



Global ethics

Postmodern and Postcolonial ethics

Aims

- What questions are arising for Counselling and ethics in the '*global world*'?

Problem

- What ethics?
- What do we mean by global?
- What relevance does this have to Counselling?

Why global ethics matter.

- How we resolve (or fail to resolve) the dilemmas of global ethics will determine the future of global governance.
- This will shape and limit the possible relationships and opportunities of all global actors; moreover decisions taken now will affect generations to come.

Why globalized ethics?

- Globalization – the increasing interdependence of global society, economically, culturally and politically. Has created global dilemmas which require global solutions.
- Global ethics is the response to these dilemmas.
- Bioethics?

Fox & Swazey, 2010

"We have repeatedly commented on how restricted and restricting we feel the predominant Western, and especially American, conceptual framework of bioethics is ... It is a fettering paradigm, forged and espoused by some of the field's most prominent practitioners – especially by philosophers trained in the Anglo-American analytical tradition – that is widely interpreted and utilized by bioethics in ways that border on intellectual and moral absolutism".

■ "Although Western societies generally place a high priority on individual autonomy and equality, some other societies place their high priorities on values such as solidarity of the community, fulfilment of duty, or obedience to a hierarchical order. (Harris, p.4)

■ "Beliefs commonly held in the European-American culture about individuality, self-determination, and the importance of maintaining control too often have been treated as if they were universal ethical principles" (Blackhall et al, 2001, cited in Harris p.5)

A feminist and postmodern critique of ethical exclusions.

- Traditional philosophical ethics privileges abstract reasoning and calculation.
- Certain groups of people (black people, women, the working class, etc) have been historically portrayed as lacking the ability to reason sufficiently in these ways (Held 1997).
- This has contributed to their exclusion from the category of subjects entitled to decide their own ethical choices – such choices and decisions have been made for them instead.
- Rather than the freedom to live according to their own ethical values, they have been cast in the role of being subordinate to other, elite people's, rules and codes.

http://www.bacp.co.uk/ethical_framework/

- The provision of culturally sensitive and appropriate services is also a fundamental ethical concern. Cultural factors are often more easily understood and responded to in terms of values. Therefore, professional values are becoming an increasingly significant way of expressing ethical commitment.

Bond

- End of his book asks the question of the future of Counselling ethics
- In the light of diverse societies
- Global societies
- Counselling as global practice

Should Counselling overcome this legacy?

- Universality or relativism?
- Partiality or impartiality?
- Rationality of emotion?
- Bureaucracy or care?
- In relation to Global ethics what would western Counselling ethics bring to the table? What would it need to consider?

Michael Sandel

- If we aren't making laws on basis of moral or religious convictions, then what forces are guiding our lawmaking? Isn't law itself nothing but codes of morality imposed on citizens?
- The **unencumbered self**, according to Michael Sandel, is the myth of liberalism that individuals are or CAN BE impartial and unbiased.
- For Sandel, our past and present connections to our communities are inexorably tied to who we are, how we define ourselves, and how we view the world.

The unencumbered self

- Thus, impartiality and the **"unencumbered self"** in liberalism are impossible. We shouldn't shun our "encumbered self," but rather embrace our community identity and the diversity it produces.
