

## *The Globalization War: Can Ethics Bring Peace?*

Steven Gans, American Public University, USA

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### **Abstract**

In a recent talk on Capitalism, Bruno Latour argues that economic globalization is at war with the Globe and that the Globe is losing. Humans can expect to suffer great losses as our life support systems erode and crumble from the relentless attacks of economic aggression. How paradoxical, that it is easier to see the end of the Planet than the end of Capitalism (Jameson). We feel helpless and paralyzed in the face of a transcendent economic system that has assumed the powers of natural law and is waging war against the very Planet that supports it. Only Ethics can resolve the conflict and show the way to a peaceful settlement. Ethics means “putting the other first” (Levinas), and not doing violence. How can Ethics restrain Economics and prevent it from effacing the Other, in other words from murdering Gaia? How can Ethics transform the networks of economic power to become the support of ecological healing? This can only occur through the alchemical transformation of fear to love, from being frozen to being in the flow. An unbalanced brain/mind /person, (banker or ecologist) living in fear, will soon become one of the new wounded, a casualty of the Globalization war. Through advances in technology we can re-calibrate the brain and through ethical relatedness re-tune the mind to cosmic love? With age reversal around the corner this joke is no joke: From a recent future report to the board, “The bad news, the planet won't survive, the good news, there are plenty of profits before it happens.”

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## **Introduction**

Section one, the Problem states that the problem of global war is our war on the Globe. This section is based on a definitive work on climate change, Michael Mann's, the Hockey Stick and the Climate Wars. It is also informed by the illuminating work of Peter Sloterdijk on globalization, The World Interior of Capitalism.

Section two, the Solution sketches a vision of how ethics might bring about peace. The solution follows from Bruno Latour's work on actor network theory (ANT) and his inquiry into modes of existence (AIME). It is inspired by the Ethics of Emmanuel Levinas. The section also discusses the need for an alignment of humanity with cosmic intelligence, as well as the need for a restructuring of economics into networks of cooperative relatedness.

## **The Problem**

We are living in the global age. What does this mean? Globalization, the one-way traffic from west to east, better known as colonialism, started during the age of exploration, and discovery in the 15<sup>th</sup> century and finished with the photograph from space of the planet Earth in the 20<sup>th</sup>. No one today doubts that the earth is round and that it can be circumnavigated. Now traffic flows two ways across multiple transportation and communication channels and this traffic has transformed the planet into a global shopping mall. Everything on the planet, virtually, is up for sale and most people seek more spending power, more comfort, and more opportunity to travel, shop, do global business and share in global culture.

The phenomenon of globalization originated in an economic imperative to seek new opportunities for profit in order to pay back interest on loans. However, the enormous success of the global entrepreneurial explosion over the last 500 years has come at a high price. Not only has globalization unleashed centuries of unrestrained violence of man to fellow man, it has put the life support system on the planet in jeopardy. In order to fuel explosive growth the global economy became dependent on the burning of fossil fuels. This was necessary to power the machinery that produced the food, clothing and shelter of those engaged in the productive process as well as producing the luxuries coveted by successful entrepreneurs. The end result of the excessive burning of fossil fuel is the present climate crisis. This is created by a saturation of CO<sub>2</sub>'s in the atmosphere which creates the greenhouse effect and results in global warming. Despite the billions of dollars spent by climate change deniers to cast doubt on the reality of climate change and its human cause, it is now generally agreed by all informed that there is a climate crisis, that this crisis has been generated by man, that global warming is irreversible, (although it may be slowed down) and that the only question remaining is how bad the consequences will be for us in the present and future.

There is no known technology or is one likely to emerge that will be able to reverse the effects of global warming given the complexity of the task of intervening in global climate. It is however possible that we will be able to arrest the acceleration of global warming and limit its effects to avoid the most serious imaginable catastrophes. Catastrophes have already been produced by rising sea levels, melting ice caps, and shifting currents and have already triggered cascading systems failures of

metropolitan infrastructures. As the frequency of these occurrences increase the collapse of the global shopping mall and the comfortable lifestyles this mall affords to those inside becomes increasingly under threat. A total global melt down could return those who survived it to the most primitive conditions imaginable. These prognostications of doom are by no means far-fetched. Just think about the effects of hurricane Sandy on New York City and amplify this type of cascading infra structure collapse as something that starts occurring on a regular basis in multiple major cities around the world. This will give you some idea of what will happen when climate change reaches a tipping point and sets off multiple daily climate cataclysms including floods, tsunamis and hurricanes.

And yet, as Jamison has quipped, it is easier to see the end of the planet than the end of capitalism, although simply ending capitalism would not at this point re= stabilize the environment. If the environment were a bank, it would have already had to have been bailed out. Yet, as a recent joke making the rounds suggests, we can expect little positive response to the climate crisis from industry. The joke is as follows: It is about a report given to the board of directors of a major global company by their chief futurologist. He says, "Gentlemen, the bad news is the planet will not survive, at least its life support systems will not survive. The good news is there are still plenty of profits to be made before this happens."

### **The Solution**

We can state the problem of our global age as a war against mother Earth. On the one hand we are reaching a stage of the development of humanity where it's foreseeable, given the rate of accelerating technological evolution to envision abundance for all. On the other hand, in order to reach this stage we need to arrest global warming. The dilemma is that the current imperatives of economic progress are to burn what remains of the fossil fuels left in the earth. How can we resolve this dilemma and end the war against earth, which is war against ourselves.

Let's envision a solution. The solution would require the adoption of an ethics of restraint. The unrestrained violence of competition fueled by greed and the desire for the acquisition of might, and power expressed as the unlimited accumulation of spending money has been achieved at the cost of horrendous consequences to the planet. The unlimited acquisition of personal spending power must be regulated, reined in and redirected in an ethical manner. The prime Law of ethics is putting the other first and this law can be extended to putting the planet or the personification of the planet, Gaia, first. What would it mean to put planet Earth first? If we put one another and planet first we would move from our present system of hierarchy, the dominant system of command and control driving most businesses and governments to a network model of ethical and diplomatic relationship towards all modes of existence. This would mean developing a cosmopolitan collective. In such a collective we would support everything that was a contribution to wholesome and healthy sustainable networks on the planet. We would admit to the collective all things that contributed to abundance for all without deleterious ecological effects.

Instituting the prime Law of ethical restraint and putting the other first would require an alchemical transformation of humanity. We humans would have to move from our prevailing mindset of fear and poverty consciousness to love and the realization of the

availability of abundance for all. We would need to transform our mind set from a state of a fight, flight, and freeze, characteristic of a mind at war, to a state of mind in flow or in the zone. This would bring us in alignment and harmony with the quantum source or cosmic intelligence.

Is it possible to conceive of a technology that would bring about this radical alchemical transformation of all of our fellow human beings, such that we would act in concert for the common good of all and of the planet rather than continue on of our present path of almost certain self-destruction? I believe that not only is such a technology possible but that already exists and that can be made available to all who want it. This technology if widely disseminated would bring about a transformation of our unbalanced and impoverished brain/minds into a network of harmoniously balanced brain/ minds attuned to cosmic intelligence. Such a transformation would realign our individual brain mind quantum brainwave patterns with cosmic quantum patterns of intelligence. Such an alignment would transform each individual's brain/mind to higher consciousness. We would all become self optimizing beings, not unlike Buddhist masters.

Balancing the brain mind is a necessary but not yet sufficient condition for the transition to the ethical relatedness of all to all and all to the planet.

The sufficient condition would require the developments of networks in which we measure our success by the degree to which we help others realize their success. We will save the planet only when and if we establish an ethics of restraint in the global economic and political arena. The paradigm for such global ethical networks are already in place, exemplified as best practice in the best companies within the network and relationship marketing space. Network and relationship marketing will become the basis of a new ethical economy. The networked organization of the present and the future produces servant leaders who work at bring out the best or the greatness in the members of teams they lead. I believe that these global networked enterprises will develop the sustainable energy sources necessary to meet the needs of all without dependence on fossil fuel and will move us forward to unprecedented peace and prosperity.

Two examples of such networked organizations are Bitcoin and Power Cloud. Bitcoin is a disruptive global currency and Power Cloud provides clean solar electricity financed by crowd funding and network marketing distribution.

## **Conclusion**

I've argued that the problem of global war is climate change brought about by our war on global. I have proposed a solution of ethical restraint which could lead to the reassembling of global actor networks. These networks would put the other and the planet first. For this transition or transformation to occur nothing less than the rebalancing of humanity's collective brain-mind, the restructuring of economic relatedness and our realignment to cosmic intelligence would be required.

## References

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