A REFLECTION ON ETHICS AND MORALS: ESSENTIAL REQUIREMENTS FOR THE INTEGRITY OF HUMAN RELATIONSHIPS, ABSENT IN THE GLOBALIZED WORLD

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Abstract: Ethics is a factor that governs the behavior of good people and that contributes to the evolution of a society because it aims at the common good; This way, it brings benefits to societies in which people base their behavior on it. It induces a person to behave in a straight line that helps to overcome the influence of emotional factors, which interfere with decision-making and individual and group performance, it also prevents that person from practicing acts contrary to practices aimed at the common good in a society. Morality can be conceptualized as the set of principles, norms or rules of behavior considered correct by a whole society, at a given time, being the result of its historical-social evolution. Globalization is based on the integration of markets and the deepening of transactions due to the great ease of communications. Economic barriers were being deactivated and the interdependence of markets intensified between economic blocks and between companies from different countries. Currently, groups of globalists are acting strongly to destroy ethical and moral values that are some of the most important pillars of societies in all countries.

Keywords: Ethic. Moral. Globalization. globalists.

ETHICS, A GENERAL CONCEPTION

There are several philosophical conceptions for ethics issued by many scholars on the subject since antiquity. To support this study, the "ethics of virtues" was chosen according to Aristotle's vision; the "ethics of principles and duties" according to Immanuel Kant's vision; and the "ethics of responsibility" according to the vision of Max Weber and Hans Jonas. The reason for this is that in the studies of these four philosophers, the existence of paradigm shifts that represent important evolutions in the study of ethics from antiquity to the present. They represent the adequacy of ethics to the moral evolutions that societies have gone through over time. Human virtues, principles, duties and responsibilities are considered to be intrinsically linked to this evolution. Ethics involves the study of the concrete factors that determine the path considered correct and true for human conduct. It is composed of rules and precepts that must be followed in a constant and disciplined way, developing habits that aim at achieving goals in a pragmatic and harmonious way, together with other individual and social values. It induces in the person a rectilinear behavior that helps to overcome the influence of both emotional factors, which interfere in decision-making and individual and group performance, as well as preventing that person from practicing acts contrary to practices aimed at the common good. in a society.

According to Adolfo Sánchez Váquez, ethics studies a form of human behavior that men deem valuable and, moreover, mandatory and inescapable (VÁQUEZ, 2018, p.22). It is considered that the cradle of philosophical ethics was Ancient Greece and that its main philosophers were Socrates, Plato and Aristotle, according to Henrique C. Lima Vaz (apud LUCCA, 2009, p. 82). It branched out through various currents of thought of philosophers of the time who differed in their concept. But, according to Newton De LUCCA "these philosophers, despite their differences, agreed that ethics was linked to the virtuous behavior of man" (De LUCCA, 2009, p.82).

It is a reflexive action of human values that come to have a rational investigative foundation. The legacy of Plato and Aristotle was to back moral action with the guarantees of reason, establishing an analogy between the moral ordering of society and the

rational ordering of the universe, finding the ontological foundation of ethics. This will prevail until the dawn of modernity (DRAWIN, 1985).

Individual ethics must be based on the values considered correct, of each person, and on the education received within the family and developed through the education received in schools, which are responsible for cultural formation. Ethics, fundamentally, aims at the good as a fundamental value in the formation of the person.

Miguel Reale accepts the prism of axiological content of ethical activities proposed by Max Scheler through which any and all human activity, while intentionally directed towards the realization of a value, must be considered an ethical conduct based on the good sought by the action (REALE, 2002, p. 37).

Hans Jonas, on the other hand, states that education has, therefore, an end determined as content. It aims at the individual's autonomy, which essentially encompasses the ability to take responsibility for his or her actions; nature grants a person a certain period of time in which education must do its job. After that, this person evolves and passes the phase in which he is the object of responsibilities and becomes a subject of responsibilities (JONAS, 2006, p. 189). That is, an individual, upon reaching the age of majority, sees the end of parental power. On this occasion, the set of rights and duties of parents, regarding their person, legally ceases and this individual becomes responsible for everything he does. If the duties of these parents, in the upbringing of their children, were correctly exercised, this individual becomes a person capable of correctly exercising his rights and fulfilling his duties in society.

The philosophical ethics founded by the philosophers of Ancient Greece was aimed at establishing constant and universally valid principles for good conduct, in any society and at any time. He did not succeed because he became hostage to inextricable polemics that stem from the object of his reflection. Scientific ethics, on the other hand, makes moral phenomena intelligible and opens the way for the production of knowledge by virtue of its eminently scientific approach, which only qualifies moral facts. This makes it possible to avoid the endless philosophical polemics related to them. It notes cultural relativism and considers it the cornerstone of moral phenomena. It addresses the norms that collectivities consider valid without issuing a value judgment. It observes, describes, investigates and explains the raison d'être of the plurality, dynamics and coexistence of historical morals based on judgments of reality. It focuses its attention on the production of knowledge, despite cultural diversity and the variety of normative frameworks (SROUR, 2018, p. 23).

There is also the religious factor that must be considered as stated by Emerson Garcia:

> Adopting a religious paradigm, values would be found from spirituality, based on superior references, which act in the formation of standards responsible for directing the thinking and acting of the human person. These standards, in turn, which have recognized their imperative, importance or mere value from a faith-based state of mind [...]. Religion, when it flows into superior spirituality references, tends to be more receptive to ethical standards, rejecting behaviors that are very different from them (GARCIA, 2018, p. 369).

The adoption of faith as a guide for individual and even collective conduct reinforces the value contained in acts aimed at the good in a dogmatic way. A person who practices a religion reinforces his ability to control his passions through faith. And when the scientific basis used for the study of

moral phenomena is accepted as true, it will contribute to the solidification of the ethical standards that it will adopt daily in the acts it performs.

ETHICS AND MORALS

Before approaching these themes themselves, it is worth mentioning that there is great difficulty in differing the concepts of "ethics" and "morals". Yes, concepts, because in this philosophical field the term "definition" cannot be used because the latter is related to the exact delimitation or a precise meaning, which seeks the clear and fair determination of an object.

A concept, on the other hand, is related to the intellectual and cognitive faculty of the human being based on understanding, point of view, conviction, that is, a mental representation of reality (HOUAISS, 2007).

A concept contains a breadth or flexibility of ideas that the definition does not allow. For this reason, when dealing with topics of this nature, concepts are used instead of definitions. The concepts of ethics and morals are often confused because they are separated by a tenuous limit.

Morality, on the other hand, as the set of principles, norms or rules of behavior considered correct by an entire society, at a given time, is the result of its historical-social evolution.

Bertrand de Jouvenel (p. 445) states that moral, non-coercive laws prescribe what is good in itself and civil laws, which are coercive, prescribe what is useful to society. The positive legislation of a society provides the prescriptions of the good and the useful with sanctions, observing the necessary subordination of the useful to the good.

When analyzing the issue of values, Hans Jonas did not propose a concept of value from a philosophical point of view, but, for his understanding, he concluded that the following is enough:

> [...] "values" are ideas of what is good, correct and desirable, which meet our impulses and desires, with which they could well be reconciled, with a certain authority, with the pretense that they "must" engrave them on their will, pretension or at least self-respect. [...]. Let us simply assume its force of validity, that is, the recognition of certain norms in individual and collective subjectivity, and let us ask pragmatically which of them life in the imagined future needs for itself.. A *quaestio juris*[1] properly said: if there is really such a thing as a norm valid in itself - among them also the presupposition here that the future after us, that is, the world of tomorrow, concerns us from an ethical point of view [...]. Therefore, we will first say something about the values that remain valid in any imaginable future that continues to be human (JONAS, 2013, p.45), (our footnote).

There are permanent human values inherent to being that are preserved, age after age, in societies. They are common, universally recognized values, such as life, which are protected in all societies. There are other values individualized in each society and, therefore, not universal, but which are equally preserved because they represent the identity of that society.

It is difficult to conceptualize ethics. There are numerous concepts developed by different philosophers over time since the first reflections that are known in Ancient Greece. Furthermore, there is a deep interpenetration with the concept of morality, since the term "ethics", for the Greeks, means "custom" and the term "moral", for the Latins, also means "custom". Ethics can be seen as the set of human procedures that act in the "ought-to-be" of morality, being part of a branch of human knowledge that is very similar to the so-called disciplines of applied, systematic social

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1. Question of law.

sciences, such as sociology, law, psychology and others. Immanuel Kant deepened his studies on the subject and concluded that morality is related to general principles and ethics to their concrete application (De LUCCA, 2009, p. 67).

Kant's position considers the term "moral" to be the set of rules considered correct in the context of a given society and, thus, of a general character, for a given time. Morality is also considered to have evolved historically along with society, abandoning old habits and acquiring new ones.

Norberto Bobbio affirmed that what seems fundamental in a historical epoch and in a certain civilization is not fundamental in other epochs. The field of social rights is in continuous movement and, according to Kant, the human race is in constant progress for the better. The norms of human conduct established by morality are fundamentally ethical (BOBBIO, 2004, p. 38).

Each moral corresponds to an ethics, according to Prof. Sebastião Antônio da Silva Neto, professor of Philosophy at the Law School of São Bernardo do Campo (apud De LUCCA, 2009, p. 47). Morality is the behavior accepted by a society as correct at each time and the corresponding ethics is the correct way to perform this behavior.

According to Vázquez, ethics does not create morality. Morality presupposes principles, norms or rules of behavior that are not established by ethics in a society. Ethics is faced with moral practices in force and, starting from them, seeks to determine its essence, its origin, the objective and subjective conditions of the moral act, its sources of evaluation, its nature and the function of moral judgments, as well as the criteria of justification, together with the principle that governs the change and succession of different moral systems. Thus, ethics can be conceptualized as the science of the moral behavior of men in society (VÁZQUEZ, 2018, p. 22). Based on this, the scientific basis of ethics and the historical-social basis of morality can be inferred.

Thus, ethics is related to the individual actions of each citizen initially, and may contain, in addition to the behaviors inherent to the person in relation to others, others related, for example, to the professional group to which they belong. This way, the accuracy of Kant's analysis is verified in the sense that ethics subsidizes the actions effectively performed by a person in the daily relationship with others in different environments.

Thus, as stated by Newton De LUCCA, citing Adolfo Sanches Vázquez, morality is composed of a set of freely and consciously accepted norms that regulate the individual and social behavior of men (De LUCCA, 2009, p.42).

For Baron de Holbach "morality is the science of the relationships that subsist between men and the duties that flow from these relationships [...] conserve and live happily in society" (HOLBACH, 2014, p.5).

Vázquez states that the term "moral" comes from the Latin mos or mores, which means custom or customs, in the sense of a set of norms or rules acquired by habit (VÁZQUEZ, 2018, p.24).

Ethics is the science of truth; there is no ethics in lying, nor a half-ethics. Ethics and truth are the essence of human consciousness where they cohabit (MATOS, 2017, p. 3). To be ethical is to always walk the path of truth, which is based on facts. Facts are actions or things that have already been accomplished, that is, something whose existence can be indisputably verified, an objective reality.

This way, those who have ethics by habit do not need to use rhetorical paths to circumvent factual situations, because the facts will not cease to exist and will not be modified. They are available to anyone looking for them. There are no arguments against facts.

Facts are an action or thing that is considered to have taken place, to have taken place or in the process of being carried out; something whose existence can be indisputably verified (HOUAISS, 2007). This link between ethics and truth means that to be ethical is to be authentic, transparent, sincere and trustworthy.

Trust is the major factor used for business implementation in the world, both in the personal and business sense, as well as governmental. Thus, it must be cultivated and preserved, particularly nowadays, where the cunning dissemination of "false truths" and lies has great reach through social networks. There is also a large amount of facts that are manipulated by the media in order to shape them according to their narratives, in order to produce factoids.

The most palatable and attractive lies to unprepared minds are those made up almost entirely of fragments of truth which, taken out of context and conveniently manipulated to serve a purpose, they sound to the simpleton like a voice that sounds like the truth, but that there is no truth in it.

Thus, prepared minds must always analyze the messages they receive, basing them on facts, always questioning any details, because according to Pierre Abelard[2] "Doubt is the beginning of wisdom".

Morality can and does arise only when man overcomes his primitive and instinctive nature and develops a social nature as a member of a collectivity. Morality becomes a regulation of the behavior of individuals among themselves and with the community. Morality necessarily demands from man a certain behavior in relation to others, but also from a certain awareness, limited and imprecise as it may be of this relationship, so that he can behave in accordance with the norms or prescriptions that govern them. Thus,

morality is born with the aim of ensuring the agreement of the behavior of each one with the collective interests. This collectivist morality, characteristic of primitive societies, which do not know private property or class division, is a unique and valid moral for all members of the community. But, at the same time, it is a morality limited by the very scope of the collectivity. Beyond its limits its principles and norms lost their validity. Ethics can contribute to grounding or justifying a certain form of moral behavior. If ethics reveals a relationship between moral behavior and social needs and interests, it will help us to put in place the effective and real morality of a social group (VÁZQUEZ, 2018, p. p. 20 and 39).

For Immanuel Kant:

> Morality is the agreement of action with a universally valid law of will. All morality is the relation of action to the universal rule. In all our actions, what we call moral is what is regular. The essential part of morality is that our action takes place for the sake of the universal rule. If I assume the ground that my actions must agree with the universal rule that is valid at all times for anyone, then the action emerges from the moral principle (KANT, 2018, p. 161).

As is known, when the Romans invaded Greece they acquired their culture, changing the name of some concepts to a Latin denomination, which may have occurred in this case. It happens that every people evolves by itself and by external influence, as well as through the acquisition of habits conquered or imposed by conquerors. In this case, over the centuries the concepts of ethics and morals followed different paths until today.

We know that custom is the repeated practice of unwritten behavior, accepted by all and considered correct by a society and, thus, informally connoted as obligatory. This way, morality consists of having the customary rules as a paradigm and ethics is

2. French philosopher (1079-1142).

the demonstration of an individual behavior that follows the rules chosen by society as correct.

For Bertrand de Jouvenel "custom is the crystallization of all the habits of a society" (p. 259).

Chaïm Perelman[3], mentioning the thesis of sociological morality defended by Émile Durkheim[4], affirms that the cultural tradition of each society is what will allow it to elaborate, at the same time, its moral, juridical and religious conceptions. Morality would be the expression of a society at a given moment and its evolution (PERELMAN, 2005, p. 319).

Robert Henry Srour asserts that ethical concepts, like any scientific concepts, are universal. On the other hand, moral facts have a concrete-moral character and their scope is historical and relativized by culture. Ethics, this way, studies the morality practiced by the collectivity (SROUR 2018, p. 19).

Indeed, morality is related to the historical evolution of each people, since it accompanies their social evolution in which habits change over time as customs evolve. As already mentioned, habits generate customs that are characteristic of a certain people at a certain time. For example, technological advances are a major factor in customary changes, notably with great dynamism, particularly during wars, catastrophes and pandemics. As a result, new customs emerge.

Regarding ethics, it is considered that it is an individual posture that externalizes the moral concepts related to actions aimed at the good, acquired by a person who has truly assimilated the morality of the society in which he lives, taking it as truth, and that the practice in your daily behavior towards other people.

It is related to the character of the person. Being ethical is a virtue that attracts the trust of others and builds your reputation. Thus, reputation is public, as it is the recognition of the virtue of a person for those around him. As is well known, reputation is a construction that takes a long time to build and very little time to destroy. In the latter case, time is extremely short nowadays, in the face of social networks.

This position finds support in Paul Ricoeur[5], also cited by De LUCCA (2009, p. 64) when he proposes to use the term "ethics" to refer to the search for a life focused on the good, while the term "moral" would serve to designate the set of norms that specifically govern the conduct of those who intend to lead a life oriented towards the good. It is worth mentioning that this "good" is related to those values that a certain society has chosen as correct for itself and that it considers indispensable for social peace, as Prof. Miguel Reale, when he mentioned the theory of the ethical minimum developed by Jellinek[6]:

> The theory of the "ethical minimum" consists in saying that the Law represents only the minimum of Moral declared mandatory for society to survive. As not everyone can or wants to carry out moral obligations spontaneously, it is essential to arm with force certain ethical precepts, so that society does not founder. Morality, as a rule, say the adherents of this doctrine, is fulfilled spontaneously, but as violations are inevitable, it is essential to prevent more vigorously and rigorously the transgression of provisions that the community considers essential for social peace (REALE, 2005, p. 42).

3. Chaïm Perelman (1912-1984) was born in Poland and lived in Belgium. Professor at the University of Brussels and one of the great philosophers of law in the 20th century.
4. Émile Durkheim (1858-1917) was a French sociologist, anthropologist, political scientist, social psychologist and philosopher.
5. Paul Ricoeur (1913-2005) was a French philosopher and thinker..
6. Georg Jellinek (1851-1911) was a German legal philosopher and judge. Prof. from the University of Basel, published works on the philosophy of law and political science. It is your definition of State: "corporation of a people, settled in a given territory and endowed with an original power of command".

The above theory can be associated with the theory of concentric circles expounded by the English jurisconsult and philosopher Jeremy Bentham [7], with the larger circle corresponding to Morals and the smaller circle to Law. This English jurisconsult, this way, conceived the relationship between Law and Morals, using this geometric figure. The legal order would be circumspect in a smaller circle surrounded by a broader one that is morality. Law is subordinated to morality according to Jellinek's theory of the ethical minimum, in which law represents the minimum of moral precepts necessary for the well-being of the community. For this German jurist, the purpose of Law is not the improvement of man, but social security. It must not be a copy of the broad field of Morals. You don't have to worry about transferring to the codes across the entire ethical continent (NADER, 2006, p. 42/43). The primary function of law is social pacification.

Since a society is constantly evolving, it will be counterproductive for the legislator to regulate most social behavior. Freedom is essential for the improvement of these in the dynamic evolutionary process. The more regulations, the more the development of society will be hindered, hindering it. But, despite this, society will evolve, making the regulation beyond the ethical minimum become obsolete.

Miguel Reale teaches us that morality is the world of spontaneous conduct, of authentic behavior that finds its reason for existing in itself, representing adherence of the spirit to the content of the rule. He quotes Kant, who stated that morality is autonomous, unlike law, which is heteronomous (REALE, 2005, p.p. 44 and 49).

In this vein, when acting ethically, man puts into practice the moral teachings acquired throughout his life, naturally. As stated by Paulo Nader (2006, p.p. 19 and 20) the mission of creating an organism responsible for the instrumentalization and regency of values such as the common good, order and peace, since it does not correspond to individual needs, but to the a lack of the community. Law does not aim to improve man, this is a task that belongs to morality.

Eduardo Bittar shows us that:

> The man who acts morally must do so not because he aims at achieving something else (attaining pleasure, fulfilling himself in happiness, helping others...), but for the simple fact of putting himself in accordance with the maxim of the categorical imperative. Free action is moral action; moral action is acting according to duty; to act according to duty is to make a principle of its subjective law (BITTAR, 2006, p. 273).

This way, ethical conduct brings spiritual improvement to man through the correction of his acts that will provide him with gaining the trust of his peers, who will see in him a virtue to be replicated.

According to Francisco Gomes de Matos, "ethics, of course, is not a technique, as well as a code, nor does it need specific training. It presupposes culture, leadership and strategy, which must be embodied in an ethical management model" (MATOS, 2017, p. 2).

Saint Thomas Aquinas, when interpreting Aristotelian ethics, states that:

> Whether one is accustomed to act well or badly from his youth until now, there is a great difference between his habits and those of another person who has not had this education. When this occurs, all of this person's actions will depend on his habits, because they were acquired and reproduced pedagogically. Indeed, what is imprinted on our soul from childhood will be more firmly retained for the rest of our lives (AQUINO, 2013, p. 26).

Thomas Aquinas mentions education as a factor that will generate the upright character

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7. Jeremy Bentham (1748-1832) was a British philosopher and jurist, Enlightenment, and scholar of moral philosophy.

that will accompany a person throughout his productive life. However, in the present study, it is considered that education, provided in the family environment, is the principle, which will later be perfected by the culture, received in school benches, and, together, will form the solid basis of the character that, through the habit in doing good deeds will make you an ethical person. If this personality construction is not done on solid foundations, following this path, the person will have flaws in their formation as a citizen, being susceptible to committing misconduct and acts that undermine morals.

According to Nilo Agostini, we are experiencing an ethical crisis marked by the loss of references and the loss of consensus. This destabilizes social structures and makes society no longer cohesive in the same direction. This dispersion makes it difficult to capture the meaning of life and reach the truth, compromising its balance. We are in the midst of a paradigm crisis. Faced with the current crisis, the awakening of ethics is urgent (AGOSTINI, 2019, p.24).

Human societies that adopt liberal democratic regimes go through crises resulting from the constant evolutionary mutation that they experience in an environment of freedom. This recalls the emergence of disruptive technologies that break paradigms and establish new ones. If the new paradigms are morally accepted by society, they will develop and become customs, otherwise they will fall into oblivion.

GLOBALIZATION AND THE STANCE OF GLOBALISTS

Globalization is a term currently widely used, but its origin is ancient and dates back to the 15th centuries, as a result of the Great Navigations and, later to the 18th century, with the increase of the economies of colonialist countries through slavery. Then it was driven by the Industrial Revolutions, from that same century and continued in the 19th and 20th centuries. More recently, at the end of the 20th century, it became more evident with the "fall of the Berlin Wall" and was consolidated with the advent of the internet, which provided immediate connections to almost the entire world population. Interconnectivity has increased the economic, cultural and even social interdependence of the world's population. With the intensification of globalization based on the integration of markets and deepened by the great ease of communications, economic barriers were being deactivated and the interdependence of markets intensified between economic blocks and between companies. With that, holders of great fortunes, usually behind large investment funds, began to exert their influence and later their dominion over markets, and even over countries, notably those with less economic power. They take advantage of political circumstances that favor them to finance disruptive political movements that, by seizing power, often through ethically and morally reprehensible means, dismantle structures that maintain Rules of Law in order to install new structures. With a new favorable scenario, the objective of these globalists is to increase their profits many times with the support of the corruption installed by the rulers they support. This movement even affects the sovereignty of countries whose institutions are not firmly established. These will succumb to the economic power of the globalists who will come to dominate them through long-term silent movements, which at a certain moment of economic fragility of a country, will emerge from the shadows to act more incisively. This movement is more easily implemented by dominating the Executive Branch and then the Legislative Branch. Subsequently, we move on to a second phase, which is the domain of the Judiciary and the

Armed Forces. Then the domination will be total and the population will have no one to turn to to re-establish the status quo ante.

These globalists mentioned above argue that the idea of sovereignty of nations must be reconsidered and overcome, exchanging the political concept for the economic one and supported by a legal movement based on the globalization of law (FREYESLEBEN, 2020).

This implies the destruction of the fundamental principle of the sovereignty of a nation which is the political force of its people whose power emanates from their union. The economy is directly related to this issue, as economic crises directly affect most of the population of a country. With this, the globalists in question, normally owners of great fortunes, act in order to expand their power on a global scale.

The action of the globalists has an ambitious objective that encompasses the radical mutation not only of power structures, of education (through the distortion of the family), of culture (through the cultural revolution idealized by Antonio Gramsci) and of morals, subverting, thus, society. The liberal idea of free trade, so important to the world, has been used as an instrument to destroy national sovereignty and build on its ruins an omnipotent universal Leviathan. A correct principle can always be misused. If a person literally clings to a principle, without noticing the strategic and geopolitical ambiguities involved in its application, it can contribute to the idea created to be an instrument of freedom becoming a tool for the construction of tyranny (Olavo de Carvalho, apud FREYESLEBEN, 2020).

CONCLUSION

Ethics and morals are social constructions that began with the philosophers of Ancient Greece. These are millenary principles that have been developed through thousands of thinkers and philosophers from antiquity to this century. They are part of the pillars of any human society on the face of the Earth. They constitute the basic principles of the family that thousands of years ago gave rise to groups that became tribes and later nations and sovereign states.

Currently, groups of globalists are acting strongly to destroy these values that are some of the most important pillars of societies in all countries. They attack the family, conservative society, control the media, subvert the law, distort facts, propagate lies, etc. all this in a coordinated way, operating in several countries.

The goal of these groups is more just money, it's power. But it is not economic power, since they already have it. It is political power on a global scale. They are billionaires who have worldwide influence and great power of manipulation. If they do not achieve their goals through the corruption of unscrupulous politicians, they act to generate world chaos, because in this scenario, their chances of exercising domination increase.

Thus, it has never been more important to strengthen ethics and morals in the societies of countries to preserve their values and freedom, because they are important instruments to face the advance of the economic and political influence of the globalists, as they have a single objective: to expand their power.

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