

We know

Collective care in participatory work



<https://www.performanceparadigm.net/index.php/journal/article/view/249>

Care ethics

Care ethicist Joan Tronto argues that caring is central to our lives and that it should be viewed as a species activity that includes everything we do to maintain, continue and repair our world so that we can live in it as well as possible (1994:103)

This places care at the heart of any relational activity where there is a desire to maintain, continue and repair .



Tronto herself was concerned to address

a relationship of asymmetry: of someone who is in need and someone else who is helping them (Tronto 2013b 6:18)

suggesting

plurality, communication, trust and respect: solidarity – caring with

(2013:35)



Negative capability

The poet Keats wrote in a letter:

I mean *Negative Capability* , that is when a man (sic) is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact & reason.

(1817, quoted in Rollins, 1953:193).

This expression was taken up by psychotherapists, (see Bion 1967) to describe the capacity of a therapist to stay with uncertainty while holding boundaries.



Psychotherapist Diana Voller describes this way of allowing inaction to be creative as being a 'double agent'. She writes:

In the sense that psychotherapists have to be both unknowing and demonstrate clinical expertise/knowledge, have to be emotionally resilient and also be open to being discombobulated by the client, they need to develop an ability to work as double agents.

<http://www.contemporarypsychotherapy.org/vol-2-no-2/negative-capability/>



Hosting and guesting

Alison Jeffers in *Refugees, Theatre & Crisis: Performing Global Identities* (2012) writes:

Hospitality involves risk, and for it to work both host and guest have to enter into a risky relationship in which each poses a potential threat to the other because both host and guest have to enter into the “uncomfortable and sometimes painful possibility of being changed by the other ” (Mireille Rosello, 2001 in Jeffers 2012: 51).

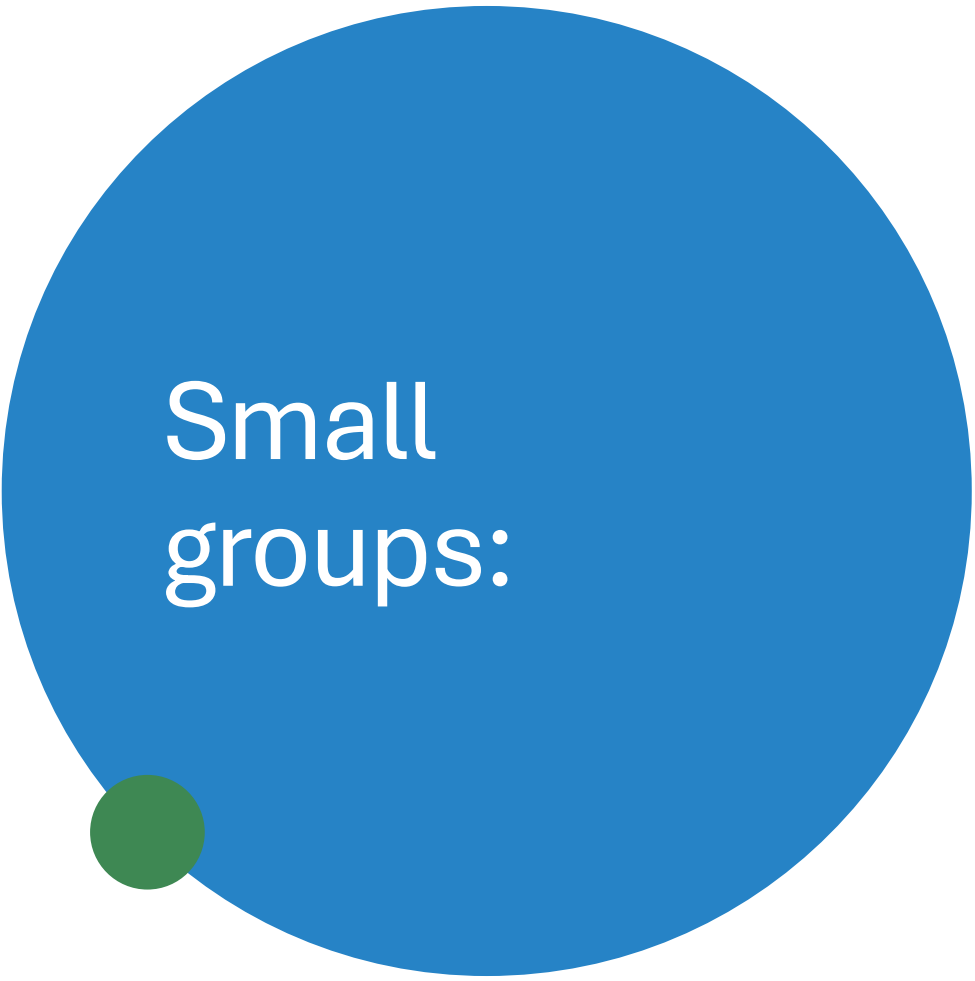


The margins and the centre

To be in the margin is to be part of the whole but outside the main body... Living as we did — on the edge — we developed a particular way of seeing reality. We looked both from the outside in and from the inside out. We focused our attention on the center as well as on the margin. We understood both. This mode of seeing reminded us of the existence of a whole universe, a main body made up of both margin and center.

bell hooks: Feminist theory, from margin to center 1984





Small groups:

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- Can this ability, to know when to step in when to step back, be learned?
 - What does it look like, in your experience?
 - What else do we need to ask?

More threads

- What are the implications for safeguarding?
- Does collective care involve care for the practitioner?
Is that problematic?
- If a group culture depends on commonality of experience, can new people get in?
- Does 'being in uncertainties' work for everyone?
(facilitators and participants)