**B1 ERC\_SG\_B1\_2023**

**ERC Starting Grant 2023**

PHILOMAIDS

Maids as Philosophers: The Circumnavigation of Care in the early modern Lusophone Ocean

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Technisches Universitaet-Chemnitz

60 Months

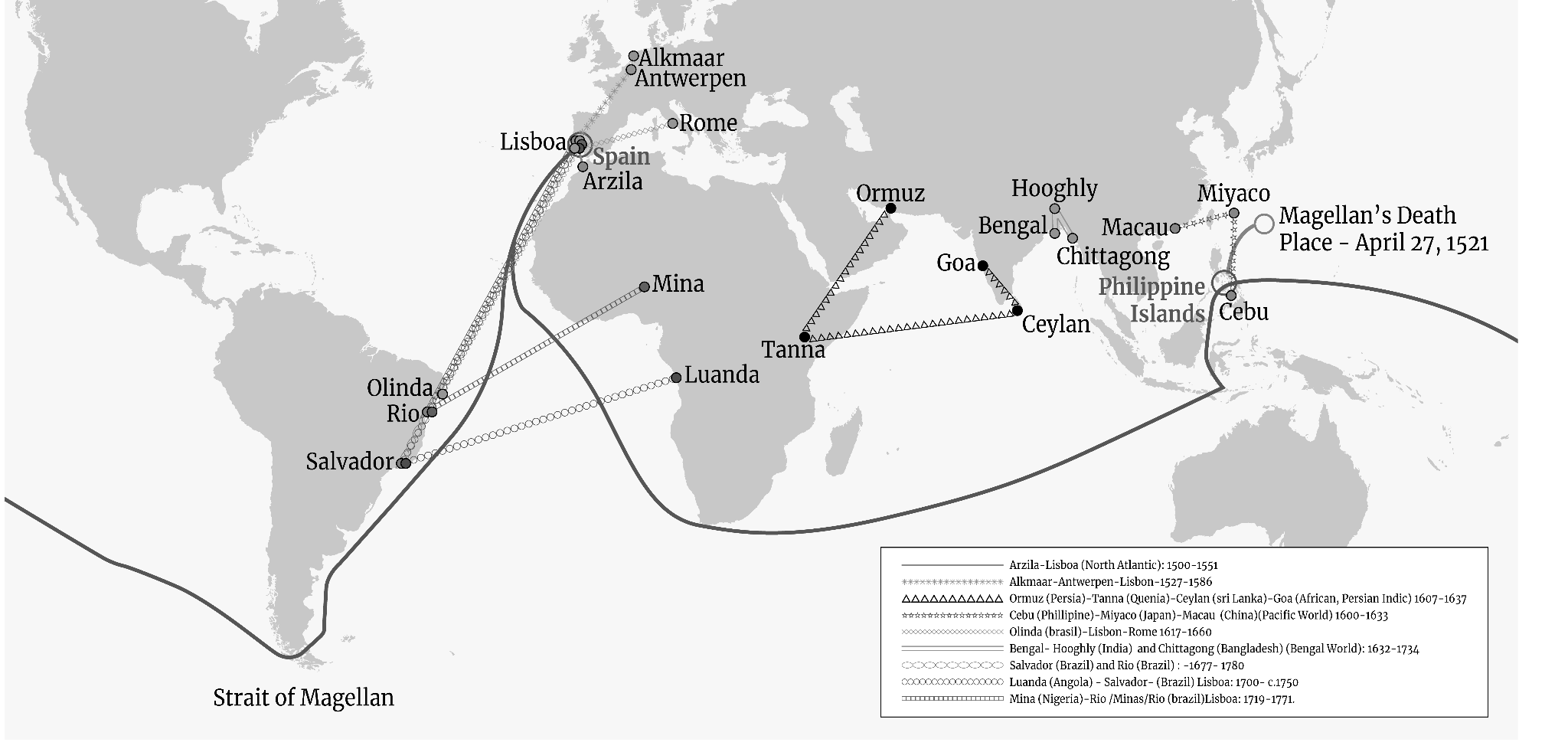
Proposal summary: The PHILOMAIDS project brings the marginalised voices, practices and values of maids from the past into the contemporary philosophical conversation. It argues that those whose work it is to care, nurture and serve, or, to use an overarching term, those who acquired the ontological and economic status of a maid, can only now be reinscribed within a philosophy of care. This project innovates in four main areas:

1. A new body of knowledge – By delving into three cases across the Lusophone Oceans, PHILOMAIDS reveals the existence of a “gendered cartography of care” connecting Alkmaar, Lisbon, Tangiers, and Goa, to Macau through Manila, Chittagong, Luanda, Olinda and back to Lisbon.

2. A tailor-made methodology – PHILOMAIDS combines paleographical and prosopographical research with ethnophilosophical analysis and participatory methods. This approach departs from the traditional theoretical lenses of interiority and ineffability towards material and cross-cultural analysis, rendering the results of PHILOMAIDS crucial to debates about culture, gender and societal values.

3. Human validation – PHILOMAIDS engages several epistemic communities related to care in its research through an Academy of Care, where the scientific process occurs horizontally to the community in question.

4. Transferable research design – PHILOMAIDS promotes ethical research in every aspect, from targeted recruitment to decentralised dissemination, giving the project scope to influence scientific fields and the social and epistemological challenges of public health.

The Figure below shows the Magellan/Elcano Circumnavigation (solid black line) and the new Cartography of Care PHILOMAIDS proposes. (Image by J.Serrado and N. Kasher, 2022)

a.Extended synopsis:

1. **THE CHALLENGE: Healing Fractures** “A healed fractured femur”, replied anthropologist Margaret Mead when asked what the starting point of civilisation had been (Brand & Yancey, 1980). Humanity and culture reside in the simple act of caring: a sentiment demonstrated by the emotionally charged collective hand-clapping and esteem shown for the heroic efforts of health workers through the Covid pandemic. Nevertheless, the same acts of care and compassion that constitute the heights of human endeavour have often also been the source of disastrous “epistemicides” over the years (Grosfoguel, 2013; Sousa Santos, 1998, 2014).

When, on account of their fertility, lack of prospects, or poor family background, women (naturally or culturally predisposed to nurture others) are consigned to submit to the role of caring for others as a form of labour, these acts lose their heroism and become a form of menial drudgery. In English, the very word *maid*, originally meaning a young, unmarried woman, embodies a sense of gendered dependence and immaturity (Stachurska, 2021). For the necessary intellectual reparations for this ontological and epistemological wrong to be paid, paradigmatic changes are needed. PHILOMAIDS contributes to a history of philosophy where maids, as carers, are now cared for in their turn.

1.2 ***Working Hypothesis:*** The word *maid* refers to a female worker tasked with serving, caring, and nurturing. The term recalls the gendered nature of this service. PHILOMAIDS is an intellectual exploration of the lives of these women in history. The material and ethical traces of this “maid subjectivity” are unveiled through the language of mystical experiences that can be seen as common to several religions. For this reason, PHILOMAIDS has two vectors – a mystical grammar of life, choice, and death and a focus on Lusophone circumnavigations.

***2. State of the Art***

2.1. ***Why Mystical Experience?***Although more famous but less controversial, Teresa of Calcutta’s leadership is similar to many women in the history of Christianity. In the menial tasks of feeding the hungry, nursing the needy, healing the spirits, or the acts of mercy, many Christian women found the ideal means of closer union with God. They followed Christ’s example of healing through touch and word (Porterfield, 2005, Evangelisti, 2007). In contrast to their male counterparts, whose exploits were recorded in a vast repository of texts, religious women created their intellectual genealogies grounded on a closer dialectic between a contemplative and active life in the practices of care for others and society.

Another Teresa, this time with the sobriquet of Ávila, whose spiritual and political care as a Catholic reformer was attributed to direct contact and knowledge of God, led to her being canonised (Eire 2019). Her reforming zeal was comparable to Luther’s, but, working from within the Church, the Spanish mystic empowered generations of Catholic men and women to serve, reform and write (Eire 2019; Moltmann, 1984). Gender as an academic field has given us insights into less famous women who, before, during and after Teresa, embodied her path of praying, speaking and reforming (Perez-Vidal, 2022; Weber, 2016). Only recently has she received a place at the main philosophical table (on Teresa: Mercer, 2017; van Dijk, 2020. For a wider discussion on mysticism as philosophy, see Jantzen, 1995). Accounting for the female practices of care as a philosophical project interrupts the intellectually male-centric and Eurocentric tradition of Christendom. While female care is a given, a gendered virtue and a spiritual calling, it is hardly a philosophical imitation of Christ’s ethical imperative of healing and touch (for Jesus as a philosopher, see Thorsteinsson, 2018).

***2. 2 Why is the Lusophone World relevant****?*

A “Lusophone world” is not the world the Portuguese believed they had discovered (Barletta, 2014). Portuguese colonial endeavours, indigenous resistance, and transnational creole cultural productions are some of the layers recent scholarship has exposed (see Green & Nafafe, 2020; Rosa 2015, 2019).

The first contribution was an Iberian model of a plural religious past where Jewish, Christian and Muslim practices of care were negotiated. (Portugal: Rei, 2017; McCleery, 2014. On Convivencia: Glick: 1992, 2007; Szpiech 2013). The transoceanic expansion established Portugal as a significant actor in spreading technological and scientific innovations (General: Sanchez et al., 2021; Cagle, 2018. Ayurveda: Figueiredo, 1984. Indigenous: Walker, 2016).

An “empire of the conscience”, where the care of souls (*cura animarum*), traditionally a concern of moral theology, became a central political and economic issue, was the term chosen by Marcocci to depict Portuguese overseas expansion. (Marcocci 2014). The Inquisition Trial and Board of Conscience records are a valuable resource in terms of the networks of care and service. These are complemented by the records of the Misericórdia, the confraternity that oversaw the implementation of acts of mercy - charity, care, and assistance overseas (Porto: Paiva 2002,2017. General:  [Eisenbichler](https://brill.com/search?f_0=author&q_0=Konrad+Eisenbichler), 2019).

Coimbra’s philosophical legacy transformed the empire of conscience into an empire of the soul, as the university asserted itself as a beacon for philosophy in a fractured world. Whereas Spain saw the school of Salamanca inaugurating the first international law discourses under F. la Vitoria and B. de la Casas, the *Conimbricenses* saw in Aristotle’s metaphysics a more pressing matter (Salamanca: Duve, 2021. Coimbra: Carvalho, 2021). Moving between these two centres and approaches was Francisco Suarez. His more enduring legacy was as the creator of modern Mariology (Fastiggi, 2005). While commenting, Thomas gives the scriptural and metaphysical groundings that transformed a medieval, often persecuted Iberian Marian devotion into a Church tenet: the immaculate status of Mary and her status as “collaboratrix” in the divine plan, as the minister-handmaiden of God (Suarez, 1592; Toronto, 2018).

While commenting on Aristotle, he discusses women’s rational and leading nature (Carvalho, 2020; Kindcaid, 2018). His participation in establishing the female saintliness of Teresa de Avila or Elizabeth of Aragon/ Saint Queen Isabel was just another establishment of mystical genealogies of action and contemplation.

2.3 A Mystical Lusophone World.

Portuguese scholarship on female conventual literature saw them as models of spirituality, living sanctity and devotionality (Freitas de Carvalho Morujão 1995, Classic: Zarri 1991). In my work, however, I focus on mysticism as an onto-epistemological category, which provided a handful of religious women, from abbess to porters and slaves across the Lusophone world participating in the early modern debates (2023, 2020, 2019, 2018)

**3. OBJECTIVES**

3.1 ***Main* *Scientific* *Contribution*:**

PHILOMAIDS is the first Portuguese foray into studying the “Baroque” subjectivity and how this entails a discourse of care. (see Martin, 2021). This is achieved by creating a conceptual cartography of care where religious service crosses private and public spheres (2.1). Secondly, in terms of the ethics of care, the project contributes by translating a historical grammar of mystical practices into contemporary language (2.2). PHILOMAIDS also participates in a broader application of methodological practices by using gender beyond a sexual and social construct, proposing an original validation process for historical findings, and developing an engaged and meta-ethical reflection on scientific praxis (2.3)

3.2. (Obj.1) ***A Cartography of Care.*** PHILOMAIDS brings specific modes of time and space to the study of the knowledge, value, practice and techniques of care. Analysing the Lusophone world as an oceanic project is a method to explore connectivities between different racial and territorial structures, focusing on temporality and situatedness (Mawani, 2018). This was a transcultural world where Western and Portuguese Christians constantly underwent transformation and challenge (Flütcher & Schöttli, 2015). This is done by crossing data from legal, material and philosophical archives dispersed throughout European Archives (Portugal National Library, Torre Tombo National Archive, Religious Archives, Rome: Vatican Library, Jesuit and Augustinian Archives, Spain: Augustinian Order. Outside Europe: Angola National Archive; Goa State Archives, Brasil-Real Gabinete de Leitura, Rio de Janeiro. Anthropological and Military Museums and archaeological remains will also be part of the archival fieldwork.

3.3 (Obj.2)  ***A Grammar of care.***

PHILOMAIDS puts forward a thesis that grammar appeared in the form of a direct and creative relationship with God. This relationship is revealed in the diverse gendered identity of religious practices of ordinary life. It appears in the traditionally non-philosophical genres (legal, administrative and architectonic languages) or the ordinary life inspired the reflection on the self. (Taylor, 1989; Certeau, 1982; Foucault, 1982). An ethnophilosophical analysis of these relationships tests a subjectivity expressed in a creolised, decentered language of life, suffering, and choice (see 4.3)

3.4 (Obj.3)***A validation of care.*** The visions, service and acts of mercy and nurturing aiming at a mystical relationship with God gathered and analysed are now framed within current debates on the ethics of care, namely on the themes of life, suffering and choice. Ideas (philosophy), life (social history) and their devotional and ritualised objects will be united in an all-encompassing project on the ‘living ideas’ of care. Can these historical servants’ experiences of the Divine imply the transformation of mystical knowledge into a practical philosophy or ethics of care? How can the researcher/philosopher translate these historical values? To test these findings, a set of empirical and mixed methods will be used (4.3)

4**. METHODOLOGY**

PHILOMAIDS is a project with a transdisciplinary character, requiring a tailor-made methodological strategy – from structured inquiry into historical, reliable sources in transcultural case studies to a hermeneutic engagement with relevant communities of knowledge.

4.1***Structured Questioning:*** What are the practices, and networks of nurturing, care, service, and assistance? How is care described, networked, transferred, and trafficked? Which values are prioritised, and whose values are they?

4.2 ***Case- Studies:*** *(See SOURCES)*

4.2.1.ATLANTIC SURVIVALS: **Arzila/Asilah–Lisbon** (North Atlantic) (1500–1551): The handmaid of Arzila and Lisbon and practices of care among Crypto-Jews and Crypto-Muslims. **Alkmaar –Antwerp–Lisbon–Kongo** (1527–1586): Catarina de Espirito Santo and Refugee Clares – the exile of the living and bone reliquaries

4.2.2.INDO-PACIFIC SALVATION

**Goa–Ormuz–Tanna–Ceylon** (African, Persian, Indian) (1607–1637): Tropical ailments in Maria de Jesus and the Augustinian Nuns. **Cebu–Miyaco–Macau (**PacificWorld) (1600–1630): Naito Julia and religious martyrdom. **Hoogly and Chittagong** (Bengal) (1632–1734): Juliana and the women of Hooghly.

4.2.3. ATLANTIC HEALINGS\*

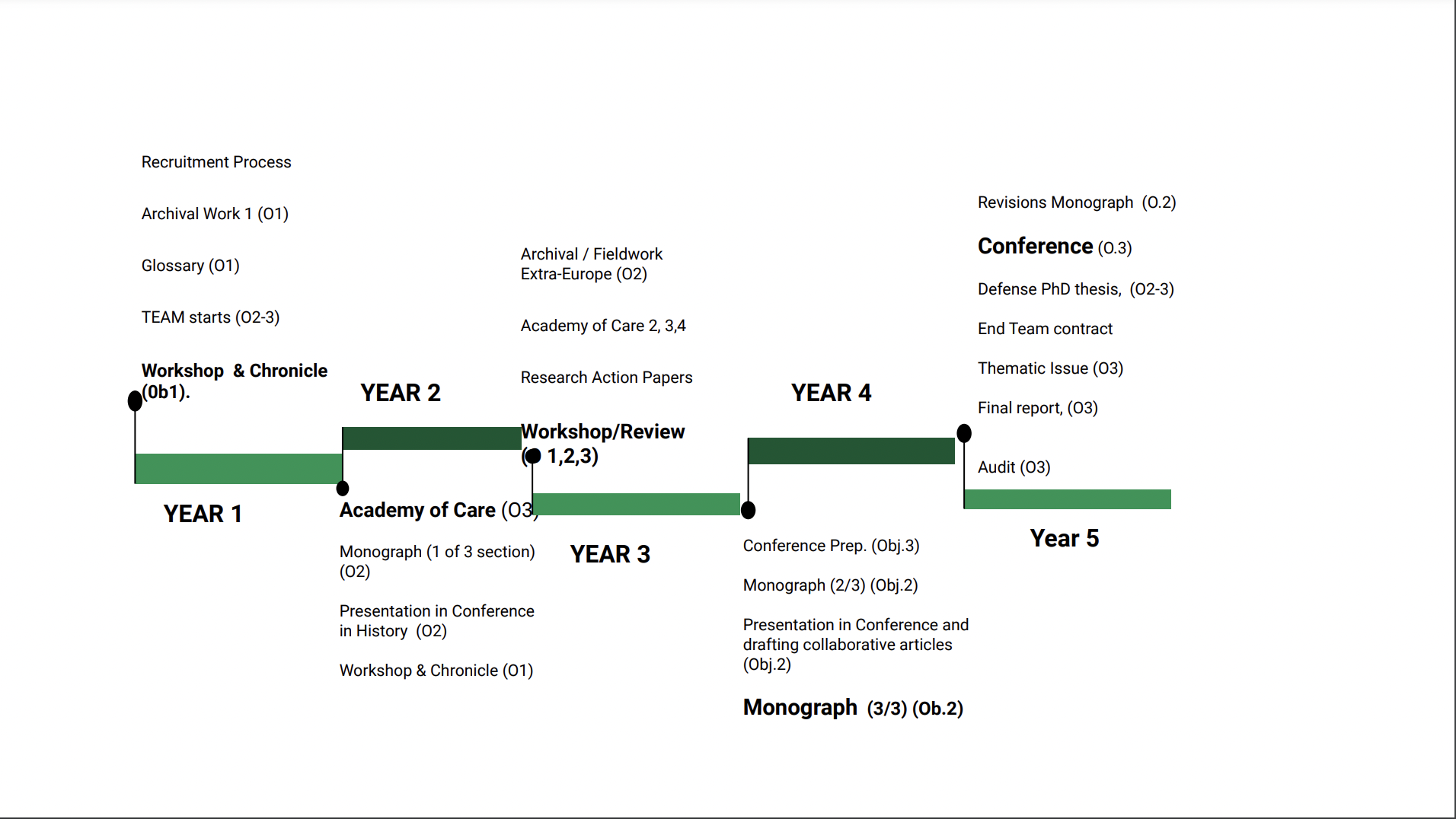
**Olinda–Lisbon–Rome (**1617–1660): Maria da Cruz, mercy and charity in Portuguese laywomen. **Salvador–Rio de Janeiro** (1677–1780): Jacinta de São José and the healing in convents. **Luanda–Salvador–Lisbon** (1700–1750): Luzia Pinta and Calundu healing. \***Minas Gerais–Rio de Janeiro– Minas Gerais–Rio de Janeiro–Lisbon (**1719-1771): Rosa Egiciaca of Egypt and the role of honey.

4.3 ***Ethnophilosophy* –** Emerging from African philosophy, ethnophilosophy rethinks and confronts philosophy with place and particularity (Adata 2022). PHILOMAIDS sheds light on the place and the “prepositions” of care. Rather than generalising a philosophy of maids, PHILOMAIDS underlines the distinctive traits of care, from nurturing a child, assisting a community, tending to the injured, service and confronting this fragmented world in the Lusophone context.

4.4 ***Validation*** – Whereas history is validated by its sources, philosophical studies tend to the armchair vs laboratory dilemma, emphasising the role of the observer or the data. (Haug 2013). PHILOMAIDS is particularly interested in the process of validation of its hypothesis and its ethical implications. Interested communities are invited to participate in the evaluation of the historical traces, reading/changing/reappropriating this unknown legacy of their care. Engaged approaches are to be used in social sciences through 1) action or participatory research and, to some extent, design thinking; 2) reader-response inputs from preliminary readings, and 3) creative expressions **(**Collin Muller, 2021).

**5. *Team*:** PHILOMAIDS success is shared through an intergenerational collaborative team. Three junior researchers will be recruited locally in each area to which the case studies relate. Through an online informative recruitment webinar, they will be asked to produce an original approach to the case studies to be further developed into a doctoral thesis in cultural studies (Obj.2). Their artistic, activist or religious background will be considered when making this selection (Obj. 3). Scholars specialising in the different aspects of the research, namely methods, approaches, and specific Lusophone areas: Guinea, West Bengal and Brasil, are part of the senior advisory board. Their task is to facilitate local recruitment, participate in scientific meetings, online or in person, and eventually co-supervise and co-publish.

6. ***Timeline***: Below is a planned activities and outputs diagram. Five-yearly milestones (in bold) track the progress, evaluate the activities, and serve as moments for reflection and troubleshooting.



*8.* ***Data Management.***PHILOMAIDS data consists of 1) Primary sources (scans, photographs of material) 2) Secondary sources from bibliographical scholarship; 3) Individual notes, transcriptions, and translations extracted from Primary and Secondary sources; 4) Individual reflections from fieldwork, meetings, and “ researchlogues”; 5) Draft versions of Presentations and Publications; 6) Communication related to tasks of the project; 7) Reports, Agreements, Consent, Invitations. A DMP will consider TUC/DFG research guidelines a) Collection: prior written permission of those involved (archives in Ob.1, interviews Ob. 3 etc.); b) Storage: TU- records; c) Dissemination: Open Access, repositories of Humanities and Health Studies and interdisciplinary sources.

***9. Risks*** 9.1 **Preparative Work.** TU-Chemnitz has previously endowed a proof of concept with funding of 13 500 for publication costs and the paleographic fieldwork assistance for the seven sources appearing in the “Do Women Care?” series at IEF Coimbra University. The Camoes Institute also funded the workshop where some advisory members of PHILOMAIDS could present and discuss their research. 9.2: **Major Risks** 1) Accessibility of Sources; 2) Participation in the Academy of Care; 3) Unproductive Methods; 4) Time and Financial Constraints. 9.3. **Contingency Plan:** 1) Procure expertise in palaeography; 2) Academy of Care within wider contexts and previous contacts Chemnitz Capital of Culture (2025), Social Economic Forum (Brasil), cooperation with Asian University of Women; 3) Further training in Workshop 1 and 2; 4) the Reserachlogue as a reflective medium weekly discussion and monitoring. Student Assistants and TUC personnel are more closely managed.

**10. SCIENTIFIC IMPACT** PHILOMAIDS purpose is to heal fractures. Scholars working on European Studies and Western Studies can no longer ignore the work of maids. Potential publication sites include Care Ethics (Peteers, Leuven); Oxford Philosophical Concepts; CEU Press Studies in the History of Medicine; the Amsterdam series “Gendering the Early Modern World”; Indian, Brazilian and African outlets such as the *Revista dos seiscentos*, *Revista de Estudos Feministas*. Academy of Care and other venues will be a safe, respectful place to discuss the importance of care while touring the archaeological remains of the same care. The Researchlogues will pay testimony to this ethical footprint for the democratisation of knowledge.

**Section b: Curriculum vitae (max. 2 pages)**

PERSONAL INFORMATION

Family name, First name: Serrado, Joana

Date of birth: 03.03.1979

Nationality: Portuguese

URL:https://www.tu-chemnitz.de/phil/iesg/professuren/swandel/wiss-mit/serrado.php

ORCID: 0000-0003-4126-0709

ACADEMIC AGE (Netto): 48 months (full-time research post PhD).

CURRENT POSITIONS:

2020 – Assistant Professor at the Chair for Cultural Iberian Studies, Faculty of Humanities, Technical University of Chemnitz, Germany (50%)

2022 – Coordinator Series “Do Women Care”, Institute for Philosophy, U. Coimbra (honorary)

2022– 23 Lecturer in Portuguese, Faculty of Languages, University for Applied Sciences, Zwickau, Germany (Substitution)

EDUCATION :

2014 PhD in Christianity and the History of Ideas, Faculty of Theology and Religion, University of Groningen, the Netherlands, Supervisor: Prof. Dr Mirjam de Baar

2005 Master of Arts in Medieval Philosophy, Faculty of Arts, University of Porto, Portugal Supervisor: Prof. Dr Mário Santiago de Carvalho

2005 Postgraduate in Dutch Studies…

PREVIOUS RESEARCH POSITIONS :

2019–2020 Postdoc, Leibniz Institute for European History, Mainz, Germany (10 months)

2017–2018- Integrated researcher ( non-paid position, nine months full-time)

2013–2017 Junior Research Fellow, Faculty of Theology and Religion, University of Oxford, UK (36 months)

2012

2010 Fulbright Scholar/ Havard Visiting Fellow, Divinity Harvard School, Harvard U. (6 months)

2004–2005 Research Assistant in Coimbra School Project, University of Coimbra, Portugal (9 months)

FUNDING & AWARDS (Selected)

2022 TU-Chemnitz, Research Costs, 13.500

2021 Instituto Camoes/ TU-Chemnitz, 1.000

2019​​ Leibniz-IEG Post Mainz, Germany (12 months)

2018 Research Costs at Univ. Porto (c.3.000)

2014–2016 -TORCH Network Funding (GBP 7.135 )

AWARDS (selected)

2018 Seal of Excellence for the Marie Curie Proposal, European Commission, 5 March 2018.

2010 ​​Fulbright Foundation Scholar

2008 ​​Hendrik de Vries Stipendium, Groningen, the Netherlands (Poetry Award)

2006​​ Prémio Nacional Poesia Daniel Faria, Penafiel City Hall, Portugal (Poetry Award)

SUPERVISION OF GRADUATE STUDENTS AND POSTDOCTORAL FELLOWS

2015–2022 Supervision 2 PhDs in Cultural Studies, TU-Chemnitz (University nominated for Hilde Domin Scholar at Risk DAAD); Examination 1 BA in European Studies (Chemnitz)l in Portuguese Literature (Oslo) Co-supervised 1 MA in Medieval Philosophy (Porto) 2015, Co-assessed Confirmation Status (Oxford)

TEACHING ACTIVITIES (Selection)

2020– Assistant Professor of Cultural Studies in the Lusophone World. Seminars on Food Ethics (Summer 2021), Lusophone Objects (2021/22), Antigone (Winter 2022/23), Slavery (Winter 2022/23), TU-Chemnitz (undergraduate).

11.2018 Instructor with Prof. Z. Santos - Early Modern Portuguese Literature, Faculty of Arts, University of Porto (graduate).

10.-12-2017 Visiting Professor of Hospitality, Cambridge Theological Federation, University of Cambridge (certificate).

2014 – 2017 Instructor with Prof. Mark Edwards, Mysticism (Iberian Mysticism).

2012 – 2013 Lecturer– Portuguese-Speaking Literature (four undergraduate courses), University of Oslo.

2003 Teaching Assistant EQUAL EU – Reducing gender gaps and desegregation, UMAR, Funchal.

ORGANISATION OF SCIENTIFIC MEETINGS

2021 Convenor and Speaker, TU-Chemnitz: Workshop on Criss-Crossings in Lusophone World

2018 Convenor, University of Porto: Session on Philosophy and Portuguese Translation of the Seven Ways of Holy Love, University of Porto/Palacete de Balsemão, Câmara Municipal do Porto, Portugal, 5–6 June (4 participants; 30 audience members).

2017​ Convenor and Present, TORCH/University of Oxford. in Medical Humanities, ‘Mysticism as Healing’. <http://www.torch.ox.ac.uk/mysticism-healing>. 26 January (10 participants).

2015 ​Convenor Interdisciplinary Seminar for the Study of Religion, ‘Religion and Words’. Faculty of Theology and Religion, University of Oxford, Michaelmas 2015. (4 participants)​.

2015 Applicant and Convenor, Astor Visiting Professor. T.O.R.C.H. 2 June 2015. (Convenor, 20 participants, 5 events)

2014–16​ Medieval and Early Modern Mysticism TORCH Network, <http://www.torch.ox.ac.uk/memm>. [14 seminars]

INSTITUTIONAL RESPONSIBILITIES: Degrees Coordinator for Erasmus Exchange, European Studies and Faculty Member of Commission of European Studies Accreditation, TU-Chemnitz

REVIEWING ACTIVITIES From 2013​ Reviewer for Fulbright Fellowships (Philosophy and Religion Panel Member), Peter Lang Publishing, Oxford, UK, Reviews in Religion and Theology, Ex Aequo-Revista da APEM (Portuguese Association for the Study of Women), Journal for Interdisciplinary Iberian Studies (JIIS),

INDEPENDENT RESEARCH

2004 Ruusbroec Institute, Belgium

2018 Historical archive of Goa, India

FURTHER TRAINING

2021 Certificate Higher Education, Module International, Saxony

2019 Cambridge Proficiency Certificate

CAREER BREAKS

2022 Disability Grade (20/100)

2022 Sick Leave (3 months)

2020/2021 Maternity Leave

06.2016 Started working part-time due to chronic illness

11.2006/2007 Sick leave (7 Months Sick leave)

**Major Publications and Achievements.**

**1. ‘Playing Cards with Christ: Mariana da Purificação’ *Early Modern Women: An Interdisciplinary Journal* 12.1,(2017 pp. 144–151.** EMWJ is the only journal devoted to gender and early global modern history and, as such, is the destination of choice for the outcomes of the PHILOMAIDS project. This publication resulted from my tenure at Oxford. Even before defending my PhD, I was awarded three-year postdoctoral funding. There I co-founded the TORCH MEMM Network, which hosted more than twenty scholars on mysticism. These formative experiences created a successful precedent for collaborative and interdisciplinary collaborations crucial to the networking, management, organisation, and communication that PHILOMAIDS entails.

***2.* ‘The Discovery of Anxiousness: Philosophy and Mysticism in Baroque Portugal, transcript, Reihe der Studies of the Kulturwissenschaftlische Gesellschaft, 2023. ISBN: 978-3-8376-6532-1** This publication resulted from a revised version of my doctoral thesis defended in Groningen in 2014. The Portuguese Research Council, DAAD, FULBRIGHT, and the Norwegian and Dutch Research Councils funded the study of these unexplored 17th-century manuscripts. These original and challenging sources demonstrate the intellectual contributions of Portuguese nuns across cultural studies. In his volume on Spanish Mysticism, B. McGinn devotes an entire section to Joana de Jesus, acknowledging my interpretation of anxiousness (McGinn: 2017, 391–393). McGinn’s multi-volume work, translated into other European languages, inaugurated the academic study of spirituality (Tracy 2021), alongside criticisms of the dependency on gender studies and the use of theo-erotical categories ( Fernandes, J.F.D. 2016).

3.**Beatriz de Nazaré (Beatrice of Nazareth). Sete Maneiras de Amor Sagrado (Seven Ways of Loving).. Bilingual Edition. Transl. by Arie Pos. Introduction by Joana Serrado and Maria Pinho. pp.9-29. Imago Mundi- Filosofia Medieval em Texto e Tradução. Porto: Afrontamento. 2018. ISBN:978-972-36-1655-2.**This translation began with my master’s thesis on HAdewijch (Serrado 2005). Produced by an intergenerational, cross-disciplinary team, this book appeared in the only series of the history of philosophy in Portugal (Imago Mundi) as the first volume presenting a female philosopher and a mystical tradition. Moreover, this book and my work on Hadewijch have been mainly cited in the Brazilian academic context, allowing other scholars and students a platform for gaining access to these traditions and creating new venues for research and academic syllabus (see Campos 2021; Oliveira 2020)

4.***‘Three Willful Characters in Search of God: Political Identity and Visionary Action in Seventeenth-Century Portugal’, In Visual Culture And Women’s Political Identity In The Early Modern Iberian World, ed. by Jeremy Roe and Jean Andrews, Routledge, 11-23.*** This work transitions from my emphasis on Portuguese authors to a transatlantic approach to Baroque mysticism. This article sets up the ground for a philosophical debate on inquisition sources, describing one of the case studies also present in PHILOMAIDS (Olinda). The sources used for this article are to be published within the series “Do Women Care”, a collection directed by me at the Department of Philosophy at Coimbra University. This research combines two essential research areas at that institution – Care and Coimbra School. My former experience as a research assistant in the Coimbra School project, where I analysed sixteenth-century commentaries on Aristotle, will be crucial to understanding the full spectrum of early modern debates concerning “the will”, in which Portuguese women participated.

***5. Excellence as Punctuation. Joana Serrado, Emparedada: Uit de Muur. Hendrik de Vriesstipendium. Uitgeverij De Passage, Groningen. 58 pp. ISBN 97890 5452 201/*** During my time off from academia, the same sense of “healing fractures” that grounds PHILOMAIDS re-emerged in other languages and was presented to other audiences. Winner of the Hendrik de Vries Prize for literature, my book Emparedada/ Uit de Muur (Enclosed/Out of the Wall), written in Portuguese, Dutch and Latin, is a poetic narrative of languages and their longing for a “Mare Liberum”, an international law debate that emerged between the Netherlands and Portugal with Grotius. The book was reviewed by Nuno Judice and others in Belgium, Netherlands and Portugal. This project evolved into my first attempt to translate my philosophical ideas into a monograph. In 2012 Frieze, the leading journal in contemporary art reviewed my piece under the rubric of the “The waste of Saudades” alongside conceptual artists Jason Dodge and Katie Paterson (Stillpass 2013).

**Other Publications (Selected)**

2023 *Do Women Care?– Early Modern Sources on Mystical Care in the Lusophone World*, Coimbra University.

2022 ‘A literatura Mística como Expressão Nacional e como experiência Global’, in *História Global da Literatura Portuguesa*, ed. Eduardo Franco, Lisboa (Chapter in a multi-volume history / peer-reviewed).

2021 *Encyclopedia of the Bible and Reception*, Gruyter. (Encyclopedia entry / peer-reviewed).

2021 ‘The Recollections of the Soul in Joana de Jesus: Medieval and Baroque Traditions’, *Mediaevalia: Textos e Estudos*, 33 (2014) (Journal article / peer-reviewed).

2015 ‘Joana de Jesus (1617–1681): ânsias amorosas e leituras bíblicas’, in *A Voz e os Silêncios. Religião e Textualidades Femininas*, ed. Andrade et al., pp. 49–62, Lisbon (Chapter, peer-reviewed).

2017 ‘Ânsia: um conceito místico para a filosofia da saudade’, in *V Colóquio Luso-Galaico da Filosofia da Saudade*, *Vigo/Viana do Castelo/ Porto/ Lisbon*, ed. Epifânio et al. Lisboa: Zéfiro.

2012 ‘Portuguese Women Are Reading the Bible in Oslo’, *Bulletine 2*, Centre for Gender Research, 2, p.14.

2005. *Gonçalves Pita do Serrado, Joana de Fátima: Minnen, Varen, Verwandelen: Amar, Experienciar, Transformar. Três Verbos místicos em Hadewijch de Antuérpia*. Masters Thesis in Medieval Philosophy, Faculty of Literature, University of Porto, 2005.

**Invited Talks (Selected)**

2021 Circulo de Leitura, Oslo University (Zoom) 2019 Porto University, (Zoom). AUW, Bangladesh; Mainz, Germany. 2018 Lectures in Society for Women in Philosophy–Turkey, Bilkent University, Ankara, Turkey, October 31 / Bogazici University, 2 November; International Colloquium, Institute of Philosophy, University of Porto, 26–28 February, ‘Feminismo e Igualdade de Oportunidades: Parlamento dos Jovens. Escola Secundária Augusto Gomes, January 14. (Lecture to high-school students) 2017. Instituto de Estudos Filosóficos, University of Coimbra, November 13. CHAM/New University of Lisbon,University of Nottingham, 21–22 October. 2016. ‘London Catholic Workers, 3 and 17 March. 2015. Syon: 600 Workshop, ISEG, Lisbon, 20–22 April.; ‘St Teresa of Avila 1515–2015. Writer, Mystic, Saint. An Interdisciplinary Conference To Celebrate The Quincentenary Of Her Birth’ TORCH, Radcliffe Humanities Building, University of Oxford, 27–28 March.2013 GRAAL (International Movement of Women), Golegã, 22-28 July.] 2013. In Fórum Fulbright Portugal ‘Mérito, Inovação e Oportunidade em Portugal e nos EUA’, 7 January 2013.

**CFP (selection**

2018 KU Leuven (Medieval Mystical Network); Institute of Social Sciences, Universität Lisbon; U. Beira Interior (Portuguese Society for Philosophy), U. Coimbra 2017 U. Zurich (Society for the Study of Christian Spirituality); Humboldt Universität Berlin (Society for Biblical Literature) 2016 Universität Manchester; U. of Leeds (International Medieval Conference), U. Loughborough (Network of Anarchist Studies/ Anarchist Studies in Religion);2015Catholic Univ. of Leuven (Mystical Theology Network/Meister Eckhart Society), Villanova Universität (Hypatia Conference), Domus Carmeli, St Mary”s Universität , Twickenham.2014Universität Lisbon/GEMELA (Early Modern Iberian Studies), Liverpool Hope Universität (Mystical Theology Network), Universität Leeds (International Medieval Conference), Universität Groningen (Dutch Association for the Study of Religion)Universität Bergen (Irigaray Circle), Universidade Católica de Lisboa2008 Ruhr-Universität Bochum (Women Writers)2007 Universität Palermo (Society for Medieval Philosophy);2006Universität Coimbra (Sociedade Portuguesa de Filosofia Medieval) Universität Rome (International Association Women Philosophers);

ERC\_B2\_PHILOMAIDS

Care is medical knowledge, a nursing skill, a cultural praxis, a political value, and a core feature of the human condition. Despite these complementary features, care has been studied within strict disciplinary confines, where the normative and theoretical discourses of care do not include the majority of voices: the historical voices of those who actually served and cared for others. PHILOMAIDS brings to the philosophical table the voices, practices, and values of maids by inscribing them in the ethics of care.

1. **STATE-OF-ART**

In this section, I trace the timelines of the scholarly production that PHILOMAIDS sources related to:

1.1Women and Philosophical Canon,

1.1.1 Ethics of Care

1.2 The Portuguese Baroque.

1.3 Women in the Religious Literary Archives.

1.4 Women in the Inquisitional and Economic Records.

1.5 Women and Knowledge.

1.1***Women and the Philosophical Canon****:* The comparative research into histories of philosophy and university curricula undertaken by the Hildesheim scholars only confirms the astounding silence of certain voices (Graneß and Elberfeld 2021). The urgent task of bringing back the majority of humanity to philosophical questioning seems to have now been accepted by scholars of historiography worldwide (Saxonhouse 1985; Waithe 1987–1995; Gardner 2004; Centres: Vox 2014, New Narratives, in 2015, Paderborn in 2016, Rede Brasileira in 2019; Other main contributors are the academic journal Hypathia, which has been running since 1986, and the inclusive historiographic project of Adamson 2016–2022). Nonetheless, this inclusion has been based on authors’ ability to leave behind a written record, demonstrate erudition, and use their networking: features usually not shared by those who care, nurture, and serve others. Could this sizeable demographic sector be devoid of philosophical and moral reasoning? Could a maid be a philosopher?

1.1.1 ***Ethics of Care****:* This challenge makes philosophy’s gender, ethnic, and class dimensions visible. This project has extensively consulted African and other indigenous philosophies (see METHODS 5.2). Likewise, this challenge is common to women’s intellectual history, whose origins can be traced to the *querelle des femmes* in the Renaissance and the Renaissance Xanthipe-Diotima trope (Saxonshouse, 1998). In the late 1980s, a crucial argument came to light regarding women’s seeming lack of philosophical calling. Gilligan brought forward the hypothesis of the existence of a gendered morality, where girls are (socially) predisposed to care more for others. (1982/2016). This normative “calling” for care shaped theoretical socio-political debates within feminist philosophy (Noddings, 1986/2013; Ruddick, 1995; Tronto, 1993; Held, 2006; Engster and Hamington, 2007). Simultaneously, cultural and professional ethicists focused on empirical accounts of care to address concrete issues of relationally and accountability (Bougault & Vosman 2020, Vosman 2020). A significant contribution that predates these recent debates is Portuguese politician Maria Lurdes Pintassilgo’s (2012) notion of care/cuidar, which had a significant impact on Portuguese society. However, when considering historical cases, the ethical dimensions have been considered only within the general framework of “virtues ethics” or specific religious ethics (Green, 2011; Katz, 1992; Griffioen & Zahedi, 2018). Only with Sandrine Berges (2015), however, who is participating in PHILOMAIDS (See 6. Team), has a precedent been set for the use of canonic premodern philosophers as co-actors in contemporary ethical landscapes,

1.2 ***The Baroque.*** As a period and an artistic style dominating the 17th century, studies of the baroque have generated notions like that of the “baroque fold” (Deleuze, 1988), the “baroque ethos” (Echevarria, 1994), the “baroque subject” (Kristeva and Martin, 2021) and the “baroque condition” (Lyons 2018). Despite their seemingly modest role, religious women formed part of this movement either through appropriation [e.g., Teresa of Avila as an existentialist icon in Beauvoir (Hollywood 2002)] or as a muse for performance art (Abramovic in Benger, 2019) or as an inspiration for Christian practice [see Mother Teresa as a medieval-baroque artefact (ed. Kolodiejchuk, 2009; Defenders: Dauphinais et al., 2016, Davies 2021. Critics: Hitchens, 1995; Chatterjee, 2002)]. In Portugal, the case is not dissimilar. In the 1970s, Portuguese feminists were persecuted for using Soror Mariana de Alcoforado’s “Portuguese Letters” to push for equality for Portuguese women in society (Barreno, Horta and Da Costa, 1972/2010; Martins, 2022), garnering international support (Amaral and Freitas 2015). Experimental poets also vindicated the literary legacies of nuns (see Hatherly). National and International grants have been awarded to fund the study and requalification of European and national archives (see PROJECTS).

1.3 ***Women in the Religious Literary Archives.***Foucault’s opening up of the archive brought new voices and cross-pollination between disciplines and inaugurated new approaches in the medical humanities, disability and trauma studies. Religious female archives are used in the history of gendered health (Macnaughton, 2017; Saunders, 2016; Green, 2008). However, the Iberian or Hispanic religious project is mainly seen through the lens of Spanish or Hispanic sources (Boyle & Owens, 2021; Owens, 2012). At a national level, the quantity and potential of sources across the female religious Lusophone world are a given (on quantity see: Guervich & Leitão 2016, on potential: Braga 2021, Sanchez Sanchez 2022). Since the 1990s, the Porto journal *Via Spiritus* served as a hub for three generations of scholars in the inventory and archiving of female literary productions originating in convents (See *Via Spiritus* and Morujão, 1995; Tavares, 2002; Mendes, 2017; Santos, 2018; Pacheco, 2013; Bellini and Pacheco, 2018; Jacquinet 2021). Questions of genre, gender and embodiment have also been considered (Cunha, 1992; Bello, 1993; Magalhaes, 2000; Galhardo, 2019; Queirós, 2020). National and international teams are now studying religious authors within the broader history of women’s writings in Portugal and Europe (Projects: Anastacio; see also Almeida, 2018). Early modernists paid attention to indirect sources as accounts of missionary eyewitnesses to the Christian religious leadership of converted women in Congo, Japan and the Mughal Empire. (Thornton, 1998; Nawata Ward, 2016; Batsikama, 2021; Zaman 2012). The last word for the role of confessional and intrareligious historiography. International scholarship has also focused on the agency and authority of religious women in publications in every major European language (Wiesner-Hanks, 2021; Martos, 2021; Alabrus Iglesias, 2021; Wyhe, 2008; Kuuliala et al., 2019; [Lewandowska](https://www.amazon.de/-/en/s/ref=dp_byline_sr_book_1?ie=UTF8&field-author=Julia+Lewandowska&text=Julia+Lewandowska&sort=relevancerank&search-alias=books-de-intl-us), 2019; Baranda Leturio, Nieves & Cruz, 2018; Lavrin 2008; Van Deusen 2018; Van Hyning, 2019; Hallet, 2013; Stoop 2013; [Choudhury](https://www.google.de/search?num=20&sa=X&biw=1420&bih=689&tbs=bkv:p,bkt:b&tbm=bks&sxsrf=ALiCzsb6P9ZH2ueLWKL32Z1hROFbl4SMBw:1663060862512&tbm=bks&q=inauthor:%22Mita+Choudhury%22&ved=2ahUKEwiVosy_uJH6AhXmlWoFHRCTB_8Q9Ah6BAgCEAU), 2018; Bruneau, 1998; Zemmon Davies; Zarri; Dunn 2020, Woodford 2002; Kirakosian 2021). From this extensive body of scholarship, the work of Sarah Ownens is of particular importance to PHILOMAIDS, as she looks into the transoceanic voyages of Hispanic religious women and their contributions to gendered health discourses (2012, 2017, 2020).

1.3  ***Women in the Inquisition and Economic Records.***Reflecting on women and gender in the Lusophone world has become an unavoidable imperative for social and cultural historians (Green, 2021; Bethencourt, 2021; Sarmento, 2015; Moorman and Sheldon, 2005; Gonçalves, 2005). Inquisition sources had previously shown how witchcraft (Paiva, 2005; Bethencourt, 1998), popular devotion, and syncretic cultural traditions could be a platform for the legacy of women on health practices (Mycofskzy, 2020; Mello and Souza, 1988; Mott, 1993; Vainfas, 1997). The distinct identity of particular orders and regions has necessitated developing in-depth studies on the socio-economic sources of female religious communities in South America (Algranti 1993) and Asia, as is the case in Macau (Penalva 2011) and Goa (Oliveira 2019). Others have discovered the role of women within confraternity records (Lopes, 2022; Sá, 2009). Scholarship on enslaved people in Brazil has also seen a shift from economic and legal approaches to recording medical and religious practices (Kananoja, 2021; Sweet, 2011; Havik, 2016; Walker, 2005, 2016; Phillips, 2013; Saunders, 1982). Recent work on maternity and slavery has shown the influence of women on the abolitionist struggles (Passarini Sousa, 2021; Telles, 2018; Turner, 2017). The study of enslavement as a global phenomenon emerged in European and American projects with centres in Bonn, the USA, and Brazil (see Trans-Atlantic Slave Trade Database, Zeuske 2019, 2021).

1.5 ***Women and Knowledge.***Mystical discourse has been a powerful tradition for those whose voices have been socially and politically stifled, as was the case of women and those who serve (Brazil: Boff, Jantzen: Weber). Since the work of William James and Rudolph Otto, mysticism has prevailed as a fundamental category and subdiscipline in any scientific approach to religion. Scholars working on Portuguese sources, especially female sources, have avoided engaging with direct epistemological discussions of mysticism, replacing them with sanctity, devotionality or popular religion [see 1.1 and Silva Ribeiro (2009), and more recently Magalhaes (2016) for the operative uses of mystics and mysticism]. A notable exception is the phenomenological and comparative work of C.H.C Silva (1998). The delicacy with which this intellectual notion has been treated derives from the persecution by the Catholic Church of lay scholars of religion that placed vernacular texts on the same level as mystical theologians like Teresa of Avila and others (Lima 1933; Archer, 2011; see Lopo, 2012; Carvalho, 2008 for the broader context).

*My work on mystical women emerged from this scholarly context. Comparing data from literary, theological, and inquisition records, I could discern direct contact between several women mystics and their ethno-gendered scholarly networks, placing them alongside the theological tradition of their time in the debate about free will (Serrado, 2017, 2020). In my work, I have been arguing their current engagement with a debate on human action, choice, and freedom through anxiousness (2023, 2015), playfulness (2018), and willfulness (2020).*

**2. VISION**

As vital as it may be, the current historical research on women carers or gendered practices is not enough to obliterate the historical epistemicide subjected upon these actors. Only through a new paradigm for the philosophy of history, where knowledge production is not constrained by the sedentarism of the armchair-laboratory paradox in philosophical methodology (as described by Haug in 2013), can care be acknowledged as a scientific field.

*How can the debates on life, death, and choice, frequently press-ganged into becoming ideological talking points by interested stakeholders, assume a stake in transparent and situated historical research?*

PHILOMAIDS proposes a scholarship of care taken as a cross-cultural value on par with knowledge, practice and techniques, where its findings also shed light on new avenues of historical research. The axiological glossary of PHILOMAIDS enables historically and scientifically informed participation in the current debate on life, death, and choice that still inflames society, policy and science. For that purpose, PHILOMAIDS add three important vectors to the Care-Women-Service discussion. The first is the spatial imaginary that the Portuguese expeditions created by establishing an emerging Lusophone world, which I will study as a Cartography of Care. The second is a grammar of mystical identity that was chosen, used and enforced by new actors of care (religious women inside and outside religious orders) throughout the Lusophone forts. The third is a Klang, or a chord of care, with a range of atonalities that emerged from an engaged positioning in the current debates of care ethics (see Objectives 1,2,3).

The vision of PHILOMAIDS is a science that combines archival research, ethno-philosophical readings and engaged ethics of care. The PHILOMAIDS team will delve into specific collections of the archives of Portuguese heritage scattered across the four continents. Based on neglected historical evidence I have collected attesting to 16th-century Muslim handmaids of Arzila (today Inshilla in Morocco), 17th-century holy women converts of Hoogly (now Kolkata), and 18th-century African healers in Brazil, PHILOMAIDS puts a new forward a new vision. It is a vision where the subaltern, as handmaid or PHILOMAID, speaks carefully about her world of care.

**3. Objectives**

**3.1. A Conceptual Cartography of Care**. PHILOMAIDS brings specific modes of time and space to the study of care and its value, practice and techniques. Historiographically, the Lusophone “project” evolved from being considered a mission of “discovery”, to an expansionist movement, to a colonial project or empire ( Bettencourt, 2021; Chakravarti, 2018; Biederman, 2018; Newitt, 2015). Recently it has been studied as a space of unequal migrations, creolisation, and cosmopolitanism (Rosa 2019). PHILOMAIDS intervenes in this discussion by analysing the Lusophone world as an oceanic project to explore connectivities between different racial and territorial structures and focusing on temporality and situatedness (Mawani, 2018). The Lusophone Ocean is not a Portuguese project *per se* (ethno-nationalist or melting-pot utopia) but s transcultural world where the Western Christian Portuguese are in a constant process of transformation and challenge as they encountered the realities of a wider world (Flütcher & Schöttli, 2015). Advancements in nautical archaeology will be an invaluable source and inform the textual evidence (Castro 2018).

*Case studies with Lusophone connections pertaining to specific historical contexts are analysed (see 4.2).*

**3.2 A Grammar that Matters.** New maps demand new codes. Recently major ERC projects emerged to investigate the notion of self, collectivity, and intentionality from the perspective of moral philosophy (Pauer-Studer, 2022) and social ontology (Zahavi, 2018). PHILOMAIDS contributes to these debates by offering fresh empirical data from the mouths of Lusophone women. This is done by dusting off the cobwebs of the *Methodenstreiten* enforced on early modern sources and discerning the paleographical renderings of the subject, maids, servants, and enslaved carers as revealed through their mystically-infused grammar.

*PHILOMAIDS hypothesises that such a grammar appears in a direct and creative relationship to a THOU.*

Primarily taken as Christ, but also a syncretic, accommodated, hybrid version of each historical concretisation of the Divine. To that “THOU”, a new self emerges. A Self emerges that can be “SHE” (constructed mainly by sources such as the proceedings of the Inquisition, which give an ambiguous look into the mirrored “I” through the direct testimonies of persecuted agents of care) or “THEY” (transfigured in and posterior narrations by indirect sources as chronicles, holy biographies). Yet, those are the sources historiography has been using to collect ideal gendering of essential selves. The juxtaposition of other sources, namely a Self that is “WE” presented in religious constitutions, legal documents, private sources, relics, monuments and ecosystems of care, is a vital next step. Alternatively, a Self merged in the thumping cadence of an “I”, able to perforate the shell of mummified sources it, is inscribed in testimonies, letters, sayings, devotions, miracles, and embodied performances. For such an ambitious project, a new methodology is necessary: the recovery of the controversial *ethnophilosophy* ( see 4.3)

**3.3 CHORDS THAT RESONATE.** New codes demand new sounds – new chords. Resonance emerges as a paradigmatic critical reaction to the lived acceleration and alienation (Rosa 2019). A distinct line within ethics, ethics of care advocates the primate of care, relationship and connectedness as a model to study this resonance. Ethicists of care agree that diverse formulations of care –be it motherliness, recognition, presence or ubuntu– demand a transformative and engaged resonance with concreteness. However, the empirical scholarship of care proposes several verifiable methods to measure the presence and preserve the ethical resonance of everyday situations in the exemplary analysis of each situation as such N=N, in contrast to a mere deductive or inductive approach (Timmermann 2019 and see 4.3).

**4. A TAILOR-MADE METHODOLOGY:**

PHILOMAIDS’ transdisciplinary character demands a particular methodological strategy: structured inquiry, reliable sources in transnational case studies, and working with ethnographical sources so that an engagement with contemporary ethical debates can emerge.

4.1***Research Questions*:** PHILOMAIDS will submit the three case studies to the following conceptual inquiry.

Objective 1 demands an identification phase that uses historical methods such as source criticism, prosopography, and paleographic techniques applied to legal and institutional sources. An example of this approach is a 2018 study of colonial Lima by Van Deusen. What were the practices, and who were the actors of care? In which social networks did they operate? To which intellectual genealogies did they respond?

Objective 2 reevaluates the limitations and strengths of philosophical surrogacies. How are these historical practices of care described? How do they relate to knowledge and techniques of care? How relational and propositional are they?

Objective 3 is an engaged phase that tests contemporary situations and agents to ethical findings of early modern Lusophone care. How do these modes/codes/chords of care reshape contemporary dimensions of care, namely along the choice/consent, agency/life and patience/suffering axes? (See Reader, 2017; Brinkmann, 2021).

4.2 ***Case- Studies****: ( For Primary sources, See SOURCES)*

4.2.1 ATLANTIC SURVIVALS:

a. Lisbon-ARZILA-Lisbon (North Atlantic): 1500-1551 – Care and Resistance. Throughout the 15th century, Portugal and Castille made several attempts to capture cities in North Africa. From 1471 to 1550, Arzila (Asilah, Morocco) was under Portuguese governance. Based on eyewitness accounts and data from records of the Inquisition, I will trace the life of two captive Muslim women, Leonor Rodrigues, who led an insurrection of handmaids in the captainship of Arzila, and Francisca Lopes, who was accused of continuing Islamic practices in Lisbon. (see also Hadar 2022, p.183; Filomena Barros LS, 27, 2013, 35–58)

b. Alkmaar-Antwerpen-Lisbon- Kongo: 1527-1586 – Care and Safety. In 1527 Portugal became a haven for religious women fleeing from 16th-century iconoclastic violence. The chronicles of the Spaniard Catarina of Espirito Santo attest to the constitution of a new exiled community of Poor Clares from Alkmaar (Netherlands) and Antwerp to Lisbon, offering an insider perspective on the historiography of the persecution and martyrdom of their male counterparts in Gorkum. Their memories are read alongside the translation of reliquaries from Protestant Europe (Donahue in Nieves Baranda and Cruz, 2020; MacEvitt in Middleton, 2020; Kok, 1927).

c. Ormuz/Tanna/Ceylon- Goa (African, Persian, Indian) – Care and Illness. Between 1543 and 1637, Goa was swept by several waves of cholera. By crossing data from contemporary eyewitnesses, hospital records (confraternities), religious records (Mónicas Monastery and religious communities) and Inquisition records, we will take a closer look at the role of illness and mercy in the life of venerable Mónicas (Founders Filipa da Trindade, her mothers Maria do Espirito Santo and Maria de Jesus) alongside their lay counterparts. (See also Bastos, 2016; Walker, 2016; Jarnagin, 2011; Bastos, 2016; Oliveira, 2019)

4.2.2INDO-PACIFIC AILMENTS:

a. Miyaco–Cebu–Macau (the Pacific World): 1606–1627 – Care and Salvation. In 1606 Julia, a former Buddhist nun of the Naito clan, after converting to Christianity, organised and established a religious community in Cebu in the Philippines (Nawata Ward, 2009, 2012). In 1627 hagiographical records and their orientalist and gendered views in the later rendering of Agostinho de Santa Maria are read alongside the hagiographical accounts of religious women (Poor Clares) in Macau (see Penalva 2001).

b. Braga–Lisbon–Rome–Olinda: 1617–1660 – Care and Journeys. After having expelled the Dutch in 1654, the Portuguese retook control of Pernambuco and continued their policy of *degredo* (exile) for religious leaders. Based on Inquisition records, contemporary chronicles, and other legal records, the life and transatlantic journeys of Maria da Cruz from the centre (Rome) to the margins of Christendom and others show the networks and grammars of political and spiritual care (Serrado 2020, Mello e Souza).

c.Bengal–Hooghly–Chittagong (Bengal): 1632–1734 – Care and Devotion. After the siege of Hooghly, the displaced Augustinians negotiated their resettlement with the Mughal Empire leading to the establishment of a Church to Our Lady of Good Voyage in Bandel and an associated religious community from which Juliana Nama possibly emerged (Zaman, 2012; Chauhan, 2019).

4.2.3 ATLANTIC HEALINGS

a. Salvador–Rio de Janeiro: 1677–1780 – Care and Miracles. In Brazil, the first Monastery (Poor Clares) in Salvador da Bahía was established in 1667. Nonetheless, several convents and *recolhimentos* (informal communities) alongside local confraternities emerged. Jacinta de São José (1716–1768), the founder of the Convent of Saint Theresa in Rio, and her male biographers’ description of holiness set the scene for a look into the layered social aspects of mystical experience and community care (Souza Martins, 2021; Algazantri, 1993,2004; Gonçalves, 2005; Borges, 2007, 2010).

b. Luanda–Salvador–Lisbon: 1700–c.1750 – Care and Healing. After the Dutch occupation on both sides of the Atlantic, the Angolan and Congo slave trade became essential to the Brazilian economy and a significant factor in the development of the syncretic culture of Brazil. Luzia Pinto was one of the agents. Her healing activities and religious vocabulary gave her access to the world of Afro-Brazilian spiritualism in the form of Calundu in Bahia and Minas Gerais and the contact with the colonising powers (Marcussi 2015, Heinze 2007, Caldeira Panoja).

c. Minas Gerais–Rio de Janeiro–Minas Gerais–Rio de Janeiro–Lisbon: 1719–1771 – Care and Knowledge. Rosa Egipciaca was the religious name given to Rosa Maria, an enslaved woman originally from Costa da Mina, present-day Nigeria, and trafficked to Minas Gerais, in Brazil. Her visionary and healing powers made her a religious leader, and she founded a religious house and wrote a mystical treatise (Mott, 1992; Spaulding, 2016).

4.3 ***Ethnophilosophy*** emerges from African philosophy. This method rethinks particularity, objectivity, argumentation and the spatialisation of ideas (Adata, 2022). PHILOMAIDS sheds light on the place, the IN-ness of their actors and ideas, aware of both its potential for epistemic justice and its threshold for ideological appropriations. This situatedness is aware of contingency, power, and materiality of ideas, in line with the epistemological feminist standpoint (Haraway 1988). Moreover, similar discussions on a (national or Lusophone) “Portuguese” philosophy with cultural and global resonances are relevant (Natário, 2022). Ethnophilosophical research on maids as philosophers of care does not generalise the experience of different actors or the knowledge of specific practices. It underlines the distinctive traits of care, from nurturing a child, assisting in a community, medicating an injured person or serving an ideal.

4.4 ***Validation*** as engagement. Whereas history sees the validation in its sources, philosophical studies tend to the armchair vs laboratory dilemma, emphasising the role of the observer or the data. (Haug 2013). PHILOMAIDS is particularly interested in the process of validation (verifying and falsifying) of the hypothesis presented alongside its ethical implications. We use tools that the social sciences have embraced in their knowledge-creation process: 1) action or participatory research and, to some extent, design thinking; 2) reader-response inputs; 3) creative expressions (CollinMiller 2021).

*How do these historical fundings of care read/change/ dialogue with my community/ practices/ action?*

Fresh inputs into the novel cartography (obj.1) and grammar (obj.2) of care will allow PHILOMAIDS to restart the project in a second phase, where case studies (old and new) and the reformulated hypothesis will broaden the spectrum of knowledge.

**4.5. *Outputs*.**

4.5.1.**RECRUITMENT Webinar** (min. three): Facilitated by the senior advisory members in Kolkata (P.Rozário), Guiné-Bissau (J. Nafafe) Rio de Janeiro (V. Gomes / M. Trancoso), Morocco (Arzaz), These online sessions will set up the research context in more detail for exceptional prospective candidates, who otherwise would not have access to European or academic requirements. In these sessions, they will become familiar with the research and what it is expected to achieve. They have two months to prepare a fitting proposal. Other excellent candidates will be assisted with third-party funding or asked to participate locally and remotely.

2. **Glossary**: A scientific product extracted from the raw historical material collected from the first fieldwork in the European Archives. This data will be organised in a conceptual, social and archaeological network at the disposal of the PhDs, who, in turn, will extend their research projects and present the following outputs.

3. **Workshops** (three): Scientific meetings with invited expert scholars will be held in the first years of PHILOMAIDS. The first workshop will allow for a collective brainstorming on their more comprehensive project and contribution and training on research action; the second will deepen knowledge on methods and optimisation for fieldwork. The third centre evaluates the dynamics of broader dissemination **(Milestones 1 and 3).**

4. **Chronicles** (three): The results of the workshops will be presented in journals open to work-in-progress series, to be hosted at the TU-Chemnitz with senior advisory members (possibly Coimbra University).

5. **Academy of Care** (four): Academy of Care starts a transdisciplinary and cross-ideological project on matters such as life, death and choice. PHILOMAIDS presents and tests the timeliness and relevance of the hypothesis, categories used with the collaboration of participants from local communities of knowledge, directly involved in the questions of care and sources, and developing engaged and ethical research in the humanities. The first is held in Chemnitz during the Chemnitz Capital of Culture, where members from diverse faith communities, civil rights activists and trade union members are invited to refurbish PHILOMAIDS by confronting critical outlooks into the indigenous traditions of care and the colonial past. The other sessions will be directly related to the recruitment sessions, Benhonblo University in Guinea-Bissau, Christ University in Kolkata and Fluminense in Rio de Janeiro, Brazil. Collaboration with the Social Economic Forum in Brazil and Society for Participatory Research (PRIA) in India is also expected. **(Milestone 2)**

6. **Action Research Papers** (four): After training provided by Advisory Board member Anne Collin Miller and other members, PHILOMAIDS will report the results of the Academy of Care to crucial journals of this methodology, such as *Leadership in Action* and *Concepts and Transformation*.

7. **Monographs** (four): A series will be approached that crosses the gender/global/religious/ ethical approaches such as Care Ethics (Peteers, Leuven), Oxford Philosophical Concepts, CEU Press Studies in the History of Medicine, or Amsterdam series “Gendering the Early modern world” **(Milestone 4).**

8. **Conference Papers** (min. two): Participation at the international conferences of the Sixteenth-Century Society, the Association for the Study of Christian Spirituality, the Association for Feminist Ethics and Social Theory, and Ethics of Care

9**. Articles** (min. 2): The articles will be submitted to journals from Global South, such as the Brazilian *Revista dos Seiscentos,* (UFRJ), which works on the recovery of female authors, the *Indian Journal of the History of Medicine,* or academic outlets related from Angolan/Guinean research institutions.

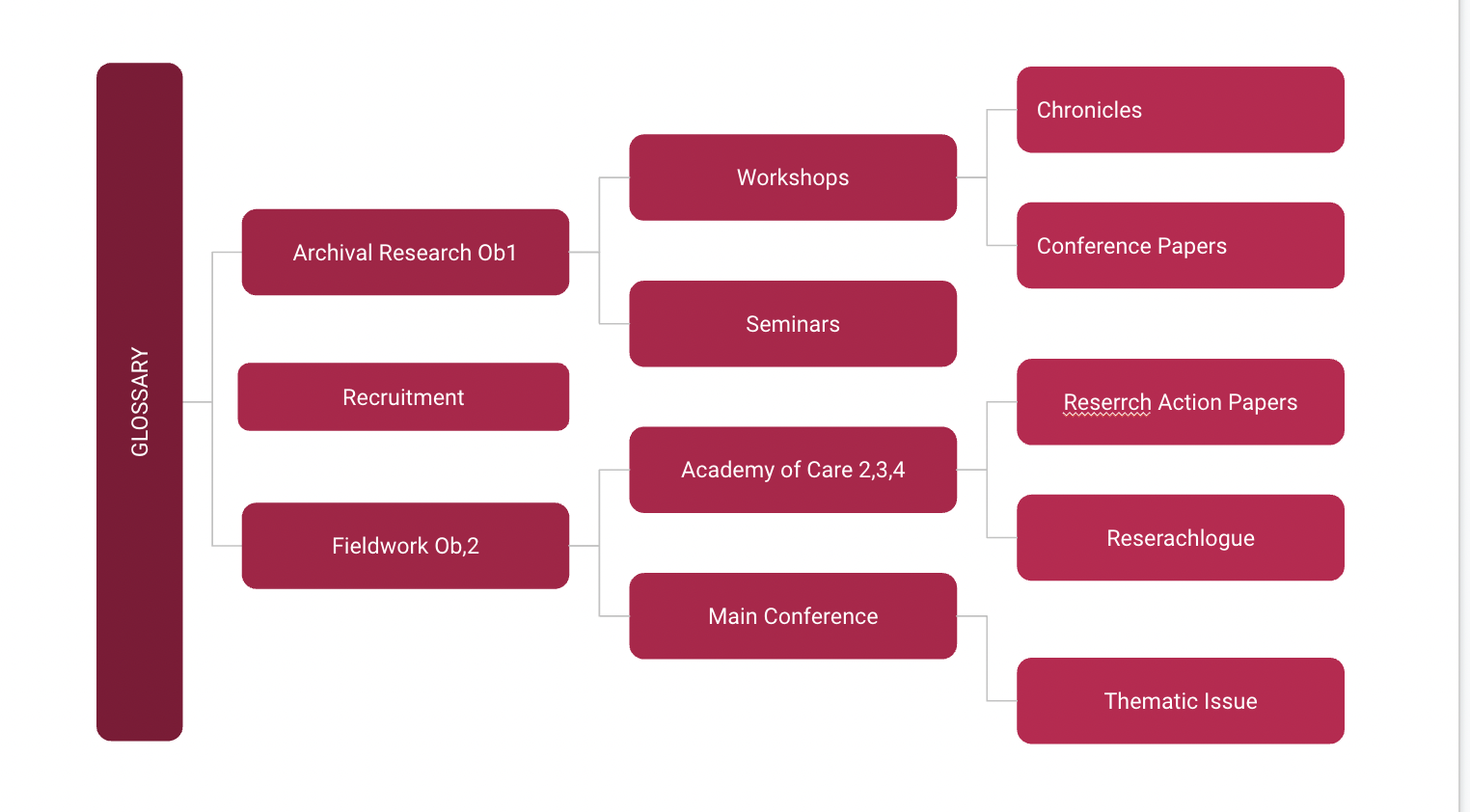
10. **Conference:** PHILOMAIDS will host an in-presence meeting for up to 20 guests, senior advisory board and Academy of Care partners to discuss the findings and journeys **(Milestone 5).**

11. **Thematic Issue:** PHILOMAIDS will approach Religion and Body and Rethinking History or Bulletin of the History of Medicine to do a joint

12. **Monthly Seminars and Weekly Meetings** (online and in person): The team meets and organises a collaboration strategy. The meetings serve as weekly collective monitoring.

13. **Researchlogue**: A personal diary log book/research journal/ documentary as part of the research development, serving as a tracking tool for progress and evaluation and as raw data for a project’s second phase.

The flow chart below shows the interdependence of research activities and outputs:

Workshops

**5. *Team*:** PHILOMAIDS’ success is credited to the work of an inter-generational team: A senior advisory board composed of established but innovative scholars specialists in three crucial dimensions: methods, Lusophone area studies, and theoretical approaches. Three junior PhD candidates support the senior team. PHILOMAIDS is committed to recruiting researchers from the Global South directly involved in analysing their specific sources (See ETHICS).

This targeted recruitment enhances the ethical and decolonial commitment to research in the humanities by using *emic* perspectives in the collection of sources alongside *etic* analysis (Rutherford in Pederson et el., 2021). Moreover, the recruitment approach creates a fecund opportunity for a European rejuvenation of scientific production. This is a strategy the Alexandar Humboldt Foundation has started to implement through the Henriette Herz Scouting Programme (Humboldt 2022).

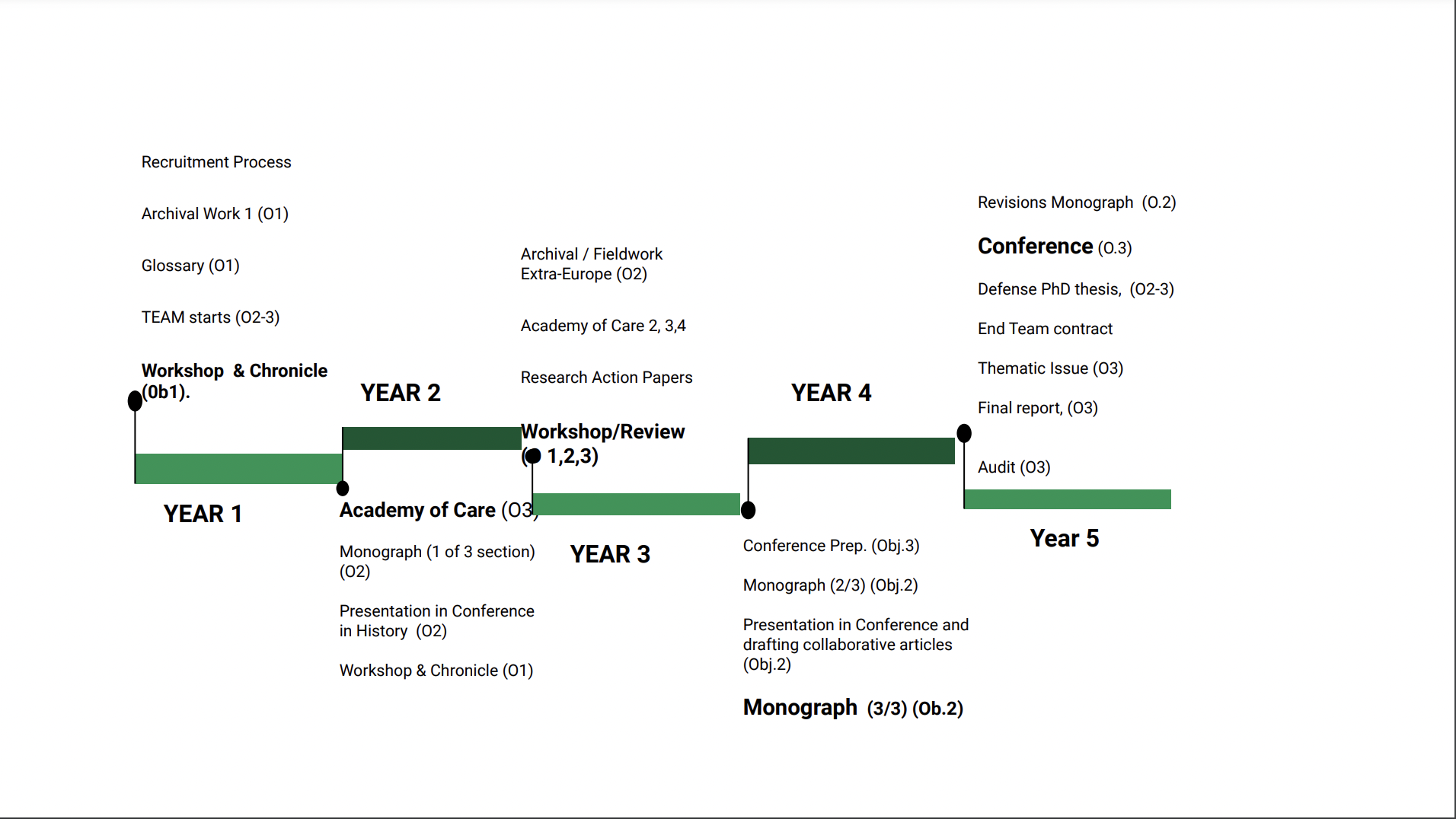
Senior advisory members (see below) facilitate recruiting junior teams in India, Guinea, and Brasil. PHILOMAIDS develops three recruitment workshops where a pool of candidates is invited to devise their research project based on at least two case studies. The remaining candidates will be invited to join the team with external funding (DAAD, etc.). The Danish PRIVACY Centre of Research has implemented this approach, which resulted in productive collaborative work ( Birkedaal-Brun DAl-2021).

The senior advisory board constituted in 2021 from the preparative workshop (see RISKS) brings expertise, internationalism, and interdisciplinarity to the research. Their tasks are threefold – recruitment facilitation, participation in the workshops and conference, co-supervision of the junior team and eventual publications.

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| METHODS | LUSOPHONE-AREA | APPROACHES |
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6. ***Timeline*:** Five yearly milestones will track PHILOMAIDS’ scientific progress by monitoring and allowing timely changes.

M1 in the workshop will constitute the set-up of the team and update the research plan with the team insights. M2 is the Academy of Care, where the first collective activities and the paper emerging from it will be presented. M3, the third workshop, will serve as a mid-term review where contingency plans can be implemented if necessary; M4 checks the project timelines and evaluates the specialised peer-review feedback. M5 with conferences will track the reception and impact, allowing a reflection and possible new avenues for research.



**7. 8. Data Management**

PHILOMAIDS data consists of the following:

1) Primary sources (scans, photographs of material);

2) Secondary sources from bibliographical scholarship;

3) Individual notes, transcriptions, and translations extracted from Primary and Secondary sources;

4) Individual reflections from fieldwork, meetings and personal “ researchlogues”;

5) Draft versions of Presentations, Publications;

6) Communication related to tasks of the project;

7) Reports, Agreements, Consents, Invitations;

A DMP follows the TUC /DFG Guidelines for research integrity (TUC 2022):

a) Collection – previous written permission of those involved (archives in Ob.1, interviews Ob.3 etc.);

b) Storage – TU- records;

c) Dissemination – Open Access, repositories of Humanities and Health Studies (GIT), and the interdisciplinary TU-Chemnitz committee for ethics and research integrity are recurring partners in the development of this project.

**9. Risks and Feasibility**

**9.1 Preparative Works**

In 2022 TU\_Chemnitz endowed a previous version of this project with a funding of 13 500 for publications costs and the paleographic assistance of seven sources, appearing at “Do Women Care” by the Philosophical Institute/Coimbra University Press. In 2020 the Chair of Iberian Cultural Studies of the Instituto Camoes funded the workshop where the Advisory members of the first PHILOMAIDS project could discuss previous versions of this project and present their research, which will appear in a thematic number of the PCLS (2025).

**9.2 Contingency Plan**

The ambitious and extensive character of PHILOMAIDS brings specific challenges to each objective proposed.

Obj.1 – Quality and Accessibility of Sources. Some of the materials might be deteriorated or lack access during collection. Approach: PHILOMAIDS procure services from specialists in 16th- and 17th-century manuscript restoration and palaeography, and if unsuccessful, extend to other sources.

Obj. 2 – Hypothesis: Hypothesis might work differently with case studies. Approach: Acknowledgement of this discrepancy. Reformulating the hypothesis and appliance of “design thinking” tools for reinscribing the research. Researchlogues and continuous reflection will also add to this process.

Obj. 3 – Dissemination: Due to this project’s interdisciplinary and pioneering nature, some outputs might not be accepted in the confined genres. Approach: Through Design thinking techniques, PHILOMAIDS will use our networks and professional academic services with proven success in the field.

General Project: Productivity and Timeliness. Given the intercultural nature of the team, some delays and constraints might emerge. PHILOMAIDS’ approach is clearly defined in the working agreements, weekly monitoring, and team-building events. The publications will be done collaboratively. PHILOMAIDs will also ask for input from other research communities, such as the Danish Centre for PRIVACY, to share their successful experience. Extra costs related to travel, sources or conferences. PHILOMAIDS has a targeted strategy of applying to national and other third-party funders for conferences, research travels, conferences, and the digitalisation of sources.

**10. SCIENTIFIC IMPACT**

PHILOMAIDS benefits the scientific community in three ways.

Firstly, **scientific accessibility with a surgical dissemination strategy**. This takes the form of publishing across the spectrum of open-access scholarly outlets and formats, making the outputs available in interdisciplinary repositories. Whereas the monographs are targeted to specialised series in history and medical humanities (such as Routledge, Palgrave, etc.), the thematic issue in “Ethics of Care” (Peteers) will be accessible to anyone interested in PHILOMAIDS’ contributions to this particular field. Research action papers and the Researchlogues are directed towards social sciences and those interested in methodological approaches and philosophy of history. By contemplating communications at global ethical conferences, PHILOMAIDS will contact directly with professional and healthcare sectors.

Secondly, **the high gain-high risk character** of its methodological approach. By combining human and social sciences design thinking tools, PHILOMAIDS is stepping into new territory of going beyond mere historiography and answering historically and systematically urgent questions relevant to our times. This is how values of care shape practices, knowledge and values, avoiding epistemicide

Thirdly, a template for Ethical Research in Humanities. PHILOMAIDS’ benefits extend beyond the history and applied care ethics by offering a template of ethical practice across scientific production. Cognizant of ethical dimensions in the whole scientific process (from recruitment, source collection and analysis, hypothesis formulation and validation, to the communication and dissemination, the ongoing discernment through Researchlogues), PHILOMAIDS offers knowledge production a pioneering template for research in the philosophy of history, which will mitigate the epistemicide still ongoing in contemporary research.