (University of Verona, Italy), Lara Tavoschi (University of Pisa, Italy), Domenico Martinelli (University of Foggia, Italy), & Alice Chinelli (University of Pisa, Italy)

In 2024, Italy is among the few European countries that have not yet made sexuality education (SE) compulsory in schools, whose regulation is at the discretion of individual school principals. Often, the topic is handled by science teachers or given to outside experts and focused mainly on biological aspects. However, scientific literature and international guidelines consider SE to be fundamental to the personal development of the younger generation. Moreover, Italian students perceive these issues as particularly important and identify school as the most appropriate setting for receiving SE. To respond to this gap, in 2019 the EduForIST project "Development of technical and practical tools for carrying out educational and training activities in the field of sexuality, affective relations and STI (Sexually Transmitted Infections) prevention in the school context" was born. The research project was conducted at a national level, with the technical and financial contribution of the Ministry of Health - Directorate General for Prevention. The project has adopted a Comprehensive Sexuality Education (CSE – UNESCO, 2018) approach that is not only risk-prevention focused, but an actual "holistic" view of young people as they are outlining their identity and discovering the sexual dimension of existence. The originality of the project lies in framing UNESCO's definition of CSE within a phenomenologically grounded theoretical framework. First, starting from the phenomenology of human beings and their sexuality: in the complexity of the bodily dimension and its functions that are never solely biological, in the

complexity of the link between body and soul, in the complexity of the psychic and meaning dimensions, in the aspects that unite us as humans and in the specificities that characterize us as essential singularities. Second, through a phenomenology of the educative act: talking about "education" in sexuality cannot mean "information" or transmission of content, as happens in many approaches aimed at prevention or awareness campaigns. To educate is a form of caring: therefore, SE must also be characterized as an action of care for the full flowering of the person, including in its sexual dimension. Therefore, sexuality is not only a dimension of the human being, but an expression that characterizes all dimensions of his being. Sexuality has bodily and affective valences, certainly, but also cognitive (it questions thinking), aesthetic (it questions how to feel the beauty), ethical (it questions what is good), spiritual (it questions the meaning of life), religious (it questions the relationship with the divine), political (it questions interpersonal relationships and the promotion of a just society). The contribution will present the intertwining of the theoretical aspects, the educational activities of the project, and some results of the research conducted on it.

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11. *"Italo Calvino and 'the unpredictable wondering play' for caring professions"*

Antonia Chiara Scardicchio (University of Bari "Aldo Moro", Italy)

The intervention presents foundation and application of disciplinary hybridization between medical education and Calvinian literature. Calvino's writing is a prefiguration of the arrivals of the sciences of complexity. On an empirical level, the training that welcomes Calvino in medicine offers the possibility of transition from an analytical to a systemic perspective, and therefore of improving both relationships and clinical reasoning.

Educational caring approaches

1. *"Educative care and salutogenesis: epistemologies and pedagogical practices"*

Patrizia Garista (University "G. d'Annunzio" of Chieti-Pescara, Chieti, Italy)

Health, illness, and care represent daily experiences across all aspects of life in varying ways, helping to illustrate that balance which, as Antonovsky (1996) states, continually oscillates between a polarity of complete well-being and another of complete disease. These existential flows are incorporated into life, caring processes and educational experiences. It is when a person finds their situation to be comprehensible, manageable and meaningful that the conditions are favourable for enjoying good mental health, a sense of emotional wellbeing and good quality in life.

Adopting a salutogenic model of health and disease, means to favour the emergence of what the Greeks called *epoché,* which is a state of questioning the world around us – and therefore questioning and what generates health, care, human reactions and relationships. Learning from experience (Dewey), reflexivity (Mortari), connectdness/re-binding (Morin), empowerment (Freire), making meaning (Bruner), transformative learning (Mezirow), and inclusive and participatory research methodologies are all concepts underpinning what we can define as salutogenic pedagogy. Building from this premise, we will argue for ethics and a salutogenic orientation in healthcare, linking the salutogenic model to Educative Care. Two case examples will be discussed: the philosophy of accessibility promoted by a museum which adopted a salutogenic model to plan educational activities and to offer practices of care for the whole community (All Aboard Project); and another case example related to how the salutogenic learning model can become a method to plan and apply 0-6 services in Italy.

The theoretical premise and case examples are evaluated to investigate possible connections, theoretical and methodological, between the salutogenic theory of health grounded in educational settings, and the philosophy and politics of care.

2. *"Care and education, care is education: a qualitative study in preschool contexts of Correggio (Italy)"*

Ilaria Mussini (University of Verona, Italy)

If education, and in particular early childhood education, intends to be in relation to what is essential and necessary to life, and if care represents a fundamental dimension of human life, despite the attempts of many international educational policies in ECEC (Early Childhood Education and Care) to disregard its value, it is then necessary to bring the idea that care represents the central paradigm of the pedagogical discourse back at the centre of the pedagogical debate and related policies. To this end, it becomes a priority to question ourselves to understand how schools, and specifically schools for children aged 3 to 5, can be configured as schools of care. In other words, as places of concrete expression of care. The qualitative research presented here intends to contribute to this effort, through a survey strategy focused on the dialogue between the theoretical dimension and the empirical dimension. This allows us to elaborate an educational curriculum capable of promoting the predisposition of educational

contexts oriented to the paradigms of care through the understanding of the teachers' ways of being and acting in practice. The first part of the empirical phase of this research involved, in a participatory perspective, teachers from three municipal pre-schools. The aim was identifying the behavioural indicators of care. Caring is in fact a practice and is defined through those ways of being, as Noddings writes, that return to the other the intention to procure benefit from the one who cares. The data collection instrument addressed narrative material, i.e. sixty written narratives of experiences of good and bad care experienced by teachers in their own childhood and professional context. The analysis of the data favoured the use of the empirical phenomenological method defined by Mortari, which is particularly fertile within a science of experience that pursues the aim of understanding actual experience. The choice of method is consistent with a circumstantial view of the method, i.e. with an evolutionary and emergent view of the method. Communication delves into the results emerged from the coding system. This allows the drafting of an initial descriptive theory of educational care, from the perspective of the teachers.

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3. *"Pedagogical intentionality as a quality of care for language learning in 0-6 educational contexts"*

Beatrice Anderlini (Municipality of Lucca and University of Verona, Italy)

The purpose of pedagogical intentionality is to make explicit the pedagogical meaning intrinsically possessed by the actions carried out in the 0-6 educational paths. It means declaring the "why, together with whom, where and when" the educational actions elaborated and planned by educational professionals are implemented.

The fulcrum of the educational planning, on the part of the working group, is to conceive, elaborate, organize and verify the multiple and varied offer of educational experiences to be lived by all the children welcomed in educational institutions, in order to make a positive contribution to the growth of the personal identity of each child.

The teacher must have "a true mentality as a researcher and not as an executor" (Mantovani, 1990, p. 55), whose psycho-socio-pedagogical theoretical bases on the development of the child from 0-6 years of age frame the educational experience carried out and based on the "plurality of intelligences", in that precise historical socio-cultural context, in which the educational institution is inserted.

The intentionality of educational action is realized within the relationship between adult and child and children. Possessing adequate relational competence means allowing the teacher to grasp, through observation, recognition and evaluation, the various levels of development of the child, as well as his or her learning needs in motor, cognitive and relational skills.

The role of the adult assumes a position within the educational relationship that is no longer "asymmetrical", from top to bottom, but is placed from the point of view of the child, whose knowledge of himself and of the other begins and develops precisely from the relationship itself and from being in relationship.

It is in this continuous and two-way interchange that the acquisition of symbolic skills related to lived experiences and named by language takes place. Play is the primary way in which children learn to know and express themselves and the world around them. Thus, the process of language development can be supported and expanded in pretend play through the child's narrative

competence, which stimulates him, not only to describe his own actions that he performs at that moment but induces him to construct his own stories.

It is in this "activity" that the transition from "nature to culture" of the educational experiences of care of 0-6 services takes place, since it is the language, together with the ability to master it, that makes the child a full participant in his or her community.

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4. *"Embracing new narratives: parental care in the process of guiding children"*

Marianna Capo (University of Naples Federico II - Sinapsi University Center, Italy)

In the process of guiding children in choosing their educational path, parents, alongside teachers, play a pivotal role. They represent fundamental guiding figures, providing both emotional and practical support. Parental involvement is crucial in this context as they can offer invaluable support in understanding and nurturing the capabilities of their children. Such involvement can instill hope, passion, and confidence in their ability to face an uncertain and complex future.

Parental education can thus play a key role in the guiding process, adopting a pedagogical approach that focuses on observing and understanding the inclinations of their children. Assisting children in identifying their authentic inclinations stands as a fundamental pillar in effectively guiding them through their future educational and professional pathways. During periods of change, parents might perceive their role as more demanding, finding it more challenging to communicate with their children and manage conflicts that arise during their growth.

Often, young individuals are influenced by the social prestige associated with professions, potentially leading them to disregard their genuine passions or show interest in professions the don't really know. Open and attentive dialogue with parents is crucial in exploring the interests of children and evaluating their relevance in making future decisions.

A conversational device (Josso, 2000; Delory Momberger, 2013) can play a significant role in self-recognition of skills, supporting the family in reinforcing the adaptability of all its members. This process helps identify the most suitable tools to facilitate understanding changes, promoting awareness, and facilitating the change itself (Massa, 1992; Mantovani, 1999; Blezza, 2010).

Uncovering and appreciating the talents of children is a fundamental step in guiding them through both their educational and professional paths. Three macro-categories of talent can be identified, each essential to explore alongside children:

1. Body-related abilities: encompass manual skills such as working with hands, creating or repairing objects, cooking, drawing, and more.
2. Mind-related abilities: involve the predisposition or ability to invent objects or games, study, conduct research, and gather information.
3. Interpersonal skills: encompass the ability to interact with others, communicate effectively, mediate during conflicts, listen, and support others.

The family, besides being a place for growth and identity, offers children an awareness of their strengths, enabling them to plan an authentic future free from external influences.

5. "*Pedagogical workshops on climate change and self-care for young students: a reflection from the Freirean presuppositions*"

Thiago Martins de Sousa, Jennyfer Silva Ribeiro, Amanda Caboclo Flor & Vera Lucia Mendes de Paula Pessoa (State University of Ceará, Brazil)

Climate change (CC) involves long-term alteraons in temperatures and weather paerns. Its causes may be associated with natural factors, such as variaons in the solar cycle, but currently, they are primarily triggered by anthropogenic acons. In the year 2021, CC reached levels higher than in previous periods. Concerning health, CC permeates care and intersects with the rights to a dignified life. With the aim of promong lifestyle changes, the integraon of Nursing students with school adolescents occurs through pedagogical workshops (PW), grounded in the ideas of the Brazilian educator and philosopher, Paulo Freire. Objecve: To weave reflecons on the contribuons of Paulo Freire's thoughts in structuring pedagogical workshops on the relaonship between climate change and self-care in an elementary school. Method: A reflecve theorecal study based on the principles established by Paulo Freire for the development of PW on the influence of CC on human health aimed at young students. The research was conducted through the authors' approach to relevant texts contribung to reflecve thinking. Ethical and legal aspects, as well as good research pracces, were respected by cing the used sources, considering the intellectual producon of each. Results and Discussion: Self-care takes a prominent role in the context of educaon and health promoon acons. According to the Freirean methodology, the dynamics of learning have an emancipatory character, bringing elements that smulate autonomy and responsibility for one's own life in personal, professional, and community environments. Thus, PW grounded in this philosophy facilitates the acquision of theorecal and praccal knowledge necessary for taking acons focused on self-care and the care of the surrounding environment. To achieve this, professionals need to adopt invesgave strategies to idenfy the real needs of the target audience to formulate literacy acvies that recognize the school youth as the protagonist of this educaonal process. In this way, parcipants feel like acve members of the learning process by acknowledging their ability to take responsibilies related to the preservaon of the physical environment in which they are embedded, ensuring self-care and the care of other members of their community.
Conclusion: Paulo Freire's assumpons favor the development of health educaon acons that contribute to the self-care of students by enabling an emancipatory and autonomous learning process, serving as a tool that extends to their family and community circles through care for the environment in which they are situated.

6. *"For a care school in future schools. The experience of Senigallia (Italy)"*

Patrizia Leoni (Istituto Comprensivo Statale "Senigallia Centro – Fagnani", Italy)

The contemporary educational scenario is characterized by fluidity and continuous requests for flexibility posed by ever new challenges, such as those represented by the mass introduction of technologies. The situation is multifaceted and variable, both in the lives of young people and in the demands placed on teaching by a "banking" culture, added to that are the school policy guidance documents. A good school, however, and above all in this cultural context, needs to rethink itself as a school of care, that is, a school capable of making all the dimensions of the

human being flourish: affective, relational, corporeal, aesthetic, spiritual, political, critical and autonomous thinking.

The cultivation of this complexity of dimensions, which should characterize every aspect of education, proved to be even more necessary during and after the most difficult moments of the pandemic, with the different forms of isolation and distancing that were implemented to contain the contagion, and of which the young and very young have suffered.

In order to enable a school to cultivate all these dimensions, Senigallia school, in particular in its nursery and primary sections, has started a process of establishing a "Care school".

This pathway, activated under the scientific supervision of Luigina Mortari, was divided into several in-person training sessions starting from 2022.

The teachers were involved not only in the experimentation of teaching practices based on "care" in all dimensions of "knowledge" and "knowledge of being" where aesthetic, affective and relational perspectives find adequate importance, but also in the conscious adoption of alternative modalities (yoga, mindfulness, music therapy) within the school routine.

The evaluation of results is ongoing; however, in the current state two significant data points are being recorded in this experience. In the schools that are adopting the caring approach, enrolments in the 3–6-year age group doubled over the course of a two-year period: a sign of awareness in parental educational choices with respect to the topic of care (in sharp contrast to the decrease in enrolments of more traditional nursery schools). The primary schools have produced far-reaching educational effects through the rapid diffusion and sharing of well-being practices, such as attention to the theme of care in the schools present in the area. Lastly, the first classes that are adopting the caring approach (current third classes of primary school) showed learning outcomes equal to or higher than the national and regional average, a sign that a Philosophy of Care can also be a fruitful perspective in guiding school policies on the subject of evaluation.

Care for emotional life

1. *"A space for love? 'Care' and its ethical dimensions in the youth justice professional relationship"*

Alexandra Wigzell (Institute of Criminology, University of Cambridge, UK)

Love is not an emotion we associate with professional relationships, particularly not in an involuntary penal context. The child 'offenders' in its midst are simultaneously seen as both highly vulnerable and undeserving of compassion. Yet, understood as altruistic love or mutuality in caring, emerging scholarship across social work, youth work, and psychotherapy suggests that such emotions lie at the heart of effective and ethical practice. However, a central observation of this literature is that anxieties about the 'dark side' of care, in which it is oppressive and harmful, have meant that emotional closeness in professional – child relationships is seen as inherently suspicious, and thus often silenced and discouraged. In stark contrast to the above fields, care has received scarce attention in the youth justice literature, and mutuality in caring remains even further neglected in the criminological imagination. This paper will present the emerging findings of a 12-month ethnographic study on the contours of 'care' and its ethical dimensions in professional relationships in the youth justice realm. The study involves interviews with children and practitioners in an English youth offending team, observations of relational practice, case file analysis and participatory work with children. The study applies care ethics, a strand of moral philosophy, which prioritises caring relations and an appreciation of context in decision-making, but simultaneously advocates the 'moral scrutiny' and evaluation of 'care'. It thus offers a useful and novel framework for making sense of caring relations and the complex moral issues that arise in this involuntary youth justice context.

2. *"Care of the self and emotions in Plato"*

Alessandro Stavru (University of Verona, Italy)

This paper deals with Plato's idea of "care of the self" (*epimeleia heautou*). Plato's Socrates identifies the "self" with the "soul" (*psyche*), and claims that every care should be devoted to improve this very self. Plato's dialogues show how such improvement happens: Socrates questions his interlocutors, thus refuting their pretence of knowledge. Thanks to this refutation, Socrates' interlocutors are led to investigate, question and finally change their feelings and beliefs. Socratic self-reflection implies therefore a transformation which is both emotional and rational, and thus brings about an increase in self-awareness. I will show that this idea of autoreflexivity can be identified throughout Plato's dialogues. As pointed out by several scholars (e.g. Courcelle, Cancrini, Foucault) the notions of self-care and self-knowledge are typical of all stages of Plato's thought (*First Alc., Apol.*, *Charm.*, *Symp.*, *Phaed.*, *Resp.*, *Phil., Soph.*), starting from his "Socratic" period, where the care of the self corresponds to a complete disavowal of knowledge (as in Apology); until his more mature dialogues, where the awareness of the limits of one's knowledge is the requisite for every positive – or even "doctrinal" – knowledge (as in *Meno* and other dialogues).
In my paper, I delve into the emotional features of Plato's care of the self. I will show that in both the "Socratic" and the more mature dialogues of Plato the care of the self has strong emotional

premises and repercussions (the difference lying mainly in the fact that in the Socratic dialogues the rational soul is counterposed to the body and its emotions, while in the later dialogues rationality and the emotions are both located within the soul). My claim is that throughout Plato's work the care for the self is a care for emotions via emotions which aims at transforming the traditional education of Socrates' interlocutors into a life of research. This implies that even the doctrines of the late Plato (i.e. those propounded in *Timaeus* or in *Laws*) always imply a never-ending self-examination and self-improvement.

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3. *"Care as affective disruption. A pragmatist approach"*

Giacomo Lampredi (University of Pisa, Italy)

This intervention aims to highlight the relationship between care and emotions through the concept of disruption. Care is the practical and situated form of disruption that establishes new ways of being and feeling emotionally linked to each other through relational responsibilities. Taking inspiration from pragmatist approaches to emotions, the intervention focuses on the analysis of emotional rapture of care and its transformative potential. It is about breaking affective habits in the face of what is strange, surprising, ambiguous, and unexpected, promoting emotional reflexivity and profound transformations in the lives of those involved.

As some theorists of care have highlighted caring always has to do, albeit to varying intensities, with something unexpected, foreign, or new that requires creative responses. If from an abstract point of view, we can think of some needs as universal (housing, work, medical treatment, inclusion) we can't say the same for the practical ways in which these needs are satisfied. Caring always concerns a disruption, small or large, of our affective habits with which we select stimuli and respond to them. Often, what is surprising is the very strangeness of our way of being responsive. In the face of what is foreign and unexpected, we render ourselves foreign and unexpected to ourselves above all as well as to others. We can be attentive to what is unknown only through responses unknown to us that disrupt our affective habits and recompose themselves around what we are involved with. This is the profound dimension of being involved that care brings to the fore: it breaks up our habitual movements to put them back together with the other. We co-respond with others in ever-unique situations that require us to adjust our responses accordingly. Being *involved* means *co-responding*, embarking on a path of affective knowledge, interest, and awareness. For this reason, differences are by no means an obstacle to involvement, but can sometimes be their greatest form of support.

Thus, this intervention has three basic objectives: 1) to rearticulate the relationship between emotions and care through the pragmatist concept of disruption; 2) to show how this relationship smoothen the boundaries between intimacy and strangeness; 3) to show through the discussion of some empirical cases (relationships between migrants and local communities) how affective disruption allows us to re-interpret what is taken for granted and establish new responsibilities.

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4. *"Caring labor in veteran households and Asian America"*

Amy Chin (Vassar College, USA)

The US military is a significant social force that has enabled Asian women to migrate and settle in America. US wars in Asia and the Pacific have given rise to many multiracial veteran households in America. Families were formed through structures facilitated by the US military during the American occupation of the region since World War II and continues today through its presence of various military installations. It is through the veteran, specifically via their military service, that enabled families to form. From war bride marriages to refugee sponsorships to GI paternal reunifications to transracial adoptions, the US military remains intertwined with family formation. The particular "veteran household" that emerges in the Cold War era lies at the center for many changes in demographics, race relations, migration legislation, and humanitarian aid within US domestic and foreign policy. Yet this household, specifically for its members, is also the unit and place where the consequences of war work itself out. Through a series of oral histories with Asian American daughters of veterans that served in Asia and the Pacific during WWII, the Korean War and Vietnam War, I found that daughterly care is very much an epistemic endeavor as daughters must address the physical and emotional needs of their fathers like PTSD, paranoia, loneliness, and effects of agent orange, but doing so while trying to learn about war history itself as it is rarely discussed at home. The struggle for these daughters, though shaped by limited care benefits from the state, is primarily trying to understand what happened during the war so they can provide their fathers better care both materially and emotionally. Much of this care operates on the terrain of the epistemic—that is recovering missing or lost information, creating conditions that enable fathers to recollect war memories, and piecing together disparate information within and often against US imperial narratives to provide quality care for their fathers. I build on what philosopher Vrinda Dalmiya has theorized as a "care-based epistemology", in which to care well is to know well as "carers always need to know to determine and attend to the needs of those they are caring for". Thus, the veteran household, as an exemplary case, brings into view the specific forms of dependency and webs of care that mobilizes the entire family to pay attention and make judgments within the vexing contexts of US militarism and imperialism in Asia and Pacific. I think alongside Dalmiya's framework within the militarized context of the veteran household that is continually haunted by war to better theorize the relationship between war and care. This has scholarly implications for better diagnoses of how empire is organized by looking at the double devaluation of military labor and caring labor that makes up of the veteran household.

5. *"Caregiving as a vulnerabilized person: provisional results"*

Amanda Aliende da Matta (University of Barcelona, Spain)

Caregiving is an important part of the pedagogical relationship, especially in social work scenarios. Establishing a personal bond is essential for the educator to be able to accompany the ward in their needs, and it manifests itself in an experience of care: paying attention, listening, understanding, being-there with words, feeling-with-the-Other, empathy, compassion, feeling-with in the right measure, discreet vicinity, being gentle but firm and not robbing the other of

their autonomy (Mortari, 2022). And a good care requires an attention not only to the care receiver but also to the caregiver, that is, it requires caring also for oneself (Mortari, 2022).

But what happens when the caregiver is vulnerabilized? That is, when they have been deeply hurt? Can one care from vulnerabilization?

As a part of a doctoral thesis in education to investigate and understand the phenomenon of caregiving in vulnerabilization, we analyzed 17 lived experience descriptions and 11 narrative accounts of people who lived the experience of caregiving from vulnerabilization. And we have found some structuring dimensions of this phenomenon.

Caring from vulnerabilization is an action of authenticity: one cares as one feels one should care, and not as someone says one should care; of availability: it is giving one's time, body and attention to the person cared for; and it is making oneself tough despite feeling fragile. The caregiver connects with the care receiver, feels some of their vulnerability and therefore has a privileged position to meet their needs; sometimes, because they feel that they understand the needs of the receiver, and other times, they just care so deeply about the care receiver, that they can see beyond anyone else.

The act of caring feels like a repetition, and in it one perceives synchronicities that reinforce the feeling of identification. The notion of time is lost, time seems to expand and disappear. While caring, there is an eruption of emotions: compassion and rejection, frustration and surrender, shame, guilt, agony, tension. And an eruption of sensations: exhaustion, overload, fatigue, lack of strength. But in relation to the cared-for person, one feels empathy, intimacy, identification; there is a desire to protect them and a projection that they also feel a connection. The caregiving situation inaugurates a new relationship with the cared-for person, it allows one to get to know them in a different way.

6. *"Using metaphors to care for emotions in SEL programs"*

Rosi Bombieri & Ilaria Berardi (University of Verona, Italy)

Socio-emotional education is nowadays at the center of interest of the main international educational organizations, due to its implications on the harmonious growth of children and youth. One of the most widespread constructs on the topic is that of Social and Emotional Learning (SEL), described as "the process through which children and adults develop the skills, attitudes, and values necessary to acquire social and emotional competence" (Elias et al., 1997, p. 2). The literature on the topic is strongly highlighting the need to develop SEL programs that are rigorously founded from a theoretical point of view and to carefully evaluate their impact, in order to promote increasingly effective educational and teaching practices. This contribution aims to present the SEL program "The Nous project", developed by the Center for Educational and Didactic Research (CRED) of the University of Verona and Melete - Center of philosophy for care, showing how it responds to the needs highlighted above. In particular, the program will be described by arguing its rooting in a precise theoretical framework and showing its effectiveness following a qualitative research on its impact. The program, aimed at primary and middle school children, takes its name from the Greek term "nous," which means both "thought" and "heart." This follows the project's theoretical assumption that the cognitive and emotional dimensions are strictly connected, as the cognitive conception of emotions, which is sustained in the philosophical and psychological fields, highlights. The fundamental educational aim of the Nous Project is to promote children's emotional self-understanding, and its originality, compared to

other SEL programs, lies in supporting students to pursue this objective using metaphor tools – the "vegetable garden of emotions" (Valbusa & Mortari, 2017) for primary school children, and the "geometry of emotions" for middle school children. The program was implemented in some schools in Northern Italy and its effectiveness was evaluated by collecting data during some of the activities carried out, in particular reflective writing and Socratic conversations; the data thus collected were then analyzed according to the Empirical Phenomenological Method (Mortari, 2022; Mortari et al., 2023). Some of the results that have emerged so far are discussed, paying particular attention to how the program proves promising in cultivating the flourishing of care for emotions in new generations, and to its potential for improving educational and teaching practices.

Care for school

1. *"Education as caregiving vs. teaching-learning: fostering theoretical pluralism in pedagogy"*

Emanuele Serrelli (Catholic University of the Sacred Heart, Brescia, Italy)

In many countries, especially anglophone ones but not only them, 'education' is a term largely associated with teachers and schools. UNESCO in its reports, including the most recent *Rethinking Education* (2015) and *Reimagining our Future Together* (2021), reinforces a definition of education along this direction. In *Rethinking*, education is defined as "learning that is deliberate, intentional, purposeful and organized" (p. 17). Education is thus a subset of learning, namely the "intentional and organized" part of it. Learning is, in turn, "acquisition of knowledge" (such knowledge being a complex articulation of information, understanding, skills, values and attitudes, p. 16). *Reimagining our future* confirms that education is "the way we organize teaching and learning throughout life" (p. 1), a crucial activity that needs to be urgently transformed because "knowledge and learning are the basis for renewal and transformation" (Ibidem). UNESCO's approach has certainly the merit of analyzing education as a public common good, and pointing out inequalities and errors to be corrected for a sustainable and inclusive future. However, some critical voices denounce the risk of narrowing down education to teaching-learning, as well as the wider risk of 'learnification' of society, which means dropping crucial dimensions of educational care from the public discourse.

Not in all languages and cultures education is felt as a subset of teaching-learning. In Italian, for example, 'educazione' feels more like a subset of caregiving, which might (and often does) include a learning component, but learning is not its essence. 'Educativa' is also – and perhaps mainly – the quality of a relationship, a quality of care and accompaniment. Five distinctive features have been proposed for educational relationships: reciprocity, continuity, intentionality, project, and non-exclusivity. Another essential aspect of educational relationship is, of course, change.

The different acceptations of education (education as caregiving vs. education as teaching-learning) in different languages and cultures are often the cause of "lost in translation" phenomena at various levels, including scientific and academic work. After an analysis of the problem, I propose some lexical solutions to clarify, consolidate and leverage on such polysemy, considering pluralism as an ethical and theoretical tenet of pedagogy.

2. *"Caring for reciprocity. A phenomenological-existential approach in a secondary school"*

Irene Papa (University of Turin, Italy)

In a phenomenological-existential perspective that conceives education as lived experience, this talk aims to investigate some ways of educative care in secondary school to promote inclusive educational processes for classrooms with high social heterogeneity. In the light of a pilot trial carried out in a secondary school on the outskirts of Turin, and here assumed as example, particular attention has been paid to the forms of "reciprocity" in the educational experience (Bertolini, 2021[2]). The "reciprocity" paradigm, within the framework of educative care, requires a range of ways in which it is possible to enhance "receptiveness", that is needed for structuring "responsiveness" (Mortari, 2021; 2022) between teachers and learners as well as between peers.

If it is true that adolescence is "the time of possibilities" (Barone, 2009), it is also true that this age of life is animated by a fervent search for meaning about the world and relationships. It is precisely from this perspective that taking care of moral attitude in adolescents' "being-there" can be meant as promoting practices of listening, discussion, and collective reflection on the elaborations of meaning that characterise their interpersonal experiences. Through a set of simple but meaningful deconstructive practices it has been possible to grasp the dynamism of experience, so as to show the transformative possibilities of the educational and intersubjective relationship (Madrussan, 2010). Reciprocity, thus, became for the researcher, not only the starting query, but also the output that requires a permanent political-theoretical reframing of the topic.

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3. *"Are schools the best for my child? Home-educator's perspectives on care and education in Italy"*

Anna Chinazzi & Chiara Bove (University of Milano-Bicocca, Italy)

The recent Covid-19 pandemic has exposed social vulnerabilities, highlighting a care crisis. The disruption of schooling heightened concerns about mainstream schools' capacity to meet individual and diverse needs. In this landscape – during and in the aftermath of the pandemic – there has been an international rise in home education (English, 2021), wherein parents take on the primary responsibility for their children's learning outside traditional school settings. The pandemic acted as a 'contextual facilitator' (Johnson, 2022), prompting many families to choose this unconventional path, as evidenced in various contexts, including Italy (MIUR, 2023).

In the Italian context, home education, formally known as 'istruzione parentale', is a legally regulated option for compulsory-age children (aged 6-16). While it remains an underexplored research topic within the national scholarship, it has recently attracted increasing attention among researchers, policymakers, and the broader public (Chinazzi, 2020, 2021; Di Motoli, 2019; Giovanelli & Piromalli, 2021).

In our discussion, we will draw on the findings of a recent mixed methods study on home education in Italy. The study employed ethnographic methods, semi-structured interviews, and survey questionnaires, focusing on the emic viewpoints of parents who identify as home-education practitioners. The age range of their home-educated children spanned from 1 to 19 years old, with the 6-11 age group being the most prevalent.

The study revealed that the predominant motivations among participants were pedagogical reasons, concerns for children's socio-emotional well-being, and family-based considerations. A substantial number of participants expressed their desire for their children to learn in a child-centred and low-pressure environment. Specifically, they articulated concerns about schools prioritising content delivery over the cultivation of emotional and social skills, particularly in the

aftermath of the pandemic rush to cover the curriculum. Parents emphasised their commitment to actively participate in their children's education, assuming full responsibility for it, in contrast to 'delegating' the task to formal institutions.

Findings aligns with other studies that recognise home education as an embodiment of the logic of care (Giovanelli & Piromalli, 2021; Mol, 2008) and an expression of parental responsibility (English, 2021).

The rise of home education not only raises questions about the pedagogy of schools in light of shifting societal expectations but also challenges established norms about care and education. It sparks thoughts and provides novel empirical stimuli on the traditional home-school debate, with reference to the negotiation between teachers' and parents' roles and responsibility (Epstein, 2001).

4. *"The care movement of rifle-action: 'everything takes a flower'"*

Giulia Elardo (University of Padova, Italy*)*

This dissertation aims to explore from a theoretical perspective the ways in which care could be considered as a topic of education, particularly using Philosophy and Politic as subjects during school lessons. Unfortunately, young people live as if they were holding a book without pages. Our consumeristic and pluri-technological society distracts people from developing a deep, philosophical and narrative thinking to limit two essential, pedagogical movements: reflection and action (Freire, 1971). Thus, living in an eternal present, erasing the past and the future, the desire dimension become 'the sleeping beauty' of our time, so that the self-transcendence of humanity, which is the ontological form of care, risks being lost (Frankl, 1946; Bruzzone, 2012). According to Mortari, care is indeed an ontological phenomenon that has its origins and roots in humans' weakness and vulnerability. However, with reference to the ancient Greek word *epimeleia* we consider care as something which has a transforming power: a special fertilizer that allows the human being to flourish, starting from fragility. For these reasons care plays a crucial role in everyone's life story. Considering that thinking about caring was arise in Education and in Philosophy before, we could affirm that schools could be special places where care should be acted and learned. Supporting the need for a deep connection between reflecting's practice and acting to produce authentic transformations (Gramsci; Arendt), Philosophy and Politic should be devices through which teachers can explain and demonstrate to young students the essentiality of caring (to themselves and to the others).

As a result, teachers could encourage a rethinking of the design of a just society, one that has an eye for the weak and oppressed (Politics). At the same time, they should develop critical thinking and the knowledge to be able to visualise and hypothesise new societies (Philosophy). Both train the 'rifle-action' movement of young people by providing a balance between hope for new possibilities (what I could do/think) and the real world/facts (what I can do). Teachers should use some pieces of literature coming from different forms of human expressions (lyrics, poems, films, pictures, etc.) as specific pedagogical tools to make students rethink about caring for themselves and others.

Transformation, i.e. education, is only possible when the philosophical, reflexive practice and the political action are combined in a harmonious way, providing youths with tools to reconcile imagination/desire and reality.

5. *"Taking care of the life of the mind at school. The issue of the formation to the non-cognitive competences and the exercise of the questioning skill"*

Francesca Pileggi (University of Turin, Italy)

Faced with the complex and urgent challenges that await the new generations (Ceruti & Bellusci, 2023) it is now consolidated at international and national level the perspective that school education must work on the acquisition of hard skills, as well as soft skills. It is precisely the latter to express that subjectivity that makes everyone able to problematize and manage the complexity of existence while being careful, at the same time, to take care of oneself and the common world (Barone et al., 2014).

Despite the breadth and diffusion of current studies on the topic of transversal skills (Chiosso, 2021; DeJaeghere & Murphy-Graham, 2022) and the recent Government bill C. 418/2022 for their systematic training in school, there are still some unclear aspects regarding the skills issue. They, in fact, are conceived essentially as "non cognitive skills" and placed within epistemological bio-naturalist and/or economic frameworks, resulting mainly functional to the socio-economic context rather than significant for the full human fulfilment of the person (Brush et al., 2022).

The contribution therefore intends to contribute to a critical review of the "non cognitive", to a refoundation in a humanistic-systemic perspective and to the definition in particular of a main transversal skill that is indispensable at least from the first cycle school. The contribution will then work on these plans (revision, refoundation and definition) and will be based on the arendtian - and even before kantian - distinction between the cognitive faculty (intellect) and the faculty of thinking (reason) (Arendt, 1978; 1982). If the first faculty, in fact, allows the human being to know reality for what it is, the faculty of thinking "empowers" the understanding ("not [purely] cognitive") of reality, on the basis of the human meaning that it preserves and can develop.

After framing "non-cognitive" competence in terms of comprehension competence, the contribution argues in favour of a main transversal skill to be developed within the school, but which is not yet present in the current international classifications (OECD, 2019; WHO, 1994): the ability to question existence and its "unanswerable" issues with reflexivity, creativity and sensitivity (Baldacci, 2021; Mortari, 2020). The recognition of this skill will be followed by the relaunch of design lines useful to plan and set up training practices that exercise the "questioning skill" (Nosari & Guarcello, 2022), practices that take care of the mind and its extraordinary competence of understanding the meaning and human quality of existence.

CHAIRS OF THE SESSIONS

Theory and politics of care

Chair: Federica Valbusa, Roberta Silva

Care for community and vulnerability

Chair: Roberta Silva

Care for nature and art

Chair: Angela Biancofiore

Healthcare theory and research

Chair: Alessia Bevilacqua, Lucia Zannini

Educational caring approaches

Chair: Marco Ubbiali

Care for emotional life

Chair: Rosi Bombieri

Care for school

Chair: Rosi Bombieri