

Textauszug zur Vorbereitung auf den Workshop  
„Achtsamkeit und ethische Urteilsbildung“

### Ethische Prinzipien – Beispiel 6:

#### Noddings' relational ethics: „The ,one-caring' attends to the 'cared-for' in thought and deeds“

Feminist scholarship in the past decade has given more precise development and higher status to the central terms in love-based ethics: nurturing, caring, affection, empathy, and inclusiveness. For Carol Gilligan, the female moral voice roots ethics in the primacy of relationships. Rather than the basic standard of avoiding harm to others, she insists on compassion and nurturance for resolving conflicts among people. Nel Noddings' *Caring* rejects outright the "ethics of principle as ambiguous and unstable," insisting that human care should play the central role in moral decision-making. "Relationships themselves, and more generally real, lived experiences rather than intellectual and theoretical constructs, are considered the genesis of philosophical feminist ethics." For Julia Wood, "an interdependent sense of self' undergirds the ethic of care, wherein we are comfortable acting independently while "acting cooperatively... in relationship with others." In Linda Steiner's work, feminists' ethical self-consciousness also identifies subtle forms of oppression and imbalance and teaches us to "address questions about whose interests are regarded as worthy of debate."

For Noddings, ethics begins with particular relations, and there are two parties in any relation. The first member she calls the "one-caring," and the second, the "cared-for." The one-caring is "motivationally engrossed in the cared-for," attending to the cared-for in deeds as well as thoughts. "Caring is not simply a matter of feeling favorably disposed toward humankind in general. ... Real care requires actual encounters with specific individuals; it cannot be accomplished through good intentions alone." And, "when all goes well, the cared-for actively receives the caring deeds of the one-caring."

Noddings does not explicitly define a care ethics, but she emphasizes three central dimensions: engrossment, motivational displacement, and reciprocity. The one-caring is engrossed in the needs of the other. "The one-caring is fully disposed and attentive toward the cared-for, has regard for the other, desires the other's well-being, and is responsive and receptive to the other." Through motivational displacement, those caring retain but move beyond their "own interests to an empathy for or 'feeling with' the experiences and views of the cared-for." The cared-for must reciprocate in order to complete the caring relationship. "Reciprocity may be a direct response or it simply may be the delight or the personal growth of the cared-for witnessed by the one caring."

Through an ethics of care, we rethink the purpose of public communication. Instead of objectivity, neutrality, and detachment, an ethics of care is compassionate journalism. Beyond the limited mission of transmitting information, feminist ethics wants to see public life go well. The vitality of the communities reported on is considered essential to a healthy news profession. Readers and viewers are connected to one another, not just to the press. The public is considered active and responsible. Citizens themselves arrive at their own solutions to public problems. The watchdog role of journalism is not emphasized as much as its responsibility to facilitate civil society. Public life outside government and business needs special attention. For education, science, communities, nongovernmental organizations, and culture to flourish, the involvement and leadership of women in the media needs serious attention.

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