Chapter 6
Universal Ethics

ABSTRACT

Ethics is required, if not integrated, in nearly all areas of human interaction involving contracts, communication, and/or all other collaborative activities. Examples include: sports, entertainment, education, and business. Although virtually all activities have some business implications in a utilitarian sense, some activities involve fewer people than others. Soccer, for example, involves more people than, say, archery or chess.

INTRODUCTION

Soccer is the world's most popular sports (Kuper, 2010, 2011; Wood, 2010). According to Wood, 3.5 billion people watch soccer worldwide. The least popular sports include shooting, bowling, darts, and weightlifting (Greenspan, 2014). Taking the same factors involving soccer into account, fewer people are affected by unethical acts in, say, bowling or any of the least popular sports, whereas more people are affected by foul play or unethical acts in soccer. As the world's most popular sport, soccer provides the greatest amount of happiness for the greatest number of people. In much the same way that all players in every country must abide by the same rules in soccer, it is possible to implement similar standard rules for other areas such as business and health care. Ethics in business administration affects each and every person universally as all human activities, including sports and health care, even at the family level and between husband and wife (Margolin, 1982; Sherman, 2006) involve some level and degree of management.

Source of Morality and Ethical Epistemology

Aristotle (384–322 B.C.E.) recognized that humans are endowed with selfish instincts, a condition that facilitates antipathic demeanor towards others. Such human conditions led Aristotle to deem humans as less than accommodating and likened them to animals (Ambler, 1985). Human nature encapsulates the emotional predispositions such as interest, joy, surprise, sadness, anger, disgust, contempt, fear, shame/shyness, and guilt (Izard & Buechler, 1980).

As social animals (Frith & Frith, 2007), humans are persistently involved in multitudes of activities, including the formation of a distinct autobiographical self (Dautenhahn, 2001) while fostering and maintaining transactional processes and social interactions for various purposes, such as economic, academic, health, and entertainment. Global ethics is needed in the complex and expanding societies of the global community. Coexistence necessitates complex social evolutionary activities such as the need and ability to predict, influence, manipulate, and decipher the functions and intentions of individuals and organizations that are part and parcel of the social structure. Rules, procedures, and other established regulations are needed to normalize an otherwise chaotic sociocultural existence (Baumeister, 2005). Proponents of the Aristotelian human nature affirm the sociopolitical nature of humans as natural and that Aristotle's characterization of humans as political animals is true (Ambler, 1985; Arnhart, 1990, 1994, 1995; Davis, 1996; Masters, 1989a, 1989b; Mulgan, 1974; Saxonhouse, 1992; J. Q. Wilson, 1993; Yack, 1985). Rules that regulate intercultural and interpersonal behavior facilitate peace, improve stability, promote harmony, and maximize utility.

The Violence of Religious Morals

The association of violence with religion (Chang, 1983; Magnani, 2011; Reinhart, 2015a) has beleaguered all of humanity for centuries. Assmann (2008) expounded on the evolution of apocalyptic martyrdom as eventual consequences in response to violence perpetuated by political leaders in Ancient China, Egypt, Persia, Rome, and beyond. Holy wars, militant martyrdom, and human sacrificial rites exemplify the dark side of religion. As Juergensmeyer et al., (2013) acknowledged, "religious violence and the adulation of its prophets continue to confound scholars, journalists, policy makers, and members of the general public" (p. 2). Nevertheless, a workable

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