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THE ETHICS OF GLOBALIZATION AND ITS PLACE IN SOLVING CURRENT PROBLEMS OF MANKIND

Summary. The ethics of globalization as a part of applied ethics is focused on current problems of our present, setting the stage for ethical decision making and ethical conduct and acceptable solutions to moral problems in theoretical as well as practical field. It represents the application of ethics to the existing practical problems related to the environment of man, with the current global problems of mankind. The ethics of globalization is developing in the background of policy ethics, law ethics, environmental ethics, science ethics, media ethics, technology ethics, social ethics, based also on the ethics of responsibility, justice ethics, deontological ethics and other ethical theory.

Keywords: ethics of globalization, applied ethics, moral values, global and multicultural world, globalization.

ETYKA GLOBALIZACJI I JEJ MIEJSCE W ROZWIĄZYWANIU BIEŻĄCYCH PROBLEMÓW LUDZKOŚCI

Streszczenie. Etyka globalizacji jako część etyki stosowanej koncentruje się na bieżących problemach współczesności na etapie ustalania etycznego podejmowania decyzji i etycznego postępowania oraz akceptowalnych rozwiązań problemów moralnych zarówno w teoretycznym, jak i praktycznym zakresie. To oznacza stosowanie etyki do istniejących problemów praktycznych, związanych ze środowiskiem człowieka, i do obecnych globalnych problemów ludzkości. Etyka globalizacji rozwija się na podbudowie etyki polityki, etyki prawa, etyki środowiskowej, etyki nauki, etyki mediów, etyki technologii, etyki społecznej, oparta jest również na etyce odpowiedzialności, etyce sprawiedliwości i deontologii oraz innych teoriach etycznych.

Słowa kluczowe: etyka globalizacji, etyka stosowana, wartości moralne, globalny i wielokulturowy świat, globalizacja.

Introduction

The primary task of applied ethics was to justify its specifics, philosophical attachment, and in particular with practical mission. Contribution of applied ethics rested and continues to exist in its specific analysis, which focuses on addressing specific current practical¹ and often extremely painful problems of life and experience of human societies.

Later, under the influence of practical ethics achievements and creative discussions, "pragmatic line began to promote, in terms of methods first principium with its proposal on the construction of applied ethics from above, recently coherentism, which emphasizes the unity of principium and contextualism".² With the development of human society and deepening globalization differentiation in applied ethics will continue, confirmed by the emergence of new applied ethics (e.g. Ethics of Globalization, Ethics of International Aid and Development, Ethics of Making and Sustaining Peace, Ethics of Human Rights, Ethics of social Services), as well as "deeper specialization and a tendency to their strong mutual influence and enrichment, a stronger understanding of their interdependence and combinability of discourses. Henceforth a discussion of the structure, status of independence will continue to persist, hence forward it continues not to lose strength as an interdisciplinary dialogue on the theoretical as well as the application level³. Thus ethics of globalization is developing in the background of policy ethics, law ethics, environmental ethics, science ethics, media ethics, technology ethics, social ethics, based also on the ethics of responsibility, justice ethics, deontological ethics and other ethical theory. This is confirmed by the fact that applied ethics are interdisciplinary in nature. The question is how to handle the problem of interdisciplinarity, therefore, globalization ethics as a discipline is based on globalistics of political science, sociology, economics, law, history, natural sciences, from other scientific disciplines. It's a trend that confirms the justness of combining ethics with other areas of study, aim is to achieve scientific precision, thanks to which the professionalism of graduates of applied ethics improves. A suitable example is the ethics of globalization, which unquestionably proves that we won't manage without involvement of multiple disciplines. The requirement of interdisciplinarity is fulfilled by demographic studies, researches of poverty and misery, environment research, quality of life studies, researches of the effects of technology on human beings and human society, and more. Surely it must be emphasized that it is necessary to state the criteria for interdisciplinary knowledge, which requires active cooperation and investigation in the field of methodology, logic, epistemology.⁴

¹ compare Fobel P., 2011, p. 129.

² Fobel P., 2005, p. 56.

³ compare, Fobel P., 2005, p. 57.

⁴ see Fobel P., 2005, p. 62.

We must examine Globalization from the moral angle

Interdisciplinary issues that exist from the 20-ies of the 20th century are global problems of mankind. Global problems affect the whole of humanity, their dimensions affecting the whole planet Earth, represent the entire complex of urgent problems currently faced by humanity as a whole. Among the most important global problems of humanity we can now allocate the problem of maintaining peace and avoiding another world war, destruction of any war on the planet whose status very quickly and unexpectedly can get world class character. Remains complex and persistent global problems in our present is the question of extreme poverty and misery, which constitutes a denial and ignorance of human rights in practice. This is related to the food problem and demographic issues. Energy and resource problems complement problems concerning the environment, therefore environmental problems. Peter Singer characterizes problem of global issues aptly through the concept of global village, the world according to him, is one global village, where everything is interconnected, integrated, one is dependent on another, hence someone else's poverty very soon becomes one's own problem. These problems are manifested as follows: lack of markets for one's products, illegal immigration, pollution, contagious disease, insecurity, fanaticism, terrorism.

Our problem, as stated by P. Singer, is „not merely the activities of our neighbors, but those of the inhabitants of the most remote mountain valleys of the farthest-flung countries of our planet“.⁵We all belong to one world. The conversion of the world to a "global village" fundamentally changed our view of the global world, „Our newly interdependent global society, with its remarkable possibilities for linking people around the planet, gives us the material basis for a new ethic“, it comes into account "global moral view of the world“.⁶

Concepts global and ethics for a long time show their interdependence and conditionality. These characteristics led to the creation of ethics of globalization, whose roots date back to the development of applied ethics, in the 60-ies of the 20th century. Therefore, when analyzing the genesis of the ethics of globalization (some researchers use the term global ethics⁷we must return to the social and historical context of its creation, despite the fact that the ethics of globalization as part of applied ethics are just looking for a place of typology of applied ethics today. Ethics of globalization as applied ethics is focused on current problems of our present, creates conditions for ethical decision making and ethical acceptable conduct and solution to moral problems in theoretical as well as practical field. It represents the application of ethics to the existing practical problems related to the environment of man, with the current global problems of mankind. In the broadest understanding the ethics of

⁵ Singer P., 2006, p. 22.

⁶ Singer P., 2006, p. 26, p. 27.

⁷ The concept of global ethics is preferable to use in the theory, such as the analysis of individual ethics level (individual, company, organization, world), the concept of ethics of globalization has a place at the level of practical ethics, i.e. in Applied Ethics.

globalization as applied ethics "is nothing more than a form of moral problem reflection for the purpose of normative ethical justification for higher standards in terms of its use in the particular circumstances of life, i.e. choice of rationally justified special norms"⁸ using concepts, category, systematic principles of ethics and ethical theories (e.g. virtue ethics, environmental ethics, ethics of justice, ethics of responsibility, deontological ethics, utilitarian ethics, contractualist ethics, discourse ethics, postmodernism ethics, feminist ethics).

The definition of the subject of ethics of globalization

Ethics of globalization is complex notions of moral-ethical imperatives, the values and objectives that are in place based on human activities that lead to the preservation of life on our planet Earth and the development of mankind itself. Justification of the existence of ethics of globalization lies in the fact that the examination of global issues and perspectives of development, progress of human civilization is not possible without moral, ethical and moral standards and regulations (regulations, orders) supporting the maintenance of life on Earth, without them, the debate becomes reactive. In light of globalization ethics human evolution in particular provides a change of economic criteria progress through quality of life, preservation of the environment, the development of the moral world of man, including that we can not think beyond the social, political and cultural implications. Such a starting point in our opinion, could be a new economic paradigm, created through the prism of ethics of human rights (emphasis of ethical considerations), as shown by several economists already (J. Stiglitz, Czech and Slovak economists such as I. Rolný, L. Lacina, P. Staněk, M. Vitkovič). The term ethics globalization refers to the area of applied ethics that examines: 1. Comparative ways in which different systems of mind justify ethical conduct and organize their moral universe in relation to metaphysics and others. 2. Method that enables intellectual and moral effort to get closer to solving the increasing global problem concerning contemporary world as a whole.⁹ Interesting definition of ethics globalization is offered by Kimberly Hutchings in her work "Global Ethics". Global Ethics was defined: „as a field of theoretical enquiry that addresses ethical questions and problems arising out of the global interconnection and interdependence of the world’s population”¹⁰.

⁸ Fobel P., 2011, p. 142.

⁹ Daffern T., Глобалистика 2006, p. 210.

¹⁰ Hutchings K., 2010, p. 9.

The role, place and status of the nation state in the modern world

Many institutions worldwide change their form. The relationship between the state and its nation is very interesting for us. What pillars should the future state, future statehood (also our Slovak one) be based on? The existence of a nation is based on the assumption that within the nation there are certain bonds and commitments of solidarity to the homeland, region, to the family, to the groups a man has already joined. A homeland and mother tongue are parts of a dignified human existence. Speaking about the firmness of a whole, we must bear in mind that no weak nations can form strong multinational unions.¹¹ Therefore, one always has to respect his statehood, constitution, state symbols, the national anthem, national and cultural traditions. It is natural and obvious to be based on original traditions, original value orientation existing in our territory. The original value orientation is based on the Christian values which, being universal and social-oriented, exceed the accepted framework prospectively valid for our society regardless of creed and worldview.

A decent human existence is definitely homeland, mother tongue, fatherland, despite the fact that patriotism in our current society has not sufficient and suitable space for their expression and realization. This is confirmed by the words of Slovak Cardinal Mons. Jan Chrysostom Korec when during celebrations of the 15th anniversary of the Slovak Republic on January 2, 2008 in Martin said: "Patriotism, however, is not taking place here. Patriotism is a dedication. And that is rare here today. Reprehensibly notions of patriotism and nationalism are being confused. But these are two completely different things. Therefore, love of country and nation belong to our life as love for native home and to the family ... Nation mediated us richness of language, culture, wealth of spirit through schools and temples. Any prudent nation wants to be naturally completed by state, theirs over eighty."¹² All the peoples of Europe were going this way, we have to go this way now too, as only people with a solid self-esteem has no reason to close in. There must always be a place of respect for our statehood, respect for the Constitution, the state symbols and the anthem, respect for our national and cultural traditions, which has its deep roots in the Constantine-Methodist link. Based on indigenous traditions of the original value orientation, which has a place in our area is natural and obvious. The original value orientation is value orientation built based on Christian values to their universal human and social engagement has grown into a broader perspective beyond acceptable valid for our society as a whole, irrespective of religion, world-view position. Our current existence is not in favour of the aforementioned ideas. Ladislav Ťažký, a Slovak writer, supports this thought saying that "as a citizen and writer he lives in the second category, social, national and Christian one... In the first category there are fashionable and

¹¹ compare Sutor B., *Politická etika*, Trnava, 1999.

¹² www.matica.sk.

well-paid cosmopolites and globalists who regard everything national (mainly the nation itself), social and Christian to be reactionary, non-cultural, nationalistic old junk.”¹³

Ethics, morality of human society is based on tradition, culture, moral values of society. Currently in the formation of values globalization processes significantly contribute. Some authors consider it a collision of two civilizations – the first being rooted in traditions, in history of a particular society, the second brought to us from the outside with its values oriented liberally. Globalization tendencies help this trend through mass consumerism propaganda. We think that, like the creation of European legal culture (Greek philosophy, Roman law, Christian morals) is based on a certain civilisation circle, human rights ethics is expressed as a sum of national and local particularities and general characteristics arising from the European cultural context. These processes demonstrate the complexity of the current value of the world. Wonders whether in present, at the time of developed democracies and globalization it is not necessary to cultivate respect for young people to their homeland, to its statehood, the traditions, history?

The formation of new ethical values is a question directed to the future of what values man, society, humanity will be based. On his way of life a person meets the value state very step, it's everywhere meets with alternatives in determining, the application of their wishes, requests and needs. An important role in these processes play information media, which according to L. Tondl a significantly affect life, social relationships, target orientation and choice of available funds, in particular of offered patterns and behavior. For these trends also revealed significant Slovak philosopher Vladimir Brožík, who found that media attention is not focused on "ordinary people", to those noble "anti-hero", who apparently missed their chance in life to be something special. In "common man" present time does not seem interested, this one will not stand for "sour cream" (the term "celebrity" or "Cream", aptly Vladimir Brožík replaced by "sour cream").¹⁴ We don't associate ourselves with frequent use of vulgar language in the media as well as with creating the illusion of scientism and world soundness through a flood of words from other languages, especially from English. By Ladislav Tondl for the designation of these events, activities and praise characteristics we have to understand the terms in the national language. Lovers of such expressions of their "worldliness" sometimes express themselves signaling their intention and desire "to beat" or, as they say, to be "in".¹⁵

Cultural, linguistic level with moral level of man and society is linked. To what extent German philosopher J. G. Herder was right when he claimed that "who suppress my tongue, also want to steal reason and morals, honor and rights of my people"? On which pillars to become the next state, future statehood (also Slovak nation), who and how it is expected to

¹³ Translated from Slovak, see L. Ťažký: *Spisovateľ, tvorba a čnosť*. Univerzita Konštantína Filozofa, Nitra 2006, p. 50-52.

¹⁴ see Vladimír Brožík, *O hodnotách a ľuďoch*. Polianka-Nitra: Univerzita Konštantína Filozofa v Nitre, Filozofická fakulta: 2006, p. 25.

¹⁵ *Hodnoty, komunikácia, múdrosť*, Ladislav Tondl, Belianum, Banská Bystrica, 2014, p. 87.

contribute to the development of new moral values? This also applies to the current political system, the position of the countries, which make up the European Union.

Globalization trends bring us changes in social life, which is also reflected in the changing relationship between the state and the nation. Even now, in the time of developed democracies, at the time of globalization, it is necessary to cultivate respect for young people to their homeland, to statehood, the traditions, history and build on these pillars emerging values and morals of our changing society. Protect traditional values, which we include love for man, love of family, love of country, respect for work, respect for life, the traditions, tolerance, cooperation efforts and peace, solidarity and the primacy of ethical orientation, personal liberty, addressing social issues on the ethical principle, human dignity.

The tendency of subjecting the interests of citizens of nation states to anonymous multilateral institutions, to which some authors point out, is a real threat of weakening the executive power of the state, a real threat not only to the loss of moral values, but at the same time with the economic servitude, the loss of its integrity, the right to maintain the defense of the interests of its citizens, ultimately represent a deadly attack on the economic policy of the state.

The aim is through the decomposition of initial values, moral values to attack, destroy the economy of the countries, to achieve their subordination. Contemporary globalization creates "apartheid and the growing inequality between those who receive and forming (B. Gates gained \$ 120 million a day, but the 1.3 billion people living below \$ 1 a day) ... the starting point is the creation of "a new synergistic communicative world. Its basis should become a universal network of human values,"¹⁶ moral values, that lead from our past to the future. The purpose of human endeavor is not making profit, but the orientation of human to ethical values, the value creation of life itself, to the creation of an ethical society. "The purpose of the economy is not dehumanized accumulation of wealth, but above all security of life and human dignity. The primacy of humanity and ethics against a hard, profit-oriented logic should be generally accepted social value"¹⁷. Globalization processes must not dispose of the „sovereignty of states and peoples to provincial authorities, in which sovereignty retreats depending on the global oligarchy... also a Slovak citizen must realize that today and in the choice of the future model of Europe, fighting for its own sovereignty, freedom and human dignity. The future Europe must not become an instrument of neocolonial globalization"¹⁸ Pluralism, which forms the intellectual richness of Europe, must be maintained, as it is also a prerequisite and condition for a full development of the entire European Union.

¹⁶ see Ivanička K. p. 144, p. 148.

¹⁷ Ivanička K., p. 148.

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Omówienie

Etyka globalizacji jako część etyki stosowanej skupia się na obecnych problemach naszej terażniejszości, tworząc warunki do etycznego podejmowania decyzji i etycznego zachowania oraz akceptowalnych rozwiązań problemów moralnych zarówno pod względem teoretycznym, jak i praktycznym. Skupiamy się tylko na niektórych problemach, które mają miejsce w globalizacji, a jednym z nich jest integralność państwa w 21. wieku w globalnym świecie. Artykuł dotyczy roli tradycji, kultury, znaczenia wartości moralnych w tradycyjnym systemie wartości w odniesieniu do nowych systemów wartości, zderzenia tradycyjnych systemów wartości z orientacją na wartości. To wszystko są problemy, obecne w globalnym i wielokulturowym świecie.