

Political Philosophy: The Ethics of Globalization and Scenarios Provides Educational Message to the Society

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Abstract: Roman Ideal of Republic explained the meaning in this way where Cicero excluded black people (race in society), poor people, but in the modern republic we all are included, which guaranteed the republic for all (a shared moral values). The purpose of the topic is to understanding globalization and the proper implementation of its ethics from the Roman Republic to the 20th century's democracy, violence, human rights etc. based on the theories like consequential and non-consequential. It is an educational philosophy by learning democracy and its openness, its current violent atmosphere, and learning through the artistic politics for a new set-up of philosophic education in the school curriculum. Methodologies have been constructed by academic journals and books. The outcome of the essay helps to find out the problems of ethics in the present scenario and its connection from the era of Cicero, Socrates, Plato, Bentham, Aristotle, and Immanuel Kant. The feature question is do ethical terms implement from the beginning of the republic to the current globalism? If not, how can it be implemented?

Keywords: Global Fairness, Power of Privatization, Sovereignty as Absolute Power and the Idea of Neo-realism, Classic Republic vs. the Modern Republic, Human Rights, Golden Rule, Consequential and Non-Consequential Ethics.

INTRODUCTION

The term International first come by Jeremy Bentham in 1780s due to the rising trend of nation's state, a cross-border transaction which later comes as globalization, a trans- planetary system, which is beyond liberalization, internationalization, and universalization. It is a process to reduce the barrier to trans-world contacts. From the ancient Roman Republic to the current globalized world, ethics was for use as a term. The ethics of norms say a fair and equivalent structure of socialization among humanities based on human interest; but according to Vandana Shiba, a renowned Indian environmentalist, globalization is not for human interest but a particular local and parochial

interest and culture. It was a term in ancient times to discuss class excluding common people, blacks, and slaves [1]. It is a controversial term. According to John Stuart Mill and Jeremy Bentham, the ethical theory of consequentialism is for the benefit of maximization of the society such as the tension of regional conflicts or global warming issues. If those are solved equally by the collaboration of Global South and North, it will be the benefit of the entire world and thus the basis of global ethics will exist. On the other side, commenting on the theory of non-consequential ethics, Immanuel Kant expressed his view on equal respect individually based on the end, but not mean [2].

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If the ethics of both consequential and non-consequential theory of ethics work for a better-integrated world, then both society as a whole and every individual will be benefitted based on respect, values, and norms. However, ethics, norms and values are in a nutshell situation due to the dilemma of the globalized scenario at present. The term globalization is an integration of countries and the people by reducing communication costs, breakdown of barriers to the services, capital, and knowledge etc. Because of technological advancement mobility and the ideas of commercialization have increased. Globalization finally includes free movements of capital, trade, cultural and political differences. Globalization has its ethical predicament which will continue to reform human views as it redesigns human's life, and the way human living and relationships with things. Changes are occurring socially, economically, and politically. Karl Marx commented that searching for the market will be a manifesto for a change from its traditional social order. He also said that all the solid will melt. Things are in the saddle and mankind which had been commented by Ralph Waldo Emerson in the context of the industrial revolution. According to those scholars, the world of ethics and values will melt due to the process of a runaway world through modernization and industrialization. They are from the classic period and they are used to see norms, values, ethics, universality, equality that can flourish the world but the image of globalization for production, economic profit has changed the world of collectivism, pluralism, universalism, and its beauty vanish. The impact of globalization has created haves and have nots. The margin is too high between the rich and poor. Many people are poor because they live in a poor scenario in most countries. The world can not be counted by the Western world only, it is vast through another part of the world and people from there are poor. Therefore, a query is can trade help to decrease poverty. If yes, then how much? The image has divided into two phases free trade supporter versus anti-globalist. Anti globalists are opposing IMF or WTO. The protectionist such as Pat Buchanan thinks that due to globalization American nationalism undergoes. Economic nationalism has been created already, and various thinkers commented that those international institutions weaken nations sovereignty. According to Buchanan, multiculturalism, immigration clues the moral decline of the nation. Anti-globalist argues that international institutions have increases inequalities and ignores environmental problems, child labour, workplace safety. The movement of anti-globalism in Seattle and Hong Kong is some features against globalization. On the other side pro-globalists says that the image of global village through the economy, culture, social makes people together, global citizen, institutional citizen. The global economy increases wealth everywhere. Increases in

Gross Domestic Product (GDP) in most countries is an example of the globalized benefit. History of Globalization began from the era of classism where ethical ideas were supreme through its different images than modern days globalization. In the ancient world, the silk road between China and the Roman empire had an improvement in culture and wealth. Both parties win through fair trade by respecting both values, norms, ethics, and opportunities. It was an equal stand between the Roman empire and China. Modern days globalization has been criticized because of its various forms such as global organizations (WTO). Voice has been raised by saying that WTO (World Trade Organization) is undemocratic. Voice has been also raised by saying that developing countries are the majority members of the WTO but not every country has similar bargaining power. The United States, Japan, European Union, and Canada are all in trade and their decisions are final. Dispute panels are not made democratically. Finally, it has been said that the globalized economy has created poor to poorer and rich to richer. An income gap has been increased within countries and between countries. The world's population is a little over six billion; an estimated 1.2 billion people live in absolute poverty. Though improvement has been observed in China and India through the decrement of poverty in Latin America, Sub Sahara, Eastern Europe, and Central Asia poverty is up. These are the dilemma of economic and political globalization where no ethics exists. Ethics in globalization can be seen if a fairness hill. Fairness can be set up through workers' safety, child labour safety, right to form unions etc. values, norms of the classical world where Ancient China and Roman empire both benefits will be shown in the present scenarios as well [3]. A universal health care system needs to set up for the wellbeing of society and the health of the global economy. Supporting the fair-trade movement will be one of the best criteria to set up an ethical image in the modern day's globalized world. Supporting more than five million people in Africa and Latin America who are in socially responsible trade will be one of the best ones to support fair trade instead of free trade. Free trade is a key for the developed world for revenue and the worst for the developing and under-developed world. Fairtrade can be the way to set up a rule for the benefit of both developed and developing countries. People should buy products like fair-trade coffee. Various organizations raise their voice for fair trade such as Oxfam America. They make an awareness of how to get involved in this movement worldwide. Another form of fairness can occur through democratic education in the classroom for the present generation. American scholars John Dewey's democracy is an educational philosophy based on pluralism, hope, experimentalism through which a universal methodology can be learnt by the present generation in

the classroom for making a superior world as they are the future leaders of the world [4].

LITERATURE REVIEW

The scenarios of ethical terms in ancient times and the modern days are neglected phenomena. The Classic Republic was concentrating on the kingdom, kingship, church, while the modern day's concentration is the power of privatization. Norms, values, moralities, fairness, equalities, and equities are nothing but mission statement as its theoretical process without implementation equally among Global South and Global North. Fair and equality have never been observed from the beginning of the world. The seventeenth and eighteenth centuries world has seen monarch, church, and other religious priorities. Slave trade, colonialism from Asia (Ceylon, The Philippines Islands, Java, Batavia, Colombo, and India) to Africa (The Cape of the Good Hope, South Africa) by European masters (British, Dutch, Portuguese, Spaniards) has been ordered War, socio-economic-political narrowness, self dictation and many more activities has occurred from that period to the present. Therefore, ethics and fairness in the form of justice and equality have not been practically setup from its classical era to the modern days. Equality, fairness are terms in the textbook, an awareness based on academia; but its pragmatical image has not been able to be recognized and established in the global scenario. The concept of realism has been observed in the name of power and authority, but the success of fairness, ethics, norms, and equality has not been observed. It is exceedingly difficult to recognize a globally ethical standard based on fairness. The world has been divided into phases such as developed and developing. The developed world will never wish to implement things ethically that can be beneficial for the developing world as well. It is a power game. Egoism is another term that can be added to this controversy. However, hope can be set-up at least for an ethical world that had been discussing by scholars like Plato, Socrates, Kant during their time. Globalization of the Classical period had a minimum fair-trade exchange such as between ancient China and the Roman Empire even it was ruled by monarch and church. But modern days world and its global economic institutions damage the image of fair trade but free trade for the benefit of the developed world, not for every country. The hope is to support the fair-trade movement and implement minimum standards of the International Labour Organization, a universal health care system for the wellbeing of the society.

METHODOLOGY

Book, academic journals, stakeholders for information collection. Reading over the issues. Drafts have been written three times over the entire issue for

better understanding and memorization. It was a process of understanding those terms like region, globalism, human rights, classic republic, Plato, Aristotle, Socrates, and the power of privatization etc. and their overall evaluation. The paper has discussed the ancient views of classism, state and church power and its modern day's views. It has discussed state parity especially the powers of the group of countries in the present scenario who are using their power being a powerful country against all the ethics and fairness. It briefly discussed the current pandemics and policy of public leaders around the world. It discussed an ideology of an American scholar John Dewey's educational philosophy which is a form of the classic period that evaluates ethics, pluralism and a universal learning classroom for the present generation for a better world. Overall, the paper has shown the image of globalization in classic times and in modern times through its economic features, which have been recognized as the dilemma of economic globalization. Editing overwriting has been done several times. Finally made the final draft as an article. The methodology to write the paper has been also taken by the description of sources, by reading, gathering in-depth insights on topics, focuses on exploring ideas, summarizing, and interpreting and mainly expressed in words (documentary analysis through qualitative approach). The qualitative approach of this paper is its art of words.

RESULT AND DISCUSSION

According to famous ethicist Singer, the time has come to a rethinking of the rights of state sovereignty and to modify by searching for new ethical principles of international conduct. Global fairness is an important factor as one of the ethics of globalization that can bring harmony from the current danger of inequalities due to the ignorance of rich and powerful countries. The form of globalization is using by those powerful countries which causes inequalities, vulnerabilities. Shared value is necessary for interconnected relations among societies and people to make one world. The principle of ethics can safe and create a balance in the thorny areas of global warming, trade, humanitarian intervention, and foreign aid etc. Materialistic steps such as World Trade Organization for economic strengthen, Kyoto Protocol on Global Warming might be a solution, but a shared interaction and a common communication of the leaders can make the global decision more accountable under the glimpses of justice and fairness. Because of interconnected nature, we collaborate. Our way of living changes due to the changes in the economic, technical, cultural, social, political phenomenon and according to Karl Marx in the Communist Manifesto because of the searching for a fast face mercantile

environment, the old societal structure will fall and the solid will melt. It is a result or even larger change than the industrial revolution, the globalization thus transforms our world structure. According to Ralph Waldo Emerson on the industrial revolution, technology control human being instead of human controls technology, he showed through his comment that things are the saddle and ride mankind [5]. His comment is meaningful in the context of a globalized environment that looks like content because of technological advancement, but, it is not like that because of ethical devaluation by a powerful society that creates a class. The gap is increasing between the poor and rich due to the impact of trade between the misbalance structures of the global south and north, while aid may be a better system in the function to help poor countries for development. Pro-globalists are in favour of trade and outsourcing by saying that it increases the access of wealth, but on the side, anti-globalists are opposing by saying that international organizations such as WTO, IMF undermines countries values, norms, such as nationalism, sovereignty in the name of transnational corporations, it ignores environmental problems, the problem of child labour, poverty, inequality among poor. Recent violence in Hong Kong is an example of the anti-global movement. If the pros of globalization are global interconnection and thus reduces transportation and communication costs, invented new technologies, creates internet age, reduces cultural, social, political differences; then that advancement also creates problem among the societies in the context of cultural values and norms; such as; the cross-cultural wedding is widely welcome in the era of globalization, but it killed many young generations in Pakistan and other traditional based countries who believe in deep religious faith and does not recognize acculturation. Globalization creates refugees, terrorism, disease, environmental problems, and a rapid flow of capital. This is the globalization of the twentieth (20th) century due to GATT, IMF, and many other international economic organizations after world war second to the present. Therefore trade, transportation, communications are important materialistic ethics of globalization, which were created from 1860 by the developments of the telegraph, telephone, railroads, cars etc. Though World War 1st stopped its transformation for while due to protectionism but was not able to stop its movement. Trade as an actor was beneficial in ancient world globalization, the Silk Road between China and the Roman Empire was important on the enrichment of cultures, as well as wealth. There was a free exchange of goods and services in the ancient globalization through which individuals were able to specialize in what they do the best and to everybody's benefit. If ethics of globalization in the 20th century are trade, communication, transportation, electronic advancement, the ethics of the ancient world globalization were moral value, norm, reflection, code

of conduct etc. it was respected, protect, wellbeing, opportunity, trust, justice for the maximize people through maximizing the benefit that made the globalization consequential. On the other side respect of individual such as the opportunity of self through specialization made globalization non-consequential as well in the past, consequential and non-consequential themes of globalization was ethically perfect in that era (1860-1914). In the present form of globalization, WTO ignores labour rights and the environment; it is an undemocratic system as well. Free trade creates inequalities worldwide, particularly in poor countries. The developed world spends over a billion dollars on the farm subsidiaries, while they spend one-seventh of that in the development of aid. It is not free trade, but fair trade is necessary for balanced globalization, so far the increase of aid as well. Free trade barriers goods from poor countries and spend billion dollars that benefit large scale farmers according to the UN report. The issue of outsourcing and out basing is another problem of globalization in the 20th century because of its losing and gaining sections. Because of changing technology jobs are outsourced such as computer programming can be easily moved to other parts of the world, as a result, the consumer enjoys lower prices, but workers lose jobs, an example of gain and lose parts of outsourcing. According to Paul Samuelson, the renowned economist; when a poor but ambitious nation trades with an advanced economy, free trade can undermine the minimum wage level of an advanced economy; it can create inequalities in the advanced economy such as US hourly wages which creates inequalities in the United States of America. In this situation ethics says to help the poor's or losers by income support, retraining for workers outsourced, insured wages by companies with the help of governments and international agencies with some moral clout and power. Economic globalization does not need to be always profitable but reliable, fair for an equal picture of the globalized world. The early stages of industrialization in the UK, the U.S.A. and within Europe were horrendous but because of the transformation of laws, worker safety, child labour, union rights and the environmental prospects, it showed as fair. The globalization of the twentieth (20th) century needs reformation of similar issues to make it fair instead of free. The transformations should be in the form of the minimum standard of all trade agreements, checked by the WTO, if any country can not afford to maintain the standard, they should be helped, a universal health care system for the benefit of the wellbeing of the society. Fairtrade movement is important ethics of globalization, which can help socially responsible products such as fair-trade coffee from Africa, Latin America and Asian countries. We need to think of us citizens along with shoppers in the context of ethics. Sovereignty as absolute power should be relinquished (voluntarily reduced) for the benefit of

cooperation. Corruption, public mistrust, the problem of development, are other forms of the problem in globalization which is in every country in the globalized world. The problem of development comes through the gap of standard between haves and have not, therefore it needs abolition of absolute poverty. It has the gap between economic progress and political progress which is expressed by confessing that the political class has wrong priorities, and it is an example that they invest in Olympic, but they do not invest in education or health care. It is an example of a political crisis that represents us; it is, therefore, a feeling of public mistrust over political representation. Corruption in the political class is a crisis of globalization in both the global south and the global north. The crisis of trust over political representation, leadership and each other creates violence in the society, and finally, it comes to the street as a movement. Once humans cannot trust each other or over political leadership, the political solution cannot come out. Police finally come for a bloody solution through violence. Therefore, should we renew trust over each other or the political class? We need to think over citizenship from the beginning of our era as the children of the oldest globalization, moral globalization, as the children of republic idea, as the children of Cicero, Justinian, and the Roman lawyer. Those thinking and feeling are ethical explanations of our citizenship. Italy, Canada, and India are a republic where people run public life as a common citizen, but not a state, for the public good, which is the ethics of *res publica*. Freedom of public life is another form of ethics, which can face danger from private greed and the lust for power, and thus the words politics and corruption comes (moral problems). In a republic, corruption is one of the barrier actors for the openness of democracy. Roman ideal of the republic (classic republic) explained the meaning in this way where Cicero excluded black people (race in society), poor people, and the slaves, but in the modern republic, we all are included, which guaranteed the republic for all (a shared moral values). Therefore bribery, nepotism, favouritism, relativism, police violence is all the forms of corruption that have comes from the oldest form of globalization to the 20th century's globalization. The openness of Democracy is another ethics of globalization, it is not a test of election, institutes, judges, courts but a test of our (every individual) moral values, a moral way of life, that implies equality of life, voice, and respect. The openness of democracy is a persuasion, an idea of non-violence that was messaged by Mahatma Gandhi. It is not manipulation, indoctrination, the argument but an environment where real democrat (people) can be lived without violence, without enemies among citizens. Therefore, the globalized world should add those ethics for the betterment of human beings through the idea of law, equality, justice, fairness, nonviolence, responsibility, discipline. It should be prioritized for the public good

rather than private interest. It should be emphasized on a justice who cannot be bought by money. We still can desire a rule of law guided by ethics and moral values in democratic life in such a way. It is good to love family, friends and to be loyal to them; but it is also bad in a democratic life where corruption can be encouraged by favouring friends and families. A doctor can favour better treatment and to save an individual, but can a judge do that? If a judge favours someone then there is something wrong. The openness of democracy is for the people, by the people, of the people, it is for self-government to preserve the freedom that can control by people, not by the politicians. Global Equity, Human Rights, Amnesty International are some global organizations that campaign the global norms against corruption in 20th-century globalism. It is because of the electronic advanced (internet age) we can see, follow, read incidents of every county, and thus it makes a sense of how the world sees a particular country. Finally, we the people of the world maintain a free government and impose norms by the outside to creating pressure over political representatives to follow the standard of values and norms. Therefore, tradition is an important word to maintain an international ethical code of conduct. The treat of democracy is a way of life that belong to people (we), but not a set of institutes. People of the various parts of the world are angry over their political institution by saying that they are not fooled, but adults; they are equals and citizens. The type of anger is patriotic and help for the understanding of democracy as a way of real life. According to John Dewey democracy and education are combined and in the 21st century it can be taught by the glimpses of information, circulation of goods and the people around the world; that is globalization. Globalization helps to the contribution of the marketization of education, the increment of digitalized education, mediating interactions between students and teachers. These are new things in education that make new challenges to thinking newly about education in a globalized world, which is a new philosophical phenomenon. It is a philosophical education to think about the globalized world ethically and legally. The materialistic world has various legal issues that can be described by legal that are rules [6]. On the other side, this world and its objects can be thinking by ethical theories such as consequentialism and non-consequentialism. We think for the entire society, which is a part of universal education, a broader image, this is a consequential image of ethics. We also think about individuality, our freedom and expression which is a nonconsequential image of ethics. Immanuel Kant, Bentham thought of the world in this ethical way which is ancient philosophical education. John Dewey's democracy and education have brought various terms or ways to understand inter-cultural education, continuous development of educational philosophy for children in the classroom. Democracy and education through the

learning of capitalism, individualism, pluralism, neoliberalism, social movement, and activism are few important areas that can be learnt by his democratic education and a critical analysis of the tension between democracy and capitalism. According to Kathy Hytten, Dewey's democracy is an educational philosophy based on pluralism, hope, experimentalism etc. and he criticized the concept of capital complexity and social Darwinism which can reduce the chances of the democratic project through education in the society which is a reductionism of education, reductionism of democracy based on humanity, hope, experimentalism etc., therefore, the tension between democracy and capitalism is a major challenge for the educational philosophy. The objects of morality, brotherhood, universality are decreasing. John Dewey urged to provide the importance of the current internationalization of education based on empathy, social conceptualization, and teachers also focus based on those characters that can be fostering students morally, ethically. Educational philosophy is thus established in the current democratic system. He somehow urges to look back on those traditional characteristics that can set-up true education thinking by pure philosophy. He urges for a stable and quality-based educational system instead of extreme changes. He urges for artistic politics and democracy and the philosophy of nature in the current school curriculum for the development of philosophical education in the globalized world. This is how Dewey let people understand the era of globalization through the democracy of education. The democracy of education through experimentalism [7]. It is not through neoliberal ideas. According to Dewey, the ideology of neoliberalism has challenges in the context of globalization, as it does not exist on pluralism but individualism. Dewey's vision of democracy can be enriched and sharing by the alternative of globalization activism, moral movement, civic activism etc. Dewey's democratic education is philosophically based which has various forms of experiences, consideration, and action. Dewey's democratic education through philosophy can be understood through the implementation of the philosophical subject such as introduction to philosophy in K-12 school. Through the introductory philosophy, the current generation can be able to realize both traditional and progressive education. John Dewey expressed his views of teacher's education through empathy, imagination, and the voice of the teacher as a third person. He said teaching for fostering students should be student-centred, lecture-style teaching. Dewey's democracy and education through a philosophical image exists in both liberal and radical, modern, and postmodern image. His democracy of education through philosophy has no extreme change in education. His democracy of education is his research which has several topics that have been discussed widely from art to politics and from the

philosophy to the purpose of education. Dewey democratic education promotes respect for rights and freedom, justice and equality that represents the ethics of globalism against an unequal globalized world. Therefore, John Dewey's democracy of education and philosophy must be welcome in the school curriculum for the structure of a better world [8].

CONCLUSION

The debate of ethics began from ancient Athens with Socrates, followed by Plato and Aristotle through various terms like obedience as the foundation of law, religion and ethics-related with the king and the country for loyalty to the church and the kingdom. An example of an ancient republic where Socrates was a role model by Plato and Aristotle to discuss ancient globalization or republic through the ethics of loyalty, conscienceless. Men of Athens, I honour and love you; but I shall obey my conscience rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting anyone whom I meet, after my manner, and convincing him, saying: O my friend, why do you, who is a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honour and reputation, and so little about wisdom and truth. Plato, the Apology of Socrates from the Trial and Death of Socrates. These comments indicate the morality of ethics of the ancient global interaction, which is now less accountable due to power, economy, ego, and through the approach of neo-realism. Neo-realism exists still today through the division of regionalism; it is an economic, social interaction but based on power such as SAARC, EU, NAFTA, ASEAN, CENTO etc. it is also economically working on WTO, IMF. The globalization of ethics thus invents the terms power, ego according to neo-realists in the 20th century. Therefore, the tools of the morality of the ancient globalist idea are different than the tools of the modern day's globalist idea. The globalization of ethics in the context of norms and values is a neglected phenomenon. If we discuss based on colonialism, we observe the criticism over western power that was imposed for doing just this either to follow Christianity or secular liberal values, it was an example of inequalities of power. In the 20th century's globalization, it is an attempt to impose one's values (powerful countries) on others (poor developing countries) that indicates the similar practice of global ethics on an illegitimate and unrealistic global system. Ethics of globalization say fair trade between every country for a legitimate system, while in the ancient world loyalty was for kingship and church. The current globalized world is divided by haves' versus have nots. How can ethics of globalization from its ancient views and modern views be established in a new world order where we are integrated into the name of globalization?

We can continue as our efforts by one of the important imitative of the concerning of human rights, such as the right to live in a secured world where initiatives can be implemented against global warming, child labour, child marriage, indigenous property rights, universal health plan and about the rights of women. The current pandemic is an example of a global disaster scenario where policymakers do not ethically make their policies for collective security. Pandemic has created problems for the migrant's class universally. They are the section of the society who are depriving, discriminating from the dominant section of the society, and even from the public policymakers. The ethics of globalism can be recognized when equality can be setup. Otherwise, it can be a one-sided term that would be used by the dominant and powerful section of the society and the class system of the developing and under-developing countries such as landlords, and powerful countries. According to bioethics scholar Singer, the impact of globalization has created danger and inequalities against the wellbeing of the universe. In this context, he has urged for a privileged right of state sovereignty especially for every developing and under-developing countries that are struggling to survive their existence due to the waves of economic globalization and expansionism by the powerful world. It is a basic concept that vulnerabilities cannot be addressed, neither a concept of globalization where shared belief cannot be achieved. It has been said that whether economic globalization is good or not, but accountability requires in the ways that global decisions are made and look for a common sympathy of impartiality and justice for every individual to every state of the universe. The question is do ethical terms implement from the beginning of the republic to the current globalism? If not how can be implemented? The outcome of the discussion says no. The ancient world of integration was implemented by the guidance of the kingdom and the church's rule of law; and today's ethics of globalization implements by the strength of the economy and militarily powerful countries. It has various approaches through social-economic multinational organizations by their mission and vision statements for an equal partnership which keeps the morality, norms, and values of ethics; but based on the strength of the authority. During the classic age, the monarch and the religion were prime centres of economy, society, and politics. They followed a hard concept of realism which occurred wars between monarchs and disables economic and political circumstances. Sometimes conflicts occurred between monarchs versus the church. Roman Empire was the supreme. These classical situations were not a good condition for a fair environment for the common people, resulting in emigration from Europe to the transatlantic world for better hope. In the current globalized scenarios, the image of fairness which is a part of ethics is in the worst face. However, fairness

was better in the classic globalized period than today. Chinese trade with the Roman Empire through the silk route had both side benefits instead of one-sided. Today's globalization has created poverty and classification. Poor is poorer, rich are richer. The outcome of globalization in its current scenario. The implementation of fairness can be prospering by the supporting of fair movement that has been seen in Seattle and Hong Kong. It can be implemented by wisdom and empowerment. The implementation of ethical globalization can be prospering by the following of John Dewey's democratic education through the ideology of philosophy that has a shape to fostering current generation through classroom education on ethical democracy based on wisdom, values, norms, enthusiasm, and experiences. It also can be set up by reliance on social corporations such as supporting social products. Change of perception according to Dewey can be another way of implementing ethics in the global scenario. Perception reshapes people's lives through the change of economy, technological and political. An aspiration and goodwill need for the policymakers (global governance) to implement their decision based on ethics (value, norm, respect, dignity, gender equality and equity) that can be an institutional motto instead of an international institute for revenue on one-sided. Globalization is good when its backbone is structured by the collective rule which is for everyone. therefore, decreasing poverty globally, decreasing income gaps between people and countries, decreasing gender inequality in the workforce, decreasing discrimination are steps to launch an ethics-based globalized world. The benefit of maximization according to Jeromy Bentham and John Stuart Meal (ethics of consequentialism) is the mirror of the globalized ethics which can be followed by the maximization of profit for society instead of self-interest. Therefore, these are features or narratives to restructure present world globalization which can be led by ethics. Without its reformation, nothing can be achieved for a better world that can flourish for all, instead of one. This is how a shared belief is expected for ethics.

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