



**ORIGINAL RESEARCH PAPER**

**Philosophy**

**AN EXPOSITION OF GLOBAL ETHICS**

**KEY WORDS:**

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**ABSTRACT**

This paper unfolds the various definitions of ethics will be stated a brief account of the ethics an emphasis on traditional ethical problems. It discusses factors that influence ethical decision making a global setting. In the major components of the global ethical management process will be discussed. The ethical considerations in relation to business activities are affected by ethical dilemmas. Global ethics is moral reflection on the ends and means of societal and global change. There is a distinction between social insiders and outsiders arguing that in global ethics that are advantages and disadvantages. Global ethicists should cultivate a mixture of insiders and outsiders perspectives, beginning and ending in their own groups. But the learning from and benefitting others has to be cultivated in the process. Global and regional progress is closely interrelated. Universalists and ethno-centrists must coverage to think and act globally, nationally, regionally and locally. Global ethics is a guideline for companies in their worldwide operations in fact how to behave ethically, is not as clear as it is desired. Here, ethics involves standards about what is right and what is wrong. In a global setting, it is not as easy as it seems to decide what is right and what is wrong. Actually, it is the social responsibility of a firm which comes to a debate. In this conclusion, the issue of global development as to be viewed from not as growth in narrow sense of material expansion of well-being, but as the qualitative enrichment of human beings in all relevant aspects of human life.

**1. ETHICS:**

Each society forms a set of rules that establishes the boundaries of generally accepted behaviour. These rules are often expressed in statements about how people should behave, and they fit together to form the moral code by which a society lives. Unfortunately, the different rules often have contradictions, and we can be uncertain about which rule to follow. Sometimes, the rules do not seem to cover new situations, and we must determine how to apply the existing rules or develop new ones.

The term *morality* refers to social conventions about right and wrong that are so widely shared that they become the basis for an established consensus. However, one's view of what is moral may vary by age, cultural group, ethnic background, religion, and gender. There is widespread agreement on the immorality of murder, theft, and arson, but other behaviours that are accepted in one culture might be unacceptable in another. Even within the same society, people can have strong disagreements over important moral issues and gun controls are continually debated, and both sides feel their arguments are on solid moral ground.

Ethics has been defined as a normative science of conduct and conduct is a collective name for voluntary actions. Voluntary actions include all willed or volitional actions in which there is a conscious process of willing. The conduct studied in ethics is not only conduct done in a society, but conduct affects some other member or members of the society. Aristotle expressed by saying 'He who is unable to live in the society, or who has no need because he is sufficient for himself, must either be a Beast or God'<sup>1</sup>. Mackenzie<sup>2</sup> thought that it was not correct to speak of conduct as an art, but there are resemblances between good conduct and such fine arts as painting, music to which the phrase 'the art of conduct' draws attention.

Ethics is a set of beliefs about right and wrong behaviour. Ethical behaviour conforms to generally accept social norms, many of which are almost universal. However, although nearly everyone would agree that lying and cheating are unethical, what constitutes ethical behaviour on many other issues is a matter of opinion. For example, most people would not steal an umbrella from someone's home, but a person who finds an umbrella in a theatre might be tempted to keep it. A person's opinion of what represents ethical behaviour is strongly

influenced by a combination of family influences, life experiences, education, religious beliefs, personal values, and peer influences. How for the standards of ethics can be used in practice to distinguish a right action from a wrong action will define largely on the nature of the standards. According to G.E Moore<sup>3</sup> Knowledge applied in particular circumstances is the primary aim of ethics.

As children grow, they learn complicated tasks walking, riding a bike, writing the alphabet that they perform out of habit for the rest of their lives. People also develop habits that make it easier to choose between what society considers good or bad. Virtues are habits that incline people to do what is acceptable, and vices are habits of unacceptable behaviour. Fairness, generosity, honesty, and loyalty are examples of virtues, while vanity, greed, envy, and anger are considered vices. People's virtues and vices help to define their value system, the complex scheme of moral values by which they live.

**2. GLOBAL ETHICS:**

Global ethics is a new term that has emerged over the past few decades. In an exceptionally short time it has become established as a recognized area of study. It has a particular approach to ethical dilemmas and some consider it to be becoming a distinct academic discipline rather than a subset of other disciplines. This dramatic growth means that global ethics is an exciting field because those who enter it are committed to discussing, and more importantly to seeking solutions to, the most pressing contemporary ethical issues. Issues addressed in global ethics include the 'war on terror', rouge states, child labour, torture, scarce resources, trafficking, migration, climate change, global trade, medical tourism, global pandemics, humanitarian intervention and so on. Global ethics is not only topical – these are issues we are all concerned about but also important. How we resolve or fail to resolve the dilemmas of global ethics will determine the framework of future global governance. This will shape and limit the possible relationships and opportunities of all global actors. Moreover, decisions made now will affect future generations. This is true not only for problems of climate change, where our actions now determine the environment our children and grandchildren will inherit, but also decisions about what is acceptable and permissible to do to human beings.

Global ethics is an academic forum for philosophical debate that is not separate from the real world. Rather, it is fundamentally about practice: about how to make the world more just and overcome exploitation and injustice. Therefore global ethics cannot be done in a vacuum or an academic ivory tower but must be connected with real-world injustice. Accordingly, global ethicists must think about not just the consistency of their arguments but also the impact of what they say and do to actual people and policy.

### 3. THE ROLE OF GLOBAL ETHICS:

We should take the main aim or goal of global ethics is the fulfilment of human needs and the two sub-goals are sustainable development and global security, which are further implemented thoughts socio-economic progress, technological process and conservation. None of the goals of fulfilling human needs and achieving security, sustainable development, and conservation can occur effectively without mutual restraint and cooperation based on moral norms in an ordinary social setting.

What then is the distinctive contribution of global ethics to these goals? The short answer is simple: the goals of the Encyclopaedia, reflecting the goals of United Nations (U.N.) declarations and most international agencies, are global goals. Human needs are to be met everywhere; socio-economic and technological progress are to occur everywhere; it is the global environment that needs protecting; it is really, parallel to global security, global sustainable development that is the target.

The interests of one country may involve violation of the interests of another. For example:

- i. Firstly, though military intervention, economic aggression, setting rules and agendas unfavourable to weaker countries, or exporting environmental problems, so there needs to be avoidance of this if the goals are to be achieved.
- ii. Cooperation and coordination between states is essential if many global common goods are to be effectively achieved; whether it is in the area of 'peace and security' environmental regulations or technology transfer.
- iii. Third, assistance or positive intervention may be needed when conditions in other countries are such that governments either will not or cannot address natural and human-made evils properly. Thus, there is the need for international aid and for intervention for the sake of human rights.

None of these three types of response to global problems could occur without some kinds of commitment to global goals as an ethical requirement or acceptance of global responsibilities. Of course there may be many different motivations involved in these policies, but it is hard not to believe that:

- i. Ethical norms do apply in all these domains and
- ii. The acceptance by relevant actors of global ethical norms does play a significant part in motivating these three types of behaviour.

This argument applies both at the level of states and at the level individuals. States, or rather those actors formally acting as agents of the state need to act within some kind of ethical framework in assessing the lightness of their 'foreign policy' decisions. But at the same time the kind of global ethical framework that is necessary for realizing adequately the goals must involve individuals as well. Broadly speaking, the extent to which and the manner in which governments generally pursue such global goals is a function of what their citizens regard as morally important or desirable. But at another level, individuals, especially those with resources and skills, can act in ways that promote these goals encouraging international cooperation or coming to the aid of

those who suffer.

Global goals then require a global ethic. There may be disagreement about what exactly this global ethic should be; there are significant variations on offer. However, it is almost inconceivable that anyone could advocate these goals and see them as global goals and not accept the importance of an ethic to support these goals that is global in scope and conception.

The goals specified may need to be qualified or supplemented in some ways. The function of ethical reflection is in any case not that of uncritically endorsing such a set of goals, but that of providing an ethical framework in which such statements, declarations, and so on can be constructively criticized.

### 4. CONCLUSION:

Ethics is a set of beliefs about right and wrong behaviour. A person who acts with integrity acts in accordance with a personal code of principles. Integrity is one of the cornerstones of ethical behaviour. Ethics in business is becoming more important because the risks associated with inappropriate behaviour have grown in number, complexity, likelihood, and significance.

Corporations can appoint a corporate ethics officer, set ethical standards at a high organizational level, establish a corporate code of ethics, conduct social audits, require employees to take ethics training, and include ethical criteria in employee appraisals. Corporation want to protect themselves and their employees from legal action, to create an organization that operates consistently because good ethics can be good business, to avoid negative publicity, and to gain the good-will of the community. Being ethical, however, does not always guarantee business success.

Ethical decision making involves seven steps: i. Get the facts of the issue, ii. Identify the stake-holders and their positions, iii. Consider the consequences of the decision, iv. Weigh various guidelines and principles, v. Develop and evaluate various options, vi. Review the decision, and vii. Evaluate the results.

### REFERENCES & NOTES:

1. Aristotle, Politics Book I, Chapter 2.
2. J.S Mackenzie, Manual of Ethics, Chapter - I, iv.
3. G.E More, Principia Ethica, Chapter - I, iv.