

## **Philosophical Ethics in Indian Economic Globalization since the Middle Ages : Inter-subjective Norms as Causal Factors**

**Santosh C. Saha\***

*The economic globalization theory often rests on the pre- theoretical conformity to global heterogeneity, and as such, usually implies the universalization of particularism. Whereas international trade and commerce, is usually inspired by realism that accepts the state itself as the significant agent in the global trading system, an underlying influential philosophical understanding of economic globalization relies on perspectives about motivated ethical values, both positive and negative. I would argue that Indian philosophical ethical values for long have conformed to the universalizing of ethics and socio-philosophical values that have long influenced factors in Indian economic globalization since the Middle Ages. In the process, I would add that Indian sustained philosophical consciousness, expressed as inter-subjectivity, has been enriched by Indian- sustained philosophical values, declaring that there could be no cultural universalism in the process of economic causation. Do intersubjective trade-related philosophic norms speak of exclusion of dichotomies such as traditional/modern and the West and the Rest to transcend conflicting modes in understanding the dynamics of economic globalization in India? It is argued here that Indian intensification of conscious-*

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\* Emeritus Professor of History, University of Mount Union, Alliance, Ohio, (USA)  
E-mail: <santosh.saha@gmail>

ness may be used to reconstruct the image of a “single world,” admitting that philosophical values always seek continuous confirmation for admissibility. Admittedly, the principles of Indian philosophy-based ethical thought urging for economic globalization displayed striking similarities to those found in pre-modern western philosophy, as well.

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## **1. Economic Globalization and Insufficiency in the Existing Philosophical Approach**

Looking at the pre-modern period, we recognize the varied types of trade exchanges that were bound by different types of philosophical interpretations, although generalized philosophy has denied the narrow objectivity altogether because the philosophy of mind confronts basic questions of subjectivity and objectivity.<sup>1</sup> There were adequate recorded instances of motivational declarations as social/philosophical factors that influenced objectives and basic principles of economic globalization throughout the ages. For instance, the idea of “atom,” which consists of a multiple distinct blades, was first observed by the Greek philosopher Democritus (460-370 B. C.), but was elaborated independently by the Indian philosopher Vasubandhu (4<sup>th</sup> century A.D.), and later on by Candrakirti (8<sup>th</sup> century A.D.). Unlike the Graeco-Roman material vision, both Chinese and Indian commercial practices developed a wider historical context, conforming to both the material and ethical worldviews in international trade. We know that logical analysis of the *Vaisheshika* school about atomism during the second century B.C., and the doctrine of negation (*Nyaya* School of Logic) have been crucial in drawing scientific conclusions about human activity. As Potter (19789) argues, in the early texts of *Vedas* and *Upanishads*, there are references to the notion of argument, *tarka*, on one side, and on the other logic, *Nynya*. In *Nyaya logic*, there are five steps including *hetu*, cause, and *paksa*, hypothesis, to analyze a good reasoning process.<sup>2</sup>

The history of generalized “oriental globalization” adopted a new time frame but discussed the “Asian hegemony” between 1400-1800 to highlight the misdeeds of the commercial dependency theory. The “oriental globalization” literature represented a kind of Sino-centrism and Indo-centrism as a partial global view. Viewed from the stance of oriental globalization, European globalizing

development with Eurocentrism, the occidental globalization seems to be episodes and phases in a much wider multicentric global economic process. Broadly, globalization was a way of thinking about the “web of belief” that silently acted upon economic globalization in India. The Indian Ocean as the “World’s Highway,” had a greater concentration of trade at a greater speed than previously acknowledged.<sup>3</sup> However, as Davidson (1986) argues, historians of economic globalization advocacy have been unable to explain the connection between people’s experiences and philosophical beliefs that would allow the first to justify the second.<sup>4</sup>

In the West, Max Weber’s institutionalization of human cognition, which originated in the European philosophical Enlightenment, projects only the fragments of social/economic life, especially Protestant material enterprising spirit, but remains neutral in its relation to the ethical goals in expansive exchanges of goods and valuable marketable commodities. Jurgen Habermas (1984) argues that communicative action presupposes alternative courses of action with a view to realizing a meaningful end through global inter-subjectivity to connect trade and commerce. Hans J. Morgenthau, the “high priest of post war realism,” argues that ethical will and “the resources to Indian moral objectives to completion” have so far remained mostly insufficiently examined.<sup>5</sup> Kuhn (1977) is not far from the truth when he declares that “economic anthropology” is still in the “pre-paradigm” stage. Indeed, ethics become transcendental to reflect on constitutive intentionality in causation, but the concept remains unexplored in the history of Indian economic globalization. Frequently, some moral values have been attached to the globalization discourse, but they remained not very well-directed toward the causation. The concept of “cultural amnesia,” adequately developed by Stephen Bertman (2000) speaks of the current crisis of memory out of selectively forgetting the past related traditions.<sup>6</sup>

No doubt, David Harvey forcefully argues that although concepts of “economic globalization and time” may be “socially constructed,” but they might not operate with the full force of facts, playing a key role in the processes of “social reproduction of knowledge.”<sup>7</sup> As an East Asian specialist examining global business practices, John E. Wills, in his *A Global History* (2002), partly following Andre Gunder Frank’s world-system theory, finds that

various commercial societies having diverse cultures in various localities found trade and cultural connections that linked distant regions for many material and “spiritual reasons.”<sup>8</sup> Philip D. Curtin has demonstrated the value of tracing a particular topic such as cross-cultural trade over extended periods of time, giving importance to an expansive globalizing thought, applied to commercial transaction. Tucker (1966) suggests that culture is a special way of theorizing of “social motives” to understand an eventual meaning that are placed behind causal action and reaction. All these causal explanations have become partial and not comprehensive because their goals were legitimately different but being hegemonic, these interpretations, being social values in economic globalization, need to be interconnected with geographical factors to identify causal connections. Is there any specific Indian commercial worldview, being a non-western culture, deserves appropriate interpretation of Eastern philosophic norms? Most current literature has examined cultural urges without specifying the connections between ideas and trade-realities in developing causation. Looking at pre-modern period, we need to recognize the presence of different kinds of trade exchanges to consider how they might have informed cultural encounters in trade bargaining and the exchange of goods and services.

J.H. Boeke (1953) argues that in the historical context, it is possible to characterize a society as an economic order, shaped largely by the “social spirit,” including the organizational forms in behavior and the technique dominating it.<sup>9</sup> In this context, “global” does not equal “West” and thus, Indian economic globalization processes, being economic-cultural contacts with global partners, have demonstrated a philosophical feature both in causation and effects outside the usual scope of economic globalization. India’s economic globalization’s practices have not offered any specific Oriental or Western model. D.P. Mukherjee (1942) is correct in affirming that “a sociological point of view reveals the silent process of social change going on beneath our prominent behavior.”<sup>10</sup> Berger and Luckmann pointedly argue that social institutions do have a life of their own once they have been verified, but the total social order, called, “society” in the Parsonian sense, does not have the functional coherence attributed to it. It only seems so because individuals are disposed to see mostly patterns in any globalization practice.

Immanuel Wallerstein, thus, proposes a functionally coherent social system but that system is the “global capitalist world-system,” in which individual nations are not system but only subsystems in the expanded global context. His socio-spatial structure of global capitalism helps account for the kinds of phenomenon that gave rise to world-system analysis, but this anti-systemic movements in global trades achieved power only at the level of level of nation-states within the global capitalist economy. However, he fails to examine how human geography explores both the causes and consequences of the globalization process. In short, Andre Frank and Barry Gills argue that the current global political economy is mostly a continuation of the 5000-year-old “world-system” that emerged with the first states in Mesopotamia and subsequent state-based trade patterns.<sup>11</sup>

## **2. Indian Economic Globalization and Targeted Philosophical Ideas**

In Indian globalization, there were several targeted philosophical values directed toward philosophical underpinnings. First, the idea about the economic globalization was very much common in Indian philosophical mind, as testified to by the moralizing declaration in the ancient text, *Atharveda*, which declared, “My Earth, the goddess, she who bears her treasures stood up in many a place, gold, and riches.” *Kautilya’s Arthashastra* (fourth century B.C.) set up some strategies for international commerce, although they did not reflect actualities. The ancient *Amarakosha* declared that earned wealth gained by external trade “is capable of enjoyment.” Thus, international trade was visualized and practiced because of religious/philosophical urges. Indian wealth-seekers voiced that wealth constitutes of metal, that which is earned, that which is economic goodwill, ownership and that which is enjoyable, whereas modern globalists believe only in totality. In short, Indian philosophical mind-set sought for long economic globalization with a philosophical worldview. Here, language was the way by which the spirit realized itself through local languages. All these reveal that there is the persistent need for a philosophical interpretation of Indian economic globalization.<sup>12</sup> It was more than David Wilkinson’s “Central System” that argued that states took the initiative and then other non-state practices followed.

Second, in Indian trading pattern, global trade and commerce were widespread, though not extensive, from the early Middle Ages when Indian craftsmen, blacksmiths, and skilled rural jewelers enjoyed a social faith for producing goods to be sold outside the country both in the East and West. Historically, Indian early medieval period started from the 6<sup>th</sup> century A.D. to the 13<sup>th</sup> century A.D., and the late medieval period from the 13<sup>th</sup> to the 16<sup>th</sup> centuries, and in both periods inward looking Indian society did not make any transformative societal intensification. Based on political division, Burton Stein (*History of India*, 1998) refers to the “medieval” period from the Guptas to the invading Mughals to begin trade expansion that has been viewed as mundane commercial enterprises. As the Indian modern age began after the European trade expansion, ending with the beginning of the Mughal Empire in 1526 A.D., different social/political ethics affecting the commercial activity came into play. Arabia in the west of India was connected by sea for commercial enterprises, and inscriptions found in Kalinga “speak of navigation and ship commerce as forming part of the education of the prince of Kalinga.” A Chinese reporter wrote, “There was trade between India and China from 400 A.D. to 800 A. D.” The Hebrew words, *ahalim* or *ahaloth* for the fragrant wood was derived from the Tamil-Malayalam form of the word *aghil*.<sup>13</sup> Some early epigraphic remains of Indian merchants in Egypt are sufficient to corroborate the flourishing trade between the Roman empire and southern India around the second century A.D.<sup>14</sup> Indeed, for those facing the East Indian Ocean, many improved technologies intensified the degree of interconnection experienced in the region in which pre-colonial “archaic” form of globalization are well documented.<sup>15</sup> However, undercurrent forces, including philosophy and ethics, have largely been ignored due perhaps to prevailing idea that philosophical ethics are not directly interconnected. In short, most of the economic explanations have minimized the relevance of “significant” cultural/philosophical aspects, which Intermingling with material interests constitute a forceful variation in the globalization’s causal factors.<sup>16</sup>

Third, early economic globalization, being an extension of relational dharma, illuminated the character of “co-genesis” via engaging awareness within the progression of ethical insight.<sup>17</sup> Indeed, the geographic expansion of exchanges of goods, habits, ideas, and cultural patterns has not been interwoven with geography to present an adequate discourse about courses and causes. The

East-West divergence, as well as virtual total emphasis on material gains, has proven to be a provincial analytical tool in locating the comprehensive causes of economic globalization. However, there has been an avoidance of another tool, geography, which has been a vital component in commercial exchanges that highlighted the inner and outer limits of separate spaces and cultures apart from the hegemonic material perspective of “the center.” A benchmark for the economic globalization is rooted in value-oriented philosophy, ascribing to ethics, driven toward the good of all “stakeholders” in the global community of nations, but this analysis deals with generalized factors.<sup>18</sup> The ancient Indian diplomat Kautilya (Arthashastra) has prescribed some general rules for conducting trade and commerce externally, but recent scholarship argues that he failed to prescribe specific prescriptions for globalization.<sup>19</sup>

Fourth, for a long period, Indian economic globalization demonstrated multivariate complexities. The dominant center-periphery thesis in economic globalization has mostly been presented as Marxist that presents the globalization process as a reflection of exploitation, which is a historical analysis. As historians have recorded that foreign traders including the Arab, Persian, Armenians, and Jewish, were usually called “sons-in-laws” in the Malabar Coast of India, and prominent historians, Thapar and Chanda, argued that the process in trade and commerce was “gene pool,” several historians began to adhere to the Indian philosophical attitude and motivational intersubjectivity, urging for intersubjective calculation to argue that these trade-related interactions take place at various level and time.<sup>20</sup> During the sixth century A.D., some Persian traders were permitted to establish churches in the ports of Male in Malabar and Calliana near Bombay.<sup>21</sup> The philosopher Husserl clarifies that philosophical morality may act as transcendental inter-subjectivity which is concerned not so much with objects as with our manner of knowing objects. This inter-subjective trading practice views a self and a social morality which no longer requires situating itself with the current progressive narrative.<sup>22</sup>

Fifth, philosophically, we may argue that reasoning could add substantially to our understanding of globalization, both as the generalized features and causative factors. Currently, features in capital and market forces ignore aspects of economic globalization that historically come into existence by generating socio-cultural

relations leading not only to de-territorialization.<sup>23</sup> In other words, this philosophical/cultural process was sustained by different political units within the same broader Indian business area.<sup>24</sup> Also, Eastern and Western philosophical perspectives interlinking commercial/cultural backgrounds need not be over-simplified.<sup>25</sup> Thomas Scheff accepts a given set of meanings of a term or situation implying a kind of sharing of subjective states.<sup>26</sup> However, although Husserl presents the empathy theory as the central default mode for understanding other agents, there are certain limitations in his conclusion that offers sound but the incomplete aspect of empathy as inter-subjectivity. For our current purpose, “empathy” is a key to sound relationships between two diverse worlds.<sup>27</sup> For Jean-Francois Lyotard, our social view of reality is really a narrative, a discourse rooted in consensus, which is an inter-subjective discourse. More directly, Jeanine A. Davis, of Interpersonal Institute in the US., calls this variety of transaction as a form of relational dharma that strengthens our mindset which organizes self and self-other development. This is our alternative theory in our relational interactions.<sup>28</sup> It is formed in an inter-connective opinion of different subjects seeking cooperation in communicative transaction. Although the philosopher Quine considers this as unfit in serious science, yet, in Indian philosophy of mindset it appears as intentionality toward acceptance of the proverbial “other.”

In sum, idealistic global citizenship, being a prime goal in wealth-generating economic globalization, speaks of an unjust world but refuses to think of the “alien others” as different and inferior species. In this vein, a South Indian trade scholar, K.R.V. Ayyar (2013), explains the scope of transaction in medieval commerce by writing, “our sailors and traders settled in far-off lands, establishing trading marts and colonies, which were as much of centers of exchange of culture as of merchandise.” For him, Indian traders in the past were not “freelance traders and explorers” but pioneers to open up a “network of organizations” to maintain amicable socio-commercial contacts in lands away from the vast Indian coast. The earlier norms in globalization as well as the reality of foreign traders living in India, many for a long period of time, challenged the notion that East and West were meaningful geo-historical categories and thus, the dominant East-West polarity in economic transaction and globalization lost its legitimacy.



### 3. Indian Globalization as Inter-subjectivity : Transaction of Goods and Services

In the Indian globalization model, inter-subjectivity in commercial expansion was transformed into material gains by way of “southernization” of Indian goods and practices in many parts of the world. Lynda Shaffer, of Tufts University, forcefully argues that the “southernization” process in international trade “was well under way” by the fifth century A.D. during the reign India’s Gupta dynasty (320-535 A.D.) and the process was spreading to China and the Muslim Caliphate as well, and then to the Mediterranean Christians by the year 1200 A.D. She adds that with further trade with Europe and its colonies, the process of “southernization.” Among the trading goods, cotton, earlier “domesticated” during the Indus Civilization, was sent out as commercial; commodities to the Middle East during the fifth century A.D. and Southeast Asia during the sixth century A.D. A historian rightfully claims that “India virtually clothed the world by the mid-eighteenth century.” By about 400 A.D., Malay sailors could be found two-thirds of the way around the world, from Eastern Island to East Africa.<sup>29</sup> It is noteworthy to know that in the Gupta period during the Middle Ages, Indian fleets were capable of defending the “sea-girt” coastal regions on India and increase trade with other countries. A special category of Indian trader was known as *Sartha*. This special group had been defined as “the group of travelers (*Amarakosa*) who invested their capital. *Sartha* meant “merchants who invested equal amount of trade capital, and who carried on trade with “outside market” traveling in a trade caravan. Those who joined the trade caravan were governed by their own rules and trade regulations.

Viewed from geographical intersubjectivity in Indian globalization, as examined by K.N. Chaudhuri, can be viewed as part of Asian industrial production, especially in textiles metals, glass, and ceramics, providing the thesis in central-place theory that explains the dominance of iron and steel production in India and China, silk production in the Yangzi River Valley, and cotton industry in the Punjab, Gujrat, the Coromandel Coast and eventually in the eastern coast in Bengal. Cross-cultural trade thus demonstrated the beginning and development of “industrial foundation.”<sup>30</sup> This commercial network could be well achieved by means of planned philosophical theme, argues Krishnadeva Raya,

who was the Emperor of the vast Vijayanagar Empire during the medieval period in South India. He prescribed in writing more than 285 rules to conduct state business and overseas commercial transactions. His Rule #258 prescribed, "Make the merchants of distant foreign countries who import elephants and good horses, attached to yourself by providing them with village and decent dwellings in the city, by affording them daily audience, presents and allowing decent profits."<sup>31</sup> Ronald Robertson of University of Pittsburgh argues that "globalization theory partly rests on a pre-theoretical commitment" to global heterogeneity to emphasize on societal as well as "civilizational" ethics.<sup>32</sup> This civilizational hybridization worked toward a causative factor as fixed identities moved to global interactive places. Inter-subjectivity has been cultural de-territorializing of usual economic practices. Being partly hybridization, the feature has been influenced by invisible social actors who have often been indeterminate.

The essence of inter-subjectivity is based on the idea that there may be disagreement regarding economic globalization and yet it can certainly be objective. There is disagreement about the meaning of death and yet that would not by itself indicate that there are no objective moral realities. Assumption that the inference from intersubjective agreement to probable objective truth is strong. In Plato's interpretation, the greatest reality is not absolute truth, but systematic "ideas" of "forms." Forms are the defining characteristics of things. The form "beauty" is what it is to be beautiful. This is objective reality. For Aristotle, ordinary objects of sense experience are the most objective reality. For Descartes, it is "I think, therefore I am." This kind of inter-subjectivity was originally visualized by the philosopher Edmund Husserl (1859-1938) as interchange of ideas, thoughts, and feelings, a kind of consciousness. These inter-subjective objects are reflected in concept of international trade and commerce. In a sense, Western and Indian communities view the world with similar bodies, but with different languages that determine the ways in which the world is felt and later, understood. What is clear that temporal conceptions, which will be extremely influential in the elaboration of physical scientific discourses, is also mediated by cultural anchors, illuminating the mechanisms of philosophical underpinning of material globalization.<sup>33</sup>

Inter-subjectivity in societal ethics was more than the "capability" approach of A. Sen (1933) and M. Nussbaum

(community variety), or Adam Smith's (1723-1790) "sympathy" in international trade relations. For R.C. Majumdar (1937), an authority on early Indian trade, especially in commercial/territorial expansion in Southeast Asia, inter-subjective of "Indian merchants" were expressed both in mental calculation and mundane motives as they established trade settlements in Burma, Thailand, Vietnam, and other precious lands in Southeast Asia. As opposed to the focused attention, K.N. Chaudhury writing on commerce on South Asian lands, Andre Frank on South and East Asia, and Anthony Reid on Southeast Asia and other scattered places in Southeast Asia go beyond usual Eurocentric approach in the analysis of global trading activity. In his relatively short book (2001), Philip E. Steinberg has succeeded in explaining the "social and historical nature of people's past and present" as well as conceptualizations of the sea, as a "space," which is after all 71 percent of our planet. He emphasizes that even the most distant ocean is a deliberate socio-space-based construction of society, not necessarily by society.[i] Both Ferdinand Braudel (1966) and Anthony Reid (1988) observe that although traders and rulers were eager to exchange goods for profit, there was an underlying effort to adhere to "collective destinies," a kind of moralizing globalizing thought

Indian variety of Buddhism became a universal faith to attract great numbers of people in India and abroad, and as Chinese silk business gave rise to skilled craftsmen, another variety of inter-subjective ethos began to influence the traders in India and abroad. Chinese silk called *Gangapatta* entered India for exchange with items available in India. Moreover, the famous *Geniza* trade papers (1000-1300 A.D.) describe a major hub of Jewish trading operations based in Aden, and another major port in Yemen, simultaneously connecting these trading posts to the western coast on India. On his return from the Malabar Coast, the Jewish trader, Allan, brought 72 bales of iron, 150 sacks of valued peppers and spices to Western coast of India. His written business letters affirm the existence of good "legal procedures" and related government care for the foreigners in Kulum (Quilon), "the southernmost port on the Malabar Coast. From the first and second century A.D., textile goods were already supplied to coastal towns in Mediterranean coast and East African coastal trading ports. An art historian known as Agnes Geijer provides evidentiary proofs about the dyed and painted cotton items of "Indian origin" to be sold in some parts of

Europe before 1500 A.D. By the mid-eighteenth century, A.D., India virtually “clothed the world,” although statistics about the quantity as well profit/loss were never determined. Excavations at the port of Siraf, a noted port on the Persian Gulf coast of Iran, about 220 kilometers south of Siraf, have revealed a thriving trade city surrounded by desert, whose wealth depended exclusively on international trade, especially “India Trade,” between 8th and 12th centuries A.D. Jerry H. Benteley (1998), emphasizes that political and commercial structures influenced individual lives and social organization throughout the eastern hemisphere.

These narratives stand for overall social ethics, in the mode of inter-subjectivity, which contains a diversity of theories and beliefs to demonstrate the difference between weak social constructionism and strong social constructionism, arguing that the “real” is not just a matter of ordinary social convention; it is for societal action in business. It is interesting to observe that during the Mauryan rule, 4th-3rd century B.C., Indian trading voyages in the Indian Ocean became part of the more general development in which sailors and petty merchants of different nationalities “began to knit together” the land borders of the Southern ocean,” a Chinese term referring to all waters from South China Sea to the shore of East Africa. Later, this process of Indian trade progression has been characterized as “Southernization” of Sino-Indian commercial expansion that has been characterized by Andrew G. Frank and others as an economically unified world as part of universal economy.

#### **4. Varieties in Inter-subjective Themes : Economic Globalization**

Inter-subjectivity, as defined by Thomas Scheff, is acceptance of a given set of meanings of a term or situation, a kind of sharing of subjective states.<sup>35</sup> In these instances, inter-subjectivity as a philosophical consciousness seems to be different from domestic communities sharing a social experience that transcends any particular subjectivity. Edmund Husserl, the founder of phenomenology, observes that empathy may well be observed as a bridge between the personal and the shared, the self and the others. However, although Husserl presents the empathy theory as the central default mode for understanding other agents, there are certain limitations in his conclusion that offer sound but incomplete

aspects of empathy as inter-subjectivity. For our current purpose, “empathy” is a key to sound relationships between two diverse worlds.<sup>36</sup> Perhaps the post-modernist philosophers such as Jean-Francois Lyotard are correct to argue that our social view of reality is really a narrative, a discourse rooted in consensus, which is an inter-subjective discourse. Jeanine A. Davis, of Interpersonal Institute in the US., calls inter-subjectivity as a form of relational dharma that strengthens our mind-set which organizes self and self-other development. This is our alternative theory, she adds, in our relational interactions.<sup>37</sup> It formed in an inter-connective opinion of different subjects seeking cooperation in communicative transaction. Although the philosopher Quine considers this as unfit in serious science, yet, in Indian philosophy of mind-set it appears as intentionality toward acceptance of the proverbial “other.” Idealistic global citizenship, being a prime goal in wealth-generating economic globalization, speaks of unjust world but refuses to think of the “alien others” as different and inferior species. In this vein, a South Indian trade scholar, K.R.V. Ayyar (2013), explains the scope of Indian inter-subjectivity in transaction in medieval commerce by writing, “our sailors and traders settled in far-off lands, establishing trading marts and colonies, which were as much of centers of exchange of culture as of merchandise.” For him, Indian traders in the past were not “freelance traders and explorers” but pioneers to open up a “network of organizations” to maintain amicable socio-commercial contacts in lands away from the vast Indian coast.

This inter-subjective economic globalization and wider cooperation, being part of traditional Indian values, was later on highlighted by the Nobel Laureate poet, Rabindranath Tagore, who popularized the theme that the Aryan, non-Aryan, the Dravidian, Huns, the Pathans and the Moguls, all “merged here in one body.” “Arenas of culture and trade” were pressed into influential foundation of inter-subjective themes in transaction of goods and values (B.P. Singh, 1998). This aspirational goal is cultural spatialization in which people act in relation, not to brute reality, but to culture specific modes of perceiving and organizing the wider world. In other words, Indian globalizing ethics in various forms embeds a normative vision involving interdependence, equity, and cooperation, addressing transboundary and common practical social issues. Of course, there was never a fixed “Golden Rule,” whether

positively or negatively formulated. Arjun Appadurai appropriately characterizes this type of motivated economic activity in terms of disjunctive flows of people, capital, technology, and ideologies in which cultural materials cross borders at a rapid rate. His argument is that global religious practices are a dynamic set of processes which constantly seeking out new connections by way of inter-subjectivity. Here, the modern sense of isolated self leaves us with the sense of emptiness and the need for meaning.<sup>38</sup>

Indeed, inter-subjectivity in the context of globalization has been characterized by Moti Chandra, in his book, *Trade and Trade Routes* (1977), as hidden “historical facts” and “methodology” to recover from the history of Indian trade pattern up to “the Eleventh Century.” Kenneth Hall, in his book, *Trade and State Craft* (1980) affirms that the Chola rulers in South India exchanged trade commodities, pearls, areca-nuts, spices, and cotton products, obtained from the interior to sell to the traders in Southeast Asia to add “vitality from its interaction with others.” The unique combination of Indian cultural geography and value-oriented globalism had generated a new interpretation of economic globalization. Early economic globalism in India, had all the hallmarks of profit mentality and yet economic historians observe that should and ought to perform interactions in certain contexts. Social norms, which are less than compulsive human experiences, help or even urge us to align with others, and thus, can become part of predictable “social order.”<sup>39</sup> Arjun Appadurai is more focused as he argues that in economic globalism there are dynamic sets of values that constantly change to seek new material connections. There are trans-national overlapping values attached to globalization.<sup>40</sup>

In sum, settled agricultural societies of China, India, and Southwest Asia were engaged in long-distance trade that was voluminous to shape the course of industrial production during the early medieval eras. This process of trade and commerce minimized Wallerstein’s “world-system” conception, which was more concerned with economic capitalism. As Robertson argues, there is a need for emphasis on relevant specific social/philosophical rules, as applied to causative aspect, cutting across the conventional discourse about East/West cleavage (Max Weber, Dumont, and Nelson) in various contexts.<sup>41</sup> In philosophical discourse, inter-subjective “consciousness” could be regraded “as a quality of only the body as a

substantive whole and not of the numerous parts.” Philosophic linguistic communication presupposes an abiding knower, for understanding the meaning of a sentence requires the synthesis of the word-meanings grasped in succession.<sup>42</sup> In Indian philosophical causal connection between a generalized worldview and a specific belief system, there is an inter-subjective presumption which stipulates that there is unification of subjective perception. For instance, in Director Raj Kapoor’s celebrated movie song, “*Mera Jhootha (shoes) hai Japani,*” meaning that Indian slippers are Japanese and hats are Russian, but my heart is Indian” appears to be an interaction between inner/outer vision (Partha Chatterjee), whereas for Homi Bhabha, this acceptance of different value systems are instances of a hybrid norm (Homi Bhabha). In Indian version economic globalization is realism. For the Vaisesikas, this form of interaction is “realism” across the board. For Gayatri Chakravorty, this ideal representation is nothing but “realism.”<sup>43</sup> In short, these apparently innumerable ethical values that enjoy nearly universal agreement across Indian culture and across many periods of time are motivating material factors in Indian trade and commerce beyond her porous borders.

## **5. Contrast : Modern Trading Practices and Indian Philosophical Values in Economic Globalization**

In contrast to the current material gains via trade, several religious texts in India prescribed for monetary gains and ethical satisfaction via expansive commerce, an ancient goal of Goddess Laxmi. During the Middle Ages, the South Indian Krishnadeva Raya, who ruled the Vijayanagar kingdom, prescribed that the royal superiors should encourage the improvement of ports, where “merchants of distant foreign countries who import elephants and good horses by providing them with villages and decent dwelling in the city,” for profits.<sup>44</sup> Those who lived in the world of ideas and the practice of policy design and implementation “a new philosophy” can help simplify the “diversification of globalization’s meaning for those who have diverted from many aspects of economic globalization. Bertrand Russell argues, there is “a No Man’s Land,” between religious dogma and secular idea of trade and commerce. There is thus a need for speculation for redefining the ethical scope of globalization.<sup>45</sup> Several sacred texts sought moral principles

including honest trade dealings and basic humane norms in preaching the cause of globalization. Passages from the Vayu Purana (fifth century B.C.) and Ramayana (third century B.C.) inform us that both spiritual and material urges motivated the Indian merchant; here “Death of distance” was the goal in foreign trade and commerce-building. The idealist commercial goal was depicted in these terms: every product is made up of only three things: first, raw material such as cotton and spices; second, the knowledge to construct a finished commodity like boat; and last, inner production urges supposed to satisfy the inner value code derived from social/philosophical ethos. It is interesting to observe that an archaeologist Miller meticulously reconstructed a linkage between artificial materials and core cultural values of the Indus Valley peoples determined the core cultural values shaping goods produced. Indeed, Vosner, argues that Indian spiritual values partly determined the trade goods for long distance trade.

Indeed, medieval Indian rulers were engaged in international commerce. The Chola navies (200 A.D. to 1279 A.D.) conquered Srivijaya to have it as the largest Maritime Empire in Southeast Asia. Along with this expansion, Indian goods, being part of foreign trade and wider maritime activity, started the process of “Indianization” of the wider trading world. Indianization was to some extent was feasible and possible due to introduction of Indian goods in Southeast Asia, which had commodities highly desirable to Indian traders, and thus gave the destined a new name, Suvarnabhumi, meaning “Land of gold,” away from the peninsula, or perhaps parts of Burma. From the first century A.D., Greek traders from the Mediterranean learned the periodic nature of the monsoon winds and how to use them to sail to India, and beyond for commercial purposes. Meanwhile, the Chinese built enormous “junks” to travel international waters for trade, and thus, interconnection with the Middle East and China, linked the Bay of Bengal, Southeast Asia, and China. Southeast Asia was massively connected by Indian high culture from the early Middle Ages, in ways that is still visible today. Modern development specialists call these trade development processes as “conditional convergence,” indicating that reasonably organized state system linking sea-lanes and major markets could generate profitable business investments, an idea very much ingrained in Indian ethics in profit-seeking by trade expansion.



The concept was spelled as “conditional convergence” which was present among the Indian international traders, who were encouraged to gather wealth. The concept of the spirit of Lakshmi and her association with material fortune and good was significant enough that Atharvada texts mention this in multiple volumes. In most sacred texts, Lakshmi connotes the good, an auspicious sign for material prosperity, because desire for wealth is a quality that is supported by substance in wealth to be obtained by commerce, national and international. Thus, Lakshmi evolves into a complex concept with plural manifestations. In economic globalization factors, such as gold, valued goods, and currency of various sorts had been immediate causal factors, having the deep ethical mind-set because of Indian adherence to behavioral ethics that paid adequate constructive attention to alien “others,” including the yavanas (socially undesirable) beyond the proverbial and prohibited *kala pani* (black water) both in the eastern and southern borders of the Indian ill-defined subcontinent. Profit mentality of Indian early traders could easily be traced as testified by a South India’s king who declared his mission statement expressed as “Lakshmi (goddess of wealth) deserts Hari, her own husband, if he is without wealth.” This search for wealth guided the king, an adventurous trader, to reach *Ratnadvipa* (proverbial land of wealth and gold in the south), with a religious slogan, *jaya, jaya* (victory in mind). The king, as a small trader, conquered poisonous snakes and carnivorous animals to reach unknown island, *Ratnadvipa* to expand trade and obtain more wealth. The *Jatakas* and Jain works showed the significance of sea trade to reach the shores of current Sri Lanka, whereas Indian traders in Canton, southern China, built three Brahmanical temples where Indian traders also could live. Without reducing cultural choices to decisions taken out of purely private and group material interests, it is possible to argue that the large-scale cultural exchanges and trade transactions reflected Indian political, social, and economic calculations along with the appeal to the religious traditions themselves. A motivating factor here was concerned with providing a framework of “cosmopolitan” factors in social practices, considered within the groups in economic exchanges.<sup>46</sup>

Societies that had been integrated into Arabia, parts of the Middle East, and beyond that to East Africa and eventually to Southern Africa from Mother India eventually would constitute an invaluable source of labor, culminating in “indenture labor.” An

inter-oceanic perspective on the Indian oceanic parts from the pre-Christianity eras revealed the deepening involvement of various societies in the “India Trade” area. What Max Weber was not able to see was that the advancement of science and modernity does not reduce the scope of the older unknown world, but only increases our awareness of the global world.<sup>47</sup> Rational solutions to identification issues have not reduced our sense of incompleteness. Polanyi demonstrates how external trade, exchange of money, and markets originated independently of one another, and then, how they became fused with the self-regulating market system, leading to wider globalization of trade and money. Market exchange and commercial became exactly synonymous.<sup>48</sup>

Although Indian traders in earlier periods were not well-liked for some social reasons, the Pali canonical literature during the medieval period depicted that traders in India generally were persons of “noble lineage of pedigree” (*ukkatthakama*), belonging to *khattiyas*, brahmanas, *gahapatis*, and as such, deserved social respect, and thus, could form “close linkages” between the pious Buddhist monk and itinerant merchant, and this healthy interaction helped the spread of Buddhism in different parts of South Asia, Central Asia and Southeast Asia. Likewise, there were close relationship between traders from Persian Gulf port of Hormuz and Hindu traders in western part of medieval India. “Hindu” merchants at Somnath in Gujrat patronized the construction of a Muslim mosque at Somnath. A unique bilingual inscription in Arabic and Sanskrit offers considerable “details of the social and cultural scenario at Somnath,” which was also a great center of Saivism in Gujrat in the early Middle Ages.<sup>49</sup> So, in the Middle Ages, traders were not portrayed as outcastes on the fringes of land society. There were many instances when sea-traders and individuals were granted agency to the community of seafarers who went abroad to begin international trade and commerce. Ocean space proved to a new avenue for economic globalization. More directly, Ayyar adds, “if a foreign merchant, who does not know the ways of the country applies to them and entrusts his goods to them, they will take charge of these and sell them in the most loyal manner.”<sup>50</sup>

Contrast between idealistic values and material gains were expressed in terms of economic globalization. It is interesting to observe that the North Indian “high culture” (of the Brahmins) spread to South India and Sri Lanka, by a combination of luxury

trade and the formative stepping stone of Buddhist and Jain monasteries, brahmin settlements as well as Hindu temples, the acceptance of North Indian Court style, and the adoption of artistic and scientific culture of an emerging classical courtly culture. This internal globalization mode was equally influenced by Chinese goods and culture. Indian culture, brought by trade and commerce, was consumed by South East Asians in a selective way. Nevertheless, South Indian gods, Murugan, got identified with the Hindu divinities of Puranas, e.g., Kumara, son of Shiva. Although the age of Indianized states began to decline for varied reasons in the fourteenth century A.D., after nearly a millennium and half, a substantial “afterglow” on Indian-influenced arts and religions remains in living cultural transmission to Southeast Asia, and Ceylon.<sup>51</sup> Liberating internal businesses, the flow of goods, capital, labor, cultural patterns found acceptable norms in commercial activity beyond the borders, being “interwoven with political strategies and discourses.”<sup>52</sup> There was necessarily a social element to reconstruct a conceptual structure that has responded with intelligence and social/economic norms that are necessarily interlinked and obviously formed the foundational pillars in commercial activity. Indeed, meta-geographical categories, from continents to civilizations, are inadequate frameworks for the description of economic globalization because economic globalization is more than a catchword, and its cultural ethics have always been rooted to many vital pillars of globalization, including economic. Since the “macro-cultural map” is but a stepping-stone toward a serviceable picture of Indian economic globalization from the Middle Age. A targeted value that a dominant type of organization and technique could offer the society or the people, in the mold of trading inter-connectedness, appearing as the societal norm.<sup>53</sup>

In short, Indian economic globalization “took place before the modern process of high globalization, thereby “a distinct niche” has articulated a unifying philosophical theme with many local practices that had its own specific patterns”.<sup>54</sup> As Jack Goody affirms, traders of Asia and Africa did not look for “global opportunity for the spread of colonialism,” knowing that European power like Spain and Portugal were poor in comparison of the non-European in the fifteenth century. The study of international trade, argues the Bengali trade scholar, Ranabir Chakrabarti (2001), was not inherently for occupation of

territories, even in the creation of so-called “Little India” in Asia.<sup>55</sup> A kind of “illumination” would reconcile Islamic doctrine with older Greek reconciliation process) and gave Sufism a measure of intellectual respectability, and this kind of illumination became an intellectual development in medieval Europe and India. European mercantilism did not aim at the prosperity of an entire population in Europe but gave rise to the need for close contact and some arranged cooperation. Virtually in every trade transaction in Indian medieval trade transaction abroad, there were obvious ethical values implied and applied. Indian civilizational ethics stand against the minimum interaction, and call for wider spread of trade, based on the that every product is made up of three things: raw materials such as cotton, spices; specific knowledge to make finished products such as boats, and making a new product at make a difference. The process corresponds to the philosophical reasoning of Vasundhara (4<sup>th</sup> century A.D.), and earlier philosopher Chandrakiriti (8<sup>th</sup> century B.C.), who argued that “the atom consists of a multitude of distinct blades” of grass with well embedded staples, conforming to the traditional argument that a part must transform to the whole by virtue of astronomer Bhaskar’s thesis that declared that a belief in , thereby establishing a thesis that there must be a progressive philosophical mobility toward adjustment with economic globalization.

## **6. Supportive Cultural/Philosophic Pillars : Globalization Spirit**

An ancient explanation of why some countries take up commerce and others do not is the differing resource endowments. Anthony Giddens’ (1990, 1991), writing about the post-traditional nature of society, argues that there is a “third way” which represents progressive social democracy that seeks to avoid Marxist rigid analysis and the errors of neo-liberalism, adding that an appropriate means is to seek a more humane world, a kind of social habits. He refers to “affect” which interacts with the world in a multisensory engaged way. This variety of globalizing urge was so keen that the South Indian merchants in the early medieval era organized international trade guilds which accepted traders from other countries (nanadesis). Citing the economic historian Jain, a Tamil economist, Kanagassbapathi (2007) shows us as to how the foreign merchants preferred to do business with Indians due to their

value-based business practices. In these instances, varieties of philosophical ethics guided several specific actions in economic globalization. Several features are observable.

First, Childe submits, expansive material and cultural developments were visible in Sumatra, Java, and other islands. Mahayana Buddhism spread along the trade routes of Central Asia from Indian northern borders to mainland China. The process of globalization meant global fusion and dissemination of mother country's ideals and practices. However, local people in Southeast Asia and China did not always adhere to the "Great tradition" of India, but as Philip Curtin argues, trade-linked people in the Horn of Africa had been more thoroughly influenced by trade links than the people in the East. Indian trade with far-away Indonesia introduced cultural stories such as the idealist stories of King Rama and Queen Sita of the ancient epic. Thus, a kind of "Greater India," or "Little India" could be found in the daily life of Singapore and Malaysia.<sup>56</sup> Two forms of social alignment, alignment with others and with the group impersonally form the basis of human norms and prosocial habits.<sup>57</sup> The idea of unacceptable yavanas, meaning foreigners, did not persist for long. Some writers argue that the yavanas referring to Westerners and other foreigners brought gold to buy pepper, on the Kerala coast, and returned with Indian pepper. The Denukata trade-port on the Western Coast was visited by yavanas. But some trade historians counter-argue that because Denukata was a center of international trade, there was no bad feeling against the yavanas. However, Sir Mortimer Wheeler does not agree that the yavanas were necessarily Greek-speaking foreigners, because during the early times of the Christian era, the word yavana or Yonka was used in reference to certain Indians, probably originating the Indo-Greek kingdom into the north. He further affirms that apart from the secondary use of the word, the yavanas and yonakas of Indian literature "are normally Westerners in the fullest meaning of the term." He concludes that the yavanas as sailors were mostly Greeks and Arabs. What is without any confusion is that the ships of Roman type were used in the "India trade" by Egyptian merchants.<sup>58</sup> The historian John Keay argues that Yavanas were eventually awarded *vratya* caste status in India.

Second, in the Indian Western coast trade became in Quesney's term, "surplus value" which would add to wealth, an ancient

trader's goal. For Mill, this variety on commerce became wealth in modern economy. In the text of *Amarkosa*, wealth included *dravya*, metal or currency, a kind of property for *bhoga* or enjoyable item. A fifth-century A.D. painting found in Vaishali depicted a picture of Sri Lakshmi, the Goddess of Wealth. One Nuruddin Piruz, a Muslim trader was given permission by a Hindu king called Rajakula Sri Chadda to set up a mosque for the local and incoming traders on the Western Coast, all these was meant to be wealth-generating transaction. Traders began to use various languages including Arabic, Gujarati, Tamil, and even Bengali as mediums of trade expression. These were not mythological tales but language of international commerce that generated "wealth" the original desire of Goddess Lakshmi.<sup>59</sup> These factors proved to be causative agents.

Third, the English and American line of causative factors in economy have mostly been linked with the linkage between liberalizing Protestant growth ethics and secular Enlightenment's moral values. During the age of aggressive colonialism, the economic globalization's causal connections turned into the designed linkage between Westernization/modernization and the older Eastern social/religious norms. These causal explanations remained mostly sub-alternization of the neutral center, asking, "Can the subaltern speak"? K.N. Chaudhuri, the noted Indian economic historian, has been critical of Euro-centric perspectives in describing social values, whereas Edward Said and Samir Amin and others observe the undue dominance of Western ideas and methodologies as "oppressive." Nevertheless, the necessary cause or condition without which an effect cannot occur has been explained. Certain conditions or causes are to be present to bring about desired results, knowing that the presence of the necessary cause is not always enough to predict. How do we explain the necessary causal connection between ethical codes and subsequent course of a certain action?

Fourth, the mind-body linkage has been justified by both the West and the East. Advocates of soul-body conversation argue that human beings always think while their soul and body are united. In G.W. Leibniz's (1971) interpretation, this unity is called soul-body parallelism. In Indian Nyaya philosophy, the unity appears as perception having two elements, *savikalpa* (constructed) and *nirvikalpa pratyakasa* (non-constructed) perceptions. Seeing a cow is non-constructed perception but perceiving a cow as being a cow is

constructed. This interconnected duality of human perception becomes a worldview for the Nobel Laureate Bengali poet Rabindranath Tagore (1861-1941) who argues that cultural particularism and pluralism become “human universalism” as applied to perception. This interconnected “civilization,” being perception, “usually develops a complex economy along with equally complex sciences and technologies.”

Fifth, the modern “Teen Murti” school in New Delhi has been concerned with “Indic civilization” rather than just India (Kumar and Chandhoke, 2000), seeking a connection between the ancient and modern Evolutionary economics and institutional changes were always as part of economic dynamics; the ancient value systems training links between Yunnan, Burma, and India go back to 200 B.C. Arik Dirik, challenging Samuel Huntington’s “clash on civilization,” argues that relations were not just of cultural/commercial rivalry but also “collaboration.”<sup>60</sup> Bal Krishen Thapar (1992) and Andre Gunder Frank (1966) have taken historical analysis beyond capitalism as a central explanatory category. Ulrich de Balbian observes different signs of inter-subjectivity as an alternative reality, highlighting the role of consciousness as intra-and inter-atoms, finding the relevance of “interculturality.”<sup>61</sup> Often Indian spiritual cultural appeal appealed to cosmopolitan variety which was expressed by poets and nationalists. India’s first Nobel Laureate, Rabindranath Tagore (1929-1941) wrote, “The great God-Vishnu spoke to me, and Spoke Uma, ten-armed Goddess; Make ready thy boat, carry the rites of our worship across the unknown sea.” This stanza, written in Bavaria on August 21, 1927, reminded the Indian nationalists that English commercial/industrial complex business had hurt Indian produce. This kind of swadeshi appeal was echoed by an Arabian scholar of creative arts, Amr Bahr al-Jahir (776-868) who observed that Indian traders had “ethical standards” in conducting business.<sup>62</sup> However, this idealist global thought did not go well with the majority of scholars.

Sixth, the general commercial term, “India trade,” was used during the Middle Ages for years in various contexts. The word “India trade” goes back to the days of the Bible where it was said that Hiram, the king of Tyre sent ships of “Tarshis to Ophir for apes, ivory, and peacocks” to decorate the palaces and temple of king Solomon. It seems all those items were indigenous to India. Indeed, from the First Century A.D. a new pattern of trade was in use to

shape governing the terms of international trade between India and the Mediterranean.<sup>63</sup> The term was used by the Greeks, the Persians, the Arabs, and the Chinese to denominate wider Indian culture as well as general civilization. In sociology, culture refers to ideas, habits, a type of total heritage of a society. Its past was brought into relation to the pasts of other societies, including the Egyptians, Chaldeans, Greeks, and Persians. As the ultimate "Orient" of classical European geography, territorial "India" expanded with each new discovery throughout the expansive European Renaissance until it encompassed in some usages, the major part of the globe. Ortelius's 1570 map of India, for instance, included entire modern-day South, East, and Southeast Asia.<sup>64</sup> Here China and India denoted not states but cultural groupings. "India trade" was possible due to the trade-resources available in India since the earliest of time. Ibn Battuta, the 14th century Moorish traveler during the Delhi Sultanate period saw teeming markets in the Gangetic plains. Duarte Barbosa, a Portuguese official in Cochin in the early sixteenth century described Gujrat as the leading cotton trade center. Malabar in Kerala had colored cloth material. Transactions were largely controlled by government. Sultan Alauddin asked the government officials to check on impropriety. India had a favorable balance of trade for long. Since voyages were made only in good weather, a rudimentary shelter sufficed as a harbor, otherwise the hulls were dragged ashore. Machilipatnam situated on a small branch of the Krishna River, was considered as "having a harbor," in the eighteenth century, Mahfuz Bandar, the port, on the Vamsadhara River, was continually frequented by boats which came from the coast, and in 1711, in the Ganjam River, which is inaccessible, there were "three-mastered vessels grounded on the beach," etc. more.<sup>65</sup>

Last, although Central Asian arts and thoughts bear the influence of several regions which found their way to the region, it was Buddhism and other Indian ideas came to Central Asia along Buddhism that contributed most to the development of the Central Asian art and culture. The discovery of religious cultural relics from Central Asian culture testified to the spread of Indian cultural history. Buddhism in Southern China from the Fourth Century A.D. testified to a regular flow of Indian monks to China, who devoted to the translation of Buddhist texts and propagation of Buddhism; many Chinese monks also came to India.<sup>66</sup> The cross-cultural aspiration was found in East African commerce. Eastern Africa played a significant



role in "India trade." This East African coastal trade expanded to Ethiopia in the Horn of Africa resulting in further economic globalization during the second half of the Nineteenth Century. Indian traders, including "two Indian brokers" followed trade procedure like the procedure in transaction found in Jeddah. However, the noted city of Harar, the Muslim trading center of eastern Ethiopia, had its Indian commercial contacts. One of its Amirs, Ahmad bin Abu Bakr (1852-1866), was described by the explorer burton as sitting on "a common Indian Kursi, raised cot, about five feet long, with back and sides supported by a dwarf railing, while several of the leading Harari traders travelled to India. Three more traders visited Bombay. Such trade contacts with India were intensified by Ethiopian Emperor Menelik's occupation of Harar in 1887, and eventually there grew up an Indian bazaar in Harar.<sup>67</sup> Indian furniture was at times imported into Ethiopia as a luxury item. The French traveler Soleillet reported that in the south-western land, local ruler called the were Moti of Jemma used his throne a sculptured wooden bed engraved with silver, and had beside him a similar large wooden chair, both of which were believed to have been crafted by Indian craftsmen.<sup>68</sup> In sum, if we accept the theory that the triangular slave trade, the Asia trade, and the Far Eastern were all an integrated trading pattern, then the question remains: Were Indian slave traders responsible for the expansion of slave trade for pure commerce and profit. How do we justify the slave trade with Central Asia with any moral frame? One theory has been that the then failing French India Company was bound to do trade in slaves for the need of direct access to cowry shells and Indian textiles.<sup>69</sup> We know well that the institutional slavery was accepted by traditional social norms (*Artha-sastra*, *Manu-smriti*, and *Mahabharata*), and do we accept that only Muslim rulers in the medieval India were responsible of the expansive slave trade in which brown-colored, not blacks, were sold, especially in the Middle East? What were the motives and justification of the merchants, scholars, religious figures, and Muslim invaders? Some authorities suggest that slave markets in Central Asia was largely a product of the state-building attempts of the Delhi Sultanate and Mughal Empire. The enslavement of Hindus and their exportation to Central Asia continued throughout the Mughal period; was it to punish the Hindu rebels? Indeed, we need to generate the integrated, multi-disciplinary historical analysis in early modern Indian subcontinent in which we can move from one discipline to several others.

## 7. Conclusion

Alasdair MacIntyre argues that each tradition “has its own standards and measures of interpretation, explanation, and justification internal to itself,” obviously meaning that there are not shared standards in interpretation.<sup>70</sup> Nevertheless, as Ibn Battuta, the great Arab traveler from Tangier (1324) found that the western Gujrati city of Cambay had the “cosmopolitan” character, and, as such, foreign merchants in the Middle Ages found a friendly commercial atmosphere in which traders of various faiths cooperated in the work of global trade.<sup>71</sup> However, cosmopolitanism was shaped in various forms depending on the local socio-political philosophy. In the West, Christianity as global religion has molded the character of relationship between the West and the Rest, whereas Paul Hirst and Grahame Thomson (2002) have traced a “new global system” rather than “inter-national” trade system, which could be viewed in anthropological vein as social relationship that acted as submerged interacting social relationship. Such narratives might not have philosophical views. In most instances there has been the presentation of economic globalization as the relationship between philosophical mode of the state and the economic people. The world of trade and commerce moved from a condition where language such as global trade was employed in India in many different contexts, geographical, social, religious, and cultural settings. At the center of economic globalization, Indian Ocean trade routes connected places from the East Africa and the southwestern ports of Japan on the other end, and connections were largely influenced by a philosophical worldview by going beyond metaphysical divide between modernism and tradition, and East and West. A growing idea of economic globalization was spoken in India as the spiritual destiny without the negative connotation of modern manifest destiny. Several interconnected interpretations put emphasis on the causative factors in Indian philosophical view of economic globalization, and that is the essence of my article.

First, although undercurrent normative power became a network of interacting forces, being goal-driven, relational, and inner motivated, creating less tensions between different trading groups. Because it was not context-specific, it could add cross-fertilization. In scattered “India trade” links, “for instance, there was the possibility of superseding the dominant elements of

early German type of racial nationalistic philosophy that turned into Marxist one-dimensional economic “determinism” to explain why people so similar at the base and yet so different in their philosophical expression. At the present juncture of time, when various conclusions in cultures are in the process of being more and more closely interlinked, it seems desirable for all of us to “have lived from the beginning of the world” in that fashion.<sup>72</sup> As Akhil Gupta of Stanford University argues, the residents of the civilizations around the Indian Ocean in the Middle Ages and early modern world were already cosmopolitan even by the standards of high modern age. This “cosmopolitanism” was helpful in bringing about wider one-world in economic sense. Moreover, like the Western metaphysical speculations about the cosmos and the man’s place within it, Indian philosophers and secular authors made central use of the concepts of cause, *karana*, to develop a sophisticated coherent theory of causation of globalization. The Buddhist system has been based on thoughtful observation outside the earthly thinking and the inner workings of mental calculation. Inter-subjective trade and commerce has several interconnected aspects, arguing that globalization has ethical supportive connections with actual development. Dharma is the unique ontological relationship that a thing has to the rest of the world of relationships in this world. Of course, in this worldview the concept of individual right was absent.<sup>73</sup> In this interpretation when people interact, they do so with the understanding that their respective perceptions of reality are interconnected with other normative values. Being social constructions, they exist only because people tacitly agree to act as if they exist in consciousness.<sup>74</sup> For Professor Sebastian Vlassery, the question of “the other” speaks of the need for the essential interrelation with the other.<sup>75</sup>

Second, this so-called “free trade,” following the proverbial monsoon wind, created diverse trading patterns in and around several ports on the western Indian coast, in which inland traders made significant connections through kinship, religion, and local trade network. “Dhow Cultures” of the Indian Ocean demonstrate the “cosmopolitan” feature of India trade. An author argues that the term *dhow* an overreaching category which included many kinds of trading vessels although the triangular lateen sail was a defining feature. There were several innovative features in the trade navigation. Traders navigated between Kilwa in East Africa and

Calicut and Malacca in western India.<sup>76</sup> The west India trade produced a development of cosmopolitanism and nationalism among the India traders in East Africa, and eventually emphasized “multicultural hybridity.”<sup>77</sup> As a result, Indian societies changed and grew by transforming from within and adapted to pressures as well as influences from outside. They changed to accommodate new “material” social habits. New concepts of space and time were imposed by material changes. As Marx argues, different class perspectives force dictated idealistic horizons for social calculation; new forces dictate the extent of social calculations.<sup>78</sup> As Amartya Sen argues, ethically inspired business is good business as well.

Third, Indian traders did no more want to live in the proverbial well.<sup>79</sup> Some Western analysts such as David Morris argue that small-scale industries did not fare well because of the disappearance of the entrenched “court culture” as well as adverse effect of British trade with India. However, the earlier Euro-centric globalization had to attend to Indian initiated trading system. Thus, P.C. Bagchi, a distinguished economist of Bengal, argues that the balance of trade was not in favor of India, the pattern changed so much so that the pre-Mughal trade, including the China trade, led to significant exchanges of cultural habits. Jan Nederveen Pieterse argues that the so-called “oriental globalization” could be linked to the increasing demand in participation from the East. Paul Hirst and Grahame Thomson (2002) thus conclude that a new “global system” rather than an “international” trade system was visible in the name of new globalization, which, in anthropological vein, could be; “man’s economic action is submerged in his social relationship.” Marie R. Miyashiro demystifies the process of connecting with alien others. Indeed, Greek ethical thought, with its emphasis on community values, virtue-ethics, and philosophy as a way of life, offers many parallels to classical Hindu thought.

In conclusion, the apparent historical frame in which globalization is understood leads to some unproductive and zero-sum assumptions about its relation to the nation-state. Pollock reminds us that cosmopolitanism is not a new concept by recalling the widespread use of Sanskrit, “There is nothing unusual about finding a Chinese traveler studying grammar in Sumatra in the Seventh Century, an intellectual from Sri Lanka writing literary theory in the northern Deccan in the tenth, or Khmer princes composing Sanskrit political theory for magnificent pillars of Mebon

and Pre Rup in Angkor in the twelfth" (Akhil Gupta, 2008). In that context, Max Weber's quality "legitimation" dealing with social/structural element appears to be more helpful. In this sense, society is traditional, but it is invested with "philosophical wisdom" of the people.<sup>80</sup> Obviously, inter-subjectivity would depend on supporting inter-subjective moral groundings in international trading systems. So much so that in the manner of social- intersubjectivity, European soldiers, described as powerful Yavanas and Mleccha clad in complete armor acted as bodyguards to Tamil Kings. Roman soldiers were enlisted in the service of Pandyan and other Tamil kings.<sup>81</sup> Traders thus did not only exchange commercial goods but also enriched India's "gene pool." In short, Karl Polanyi (1956) makes a summary statement about inter-subjectivity in trades, arguing that while the economic activity comes to the fore, there is significant social relationship, not necessarily much active inter-subjective interaction between exchanging and the central authority ordering the central place.

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