

RELIGIOUS VALUES AS SOCIAL ENGINEERING TO FORM BUSINESS ETHICS IN POST-CAPITALIST SOCIETY

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Abstract. The purpose of this work is to describe the function of religious values as social engineering to form the ethical business behavior in post-capitalist society. Toward the post-capitalist era, the religious institution, especially Jewish, Christian as well as Islam is playing some roles in business activities. The religious leaders issue the regulations in order to govern their follower in business activities, which refer to religious principles. The aim is to implement religious values in business activities due to protect the religious society. Philosophical questions arise, why religious values must be implemented in business activities, as well as how religious values become as social engineering and are able to form ethical behavior in business activities in post-capitalist society. This work tries to answer these questions from some philosophical approaches.

Keywords: function of religious values, social engineering, philosophical approaches

1 Introduction

B. Wilson writes the definition of religion, which is “a set of beliefs, attitudes, and dispositions concerning, and activities directed toward, super-empirical entities, states, objects, or places (Stolz, 2011). E. Durkheim (1912) analyzes that religion is a social phenomenon (Pickering, 2009). According to M. Reville, “Religion is the determination of human life by the sentiment of a bond uniting the human mind to that mysterious mind whose domination of the world and itself it recognizes, and to whom it delights in feeling itself united” (Madan, 2010) Many definitions or interpretations from philosophers arise. Religious values are ethical principles founded in religious traditions, texts, and beliefs. In contrast to personal values, religious-based values are based on scripture and a religion’s established norms. Deontological moral theories, having to do with adherence to duties and overarching principles, have taken myriad forms, both religious and secular. The predominant religious conception of deontology is usually referred to as “divine command” theory, while philosophical theories range from the work of I. Kant and W. D Ross to the divergent justice theories of J. Rawls and R. Nozick.¹

Max Weber in 1904 delivers his theory that religion has relation with economic and become one of the main factor affecting the society and economic development. Economic consist of trade activities of products and services between members of the societies. Weber observes that the religious values of Protestantism become the spirit of the society to change the social attitude from the traditional economic system into modern capitalism.² Since that time, many researchers have been doing to prove the existence and influence of religion in economic development in society.

2 Methods

Mansell (2013) notes that the understanding of trade, or market exchange, constitutes a form of human action. Further, he explains that it is an instrumental form of action, a means to the satisfaction of some of the purposes or goals of the individual who engages in trade. The understanding of trade as a means for satisfying individual expectation, the assumption of rationality can be seen as a key part of the concept. By rationality, the capacity of an individual to conceive a specific goal or purpose of his or her action and to make a judgment (however temporary) as to what actions will be most effective in achieving this goal (Mansell, 2013). Every religion is led by religious leaders and they have their own concern to rules and conduct their follower

base on their ethical and moral codes, which thought by religious traditions. Some of these values are implemented in economic as well as business activities. They play the role in economic and business decision-making.

3 Results and Discussions

Herring (2006) writes that in Europe where people live in a modern and good living, they still feel dissatisfaction and emptiness. According to him, there is a growing realization that humanity has a spiritual dimension and that we are not just rationalizing biological machines, something especially prevalent among the young generation (Herring, 2006). Spiritual starving is one of the reasons that make people become religious. In addition, there are still many people who believe that religion is a source of moral teaching.

3.1 Religious Values As Social Tools

Religious values can be implemented as social tools and become moral instruments in society, as long as it has a religious institution, which control it. As described by Pound (2017), that morals have not had so effective an organization behind them. Further, he notes that religious organization was an effective agency of social control but then they're lost their power over the mass of mankind. Social control all but completely secularized (Pound, 2006). The beginning of law took over religious institutions and religious precepts and put the force of the state behind them. Religion still has an intimate relation to the ideal element in law and one of the leading jurists of today tells us that for our measure of values, which he considers philosophy cannot give us, we must turn to religion (Pound, 2006).

3.2 Analysis Approaches

In understanding business behavior and the role of business in society, social ethics takes center stage with the concept of simultaneous realization of norms of efficiency, humane technology, sustainability, morality, and justice (Pound, 2006). Religious institutions play a role as social control over the human conduct in business activities involving members of the community either as business actors themselves or as consumers as well as supporters of the business process. Some approaches are used to analyze the function of religious values as social engineering to form the business ethics in post-capitalist society, can describe as follows:

Historical approach. Historically, it has been noted that religious moral values have become one of the main legal sources to regulate human conduct in society. Pound (2017) notes that men ought to obey the law for four reasons. First, laws are prescribed by God; Second, they are a tradition taught by wise men who know the good old customs; third, they are deductions from an eternal and immutable moral code; fourth, that they were agreements of men as to their relations with each other, binding them because of a moral duty to keep their promises (Pound, 2000). Fukuyama (2011) writes that law was rooted elsewhere, either in religion, such as: as in the edicts regulating marriage and the family or in the customs of tribes or other local communities (Fukuyama, 2011).

Political philosophy approach. Politics and religion play an important role in the construction of economic systems and business processes of business in society. Newell (2015) writes that religion in politics thus has at least two roles. First, it can offer ideas about the appropriateness of specific policies in promoting the common good. Second, it can strengthen the role of religious values in political discourse - and thus comity in our constitutional system. To play these roles well, people of faith - and most especially political candidates who claim that faith

¹ Stolz Jorg, Op.cit.

² “The Protestant Ethic and the Spirit of Capitalism” is the most well-known and most controversial work of Max Weber, first published in 1904. In this book, Max Weber opposes the Marxist concept of dialectical materialism and connects the rise of the capitalist economy with the Calvinist belief in the moral value of hard work and the fulfillment of his worldly duties.

guides them - need to keep in mind not only their rights but also their responsibilities.

Social philosophy approach. Religious institutions have important roles to establish and maintain the good relations of their followers in society, especially in the fields of law, politics, relations between members of society, economics, social culture, education, and family relations. Rawls describes that one of the assumptions of his discussion of justice in national system is that the people living in the sort of country he considers have different sources for theory sense of values. Some of these sources are religious, but different people derive different values from their different religions. Other people in the sort country he describes do not have any religions, and so do not derive their sense of values from this source. Somehow, he says, the basic law and institutions must be agreed upon by all of these people, with their diverse sources of values. His discussion illustrates well the difference between religious sources of values and philosophical sources (Gilbert, 2012).

Modern business policy approach. When religious society wants corporations to apply their religious values as business policies, it will have some impacts on company management policies such as the high cost of production, cost of licensing, cost of marketing, etc. It will arise business considerations to keep longer the sustainability of the business. The level of competition in the marketing of products or services increasingly stringent. It will make a corporation to take into account the magnitude of the opportunity to benefit from the policy to be taken.

Jevons (2014) writes that now, a religious institution is not the only institutions which an early people possess. It has also social institutions, such as those which regulate marriage, the organization of the family, the vengeance to be taken for the murder of kinsman, the holding of property, the government of the community, etc. (Jevons, 2014).

4 Summary

The major agencies of social control are morals, religion, and law. At the beginning of law, these are not differentiated. In ethical theory, the balance between rights and obligations for each member of society is very important to be applied as part of the moral category among civilized societies in the business sphere.

Base to the history, it could say that religious values were used as a basic source of the law. Religious organization was an effective agency of social control. From the point of view of philosophical politic, religious values can offer ideas about the appropriateness of specific policies in promoting the common good, as well as it can strengthen the role of religious values in political discourse - and comity in our constitutional system. Further, base on social philosophy approach; refer to theory sense of values by Rawls, religious values are one of the different values that exist in the society.

5 Conclusion

From moral and ethical views, religious values are implemented in business due to some reasons. First, to protect the religious believers who practice business. Second, to protect consumers from "social violence" by corporations, who use their products or services. The third, the realization of religious values in business, is an expression of public loyalty to religious principles that they adhere to and believe. When managing their business, corporations should know that it is not only their rights in the sense of making a profit and doubling their profit, but more than that, it is an obligation and responsibility to form ethical business behavior.

However, there is an exception that relates to a wide market that becomes competitive and consists of different religious believers. Not all goods or services will be consumed in the market by all religious believers. Religious values related to specific religious principles will be sold only to those consumers who believe and

practice these specific values. The difference values from various religions in society will cause difficulties to implement as general regulations in diverse communities.

Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

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Primary Paper Section: A

Secondary Paper Section: AA, AH, AO