

The Moral and Ethical Decision-Logic of The Seven Organic and Universal Human Values

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A Unified Normative Ethics Theory of Values, Morality, and Ethics

— Visiting Lecturer Series —

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- “*Seven values and their characteristics* are embedded in our DNA and provide the foundation for the development of a logically integrated morality and ethic for all people for all time.
- “Together, the seven values provide us with a unified, values-based theory of human motivation.
- “From our own experience today, as well as our conclusions made from historical records, we know that these values are innate and organic to our being — and **not learned**.
- “What is remarkable about these values is that once they are pointed out to people, their existence is so obvious that they are seen as being self-evident.
- “Until now morality and ethics have never been tied to anything more substantial than someone’s opinion about “right and wrong” and how we ought to behave.
- “A proactive morality and ethic sees each individual as a “social asset” whose contributions to organizations ensure that society becomes socially sustainable, and organization’s contribution to the individual supports their growth to make that contribution.
- “The “rules” that sustain social existence are the morality and ethics that develop out of the logical relationship of the seven values and their mutual characteristics.
- “Equality is the pivotal element of all proactive morality and ethics.
- Just as the “equality” is the pivotal element for all proactive morality and ethics, “empathy” demonstrates the pivotal evidence of our humanness and humanity to others.
- “Social sustainability is the bedrock for moral and ethical decision-making.
- “Because the values and their characteristics are universal and innate to our species, the morality and ethics of these values extends of every person, and by extension to every organization on the planet.
- “Fatally, organizations are not socially sustainable because they do not have the four primary values embedded into their “organizational DNA” as they are in our DNA.

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No Broken Hearts is an Imprint of
Daniel Raphael Publishing

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Daniel Raphael Consulting
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Introduction

When most of us think about ethical values we think of fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest, for example.

When I see such an abundance of ethical principles as these, it tells me that there are probably some “other values” behind them that underlie the decision-making for ethical behavior. Because we know that values always underlie all decision-making, logically fundamental values also underlie ethical decisions to enact ethical principles. To make the decision to exercise any of the ethical principles mentioned above, then what values underlie ethical decision-making? Those will be discussed in the first chapter.

The lectures given in this paper will use the following development, and then apply that development to the moral and ethical social evolution of societies.

- **Seven Values**
 - **Moral Definitions**
 - **Ethics Statements**
 - **Expressed Ethics**
 - **TGoEE**
- **Seven Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us **HOW TO** fulfill the Moral Definitions.
- **Expressed Ethics** tell us **WHAT TO DO** to fulfill Ethics Statements.
- **TGoEE** (The Graces of Expressed Ethics) go beyond ethics to provide the élan of social interaction.

In this series of lectures, we will be learning how to apply the values behind ethical decision-making so that our communities, societies, and

democratic nations survive and thrive into the centuries ahead. This ethic will eventually become a way of life because it is able to guide us through the problem solving that will be necessary to address the incredible number of social-societal problems that have never been resolved, and the new ones that will surely come along. By using these values we will be able to develop moral and ethical answers to the contemporary issues of social justice, social equity, what is fair, broaden the definition of the common good, and address the 1% - 99% divide.

Using these values and a consistent ethic, public, private, and corporate executives and their boards will be confronted with making the transition from using the disorganized and fragmented traditional morality to the integrated and consistent organic morality and ethic that is based on the integrated set of values that each of us has embedded in our genes. Though logic has never been closely associated with the philosophical discussion of morality and ethics, the measurable *characteristics* of the seven values described below easily lend themselves to logical Moral Definitions and Ethics Statements to accurately guide our decisions and behaviors.

Volatile, Uncertain, Complex, and Ambiguous, (“VUCA”), situations of the future will require us as individuals and as organizations to either succumb to the same historic arc of all failed societies and civilizations, or to consciously and intentionally choose to use the values that are innate to our being to make the moral decisions for our societies to survive.

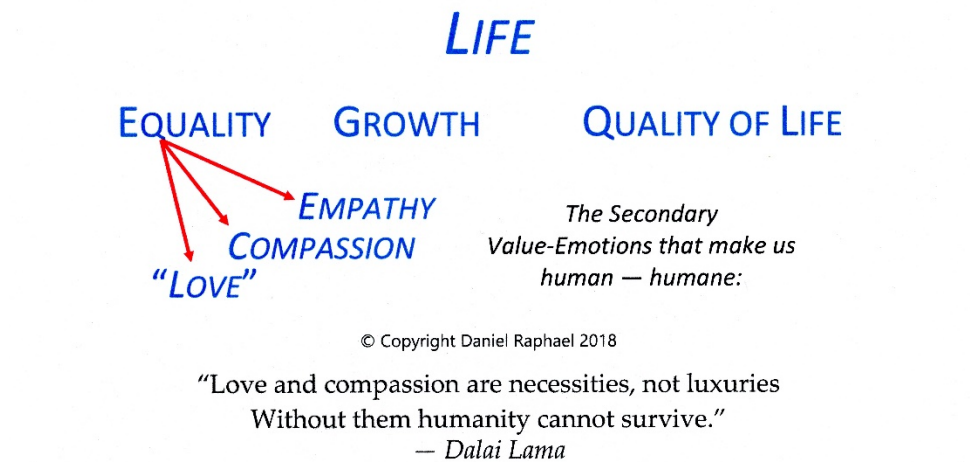
What is presented in this series of lectures confronts us with a classic “either or” decision. Do we make the conscious moral choice to support the future, or the conscious immoral choice to forget our responsibilities to our children and great, great grand children. But first, we cannot make a reasoned moral choice until we understand and know how to use the values that have sustained our species for over 8,000 generations.



1

Seven Universal and Timeless Values

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



Characteristics of These Values

The illustration above shows the seven values that are embedded in our DNA. It also shows their relationship to each other. They are integral to our being, and give us the capability to make decisions to become complete as a person and offer us the means to have a positive and constructive social life. They exist in every person of every race, culture, ethnicity, nation, and gender. The combination of the *seven values and their characteristics* provide the foundation for the development of a logically integrated morality and ethic.

Organic / Innate / Timeless

Even though I cannot prove it, evidence seems to suggest that these seven values are organic to our species and have been embedded in our DNA from our earliest beginnings. They have

motivated us, everyone, to yearn for the improvement of our quality of life materially and socially.

These seven values are the original cause of human motivation,¹ (page 13), that urge us to improve our quality of life materially and socially. We can safely predict that these same values will continue to motivate our species to search for an ever-improving quality of life, and to grow into our innate individual and collective potential in future centuries and millennia.

Universal

These values are also universal to all people of all races, cultures, ethnicity, nations, and genders. Ask anyone, whether they live in Bangladesh or Baltimore, Houston or Hanoi if they would like to develop the innate potential they brought into life and to improve their quality of life with an equal ability as anyone else would or could. The answers are universally the same.

Self-Evident

The self-evident nature of these values is only one of several *characteristics* that have obscured their presence while in plain sight. The four primary values are self-evident similarly as those stated in the famous sentence in the United States Declaration of Independence, ***“We hold these truths (values) to be self-evident, that all [people] are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”*** The proof of this becomes evident when people around the world are asked whether they would like to enjoy an improving quality of life, as they define it.

Irreducible

LIFE and the three primary values are the superordinate values of our species and are not subordinate to any other values. The

¹ Raphael, Daniel. 2015, *Social Sustainability HANDBOOK for Community-Builders*. p. 28-30.
ISBN: 0-9712663-0-1

pursuit of equality, growth, and an improving quality of life provide the foundation for human motivation as interpreted by the individual, and express themselves in a personal hierarchy of needs.

The Four Primary Values

The four primary values are remarkable because they constitute an organic “code of decision-making” that will produce consistent results regardless of the culture in which they are used. These values urge us, motivate us, to improve the quality of our lives.

LIFE is the ultimate value.

LIFE, the three primary values, and the three secondary values create an integral *system of values*.

Decisions made about *LIFE* are qualified by the other six values as the criteria for human decision-making.

Equality

Equality is inherent in the value of life — everyone’s life is valuable. We give equal value to each individual, and we would seek to provide more equitable opportunity to every individual to develop their innate potential, as we would our own. This is the value that empowers us to work together to improve our world.

A Caveat for the primary value “Equality.” The moral and ethical person is not naïve to assume that everyone else is moral and ethical. But until proven otherwise be authentic, genuine, ethical, and do practice and use the Expressed Ethics, page 35. It is unfortunate that we live in a hostile social environment where we seem to be constantly confronted with those who have chosen to be NON-human. Non-humanness can vary from short-changing us at the cash register to the extreme of kidnapping, rape, and death of a victim. Do not tempt those who are NON-human to express their inhumanity to you!

Growth

Growth is essential for improving our quality of life. To be human is to strive to grow into our innate potential. Only a proactive morality and ethic has the capability to support the growth of others.

This value ensures that the inherent potential of individuals, societies, and a civilization becomes expressed and fulfilled, which encourages an improving quality of life for everyone. Without growth, there would be no possibility of social evolution and social sustainability.

Quality of Life.

While life is fundamental to survival and continued existence, it is the *quality of life* that makes life worth living and gives life meaning. In a democracy, access to the *quality of life* is provided when a person not only has an *equal* right to *life*, but that person also has an *equal* right to *growth* as anyone else. This is what makes immigrants so excited to move to a democracy — they seek freedom to experience the *quality of life* that makes life worth living — to control their own destiny and to explore their innate potential with the opportunities that a democratic nation provides.

The Three Secondary Value-Emotions

EQUALITY → *Empathy, Compassion, and “Love”*

The primary value **Equality** is the source for the three secondary value-emotions values, (see illustration, page 9). We know when equality is out of balance because of the secondary value-emotion of *empathy* – to “feel” or put our self in the place of another person and sense what that is like, whether that is in anguish or in joy. When we feel empathy for others, we want to act in *compassion*² – to reach out to the other person and assist them in their situation. When empathy and compassion are combined and we feel that equally for everyone, then we say that we have a “*Love*” for all humanity. – the capacity to care for another person or all of humanity, as we would for our self.

Empathy, compassion, and “Love” support the development of a higher quality of life for our self and with others by providing the motivating energy to grow into a more complete, mature, and functional individual

² <http://ccare.stanford.edu/stanford-Schematicionate-university-project/>

within our self and within our social environment. They allow us to see the common good as societal rather than selfishly personal. Their expression demonstrates the highest ennobling qualities of human nature at its best. With these three value-emotions, we have the direction and motivation from which to develop highly positive family dynamics; and a loving, compassionate, and empathic means of validating holistic growth in individuals, families and societies.

When we consciously internalize the primary values and value-emotions, we realize that the collective power of individuals affects individuals everywhere, as much as the individual affects the collective whole.

Human Motivation

Together, these seven values provide us with a *unified, values-based theory of human motivation*. Eponymously, it becomes the *Raphael Unified Theory of Human Motivation*.³

The synergism of the primary and secondary value systems gives us a complete picture of human motivation and an accurate reflection of us as individuals — thinking and compassionate. The three primary values and the three secondary value-emotions complete the circle of our existence by engaging the analytical-side of individual and social existence with the intuitive and heart-connected side of our existence.

Further, these values give us the capability of improving the quality of our own life through our *intra-personal* relationship with our self; and *inter-personal* relationship with others. The unification of these two value systems motivates us to explore our innate potential and find meaning in our life, to confidently unlock our potential, and aid others to unlock their own. The three secondary value-emotions connect us to others through our empathy to act in compassion to come to the aid of others. In doing so, these values reflect that we are being fully human. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

³ Raphael, Daniel 2015 *Social Sustainability HANDBOOK for Community-Builders*, Infinity Press, Evergreen, Colorado USA p 28-30 ISBN: 978-0-692-41640-2

As you have seen already, there are only seven values but synergistically they sustain the growth and development of individuals while also sustaining our species, and the development, maturity, and social evolution of families, communities, and societies.

Functional, loving families, and good communities support the development of our intra-personal relationship, and that in turn supports us to develop good, caring, and compassionate relationships with others. Who benefits? Everyone!

Priorities of Decision-Making

The Illustration below is an **Organic Decision-Making Tree** based on using the seven values for decision-making that supports social sustainability. It provides individuals and organizations with a logical and rational process for reframing human motivation collectively from the simple task of sustaining the species to sustaining the social fabric of our communities and societies. The illustration makes it clear that there is a reciprocal and symbiotic relationship involved between the individual/family and organizations to jointly support the sustainability of communities and societies in which they both exist.

The survival of communities and societies is dependent upon all families and organizations faithfully using the seven values as the criteria for their decisions. Adhering to the priorities of the organic decision-making tree



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will result in socially sustainable families and organizations and the development of stable and peaceful communities and societies.

The First Priority is always to sustain the species because it holds the genetic program of our species. The *primal motivation* of the individual is to reproduce to **sustain** the continuation of the species. At the early animal survival level of our species that does not require a family, community, society, organizations, or morality and ethics.

That same priority exists in developed societies as our own. For organizations to sustain the species, that means not polluting or endangering the species in any way that would cause damage to the genetic program. For families that means teaching children how to live in a functional loving family, and how to live peacefully in the community and the larger society.

It may seem as though I am stating the obvious, but the other side of that statement is raising children without any direction for establishing their own family, and raising children who do not know how to live peacefully in their community and society. When that occurs, that is the initiation of the disintegration of families, communities, and societies.

The second priority is to sustain the social fabric that holds communities and societies together. Because individuals and organizations are the only decision-makers in the decision-making tree their individual and joint responsibility is to support the social sustainability of their communities and societies. The reason organizations are directly responsible arises because families are the primary socializing and enculturating social institution that can produce well qualified, socially capable, responsible, and competent employees. The source of all future generations of directors, managers, executives, middle managers, supervisors, team leaders, consultants, and the great body of employees come from families. If the quality of the child's preparation for entering into the work force, whether as a laborer or as a member of some board of directors, is high then those organizations will benefit from the good work that the parents have done raising that child.

This second priority supports the synergistic relationship between the individual/family and organizations. It is a two-way relationship. If families raise children well, then organizations will be managed well. If

not, then organizations will make many mistakes. This is recently (2016-2018) evident with the egregious decisions at the highest corporate executive levels in Wells Fargo and Volkswagen.

When we give the illustration above deeper thought some very large insights become visible. Ironically, in developed and complex societies no thought is ever given to sustaining the *species*. We take that for granted. What we fear is the collapse of our societies and communities that would threaten the collapse of our families and our way of life. The irony of it all is that no one ever really gives any thought to the sustainability of our societies and communities that support the well being and lifestyles of our families. In other words, no one has really given much thought to make a decision about the social sustainability of the family AND society.

The Missing Factor for attaining social sustainability. The organic decision-making tree includes all of the players who make the decisions that affect our species, our way of life, and the well being of our families, communities, and societies. It illustrates a system of decision-making that is necessary to sustain our families, communities, and societies into a far distant future. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) all of the parts of our societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today.

How the Seven Values, organic Moral Definitions, Ethics Statements, and Expressed Ethics are involved as the criteria for decision-making in the development of a socially sustainable and moral society will be discussed in the sessions ahead. For now, simply be aware of the dimensions of decision-making that are necessary to maintain our societies, communities, and families.

Values, Hierarchies of Need, and Social Change

Primary to understanding the necessity for the conscious evolution of societies, democracies, politics, and economies is to understand the “original cause” of social change that is everywhere around us. Causes

of the incessant social, political, and economic changes that erupted in the 1800s and 1900s are the same causes that push social change today — fueled by our individual yearning for a better *quality of life*, to *grow* into the innate potential that we brought into life, and to *equally* enjoy an *improving quality of life*. Those values, today, as then, are always waiting for opportunities to come into expression.

Please see the Schematic on page 73. The motive power behind **SOCIAL change** is from our *changing personal interpretations* of the Seven Values, (Column #10), that have sustained our species. Our Interpretations of those Values, (Column #9), lead to an abundance of Beliefs and Assumptions, (Column #8), Expectations, (Column #7), and the Fulfillment Criteria, (Column #6), to satisfy those expectations.

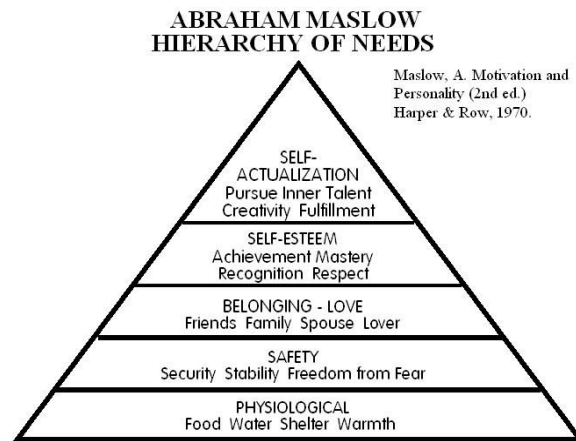
If we are to discuss ethics in business, then we need to understand the progression of decision-making that lies between the desired results of our business ethic (criteria of fulfillment) and the seven values. These steps reveal the connectedness between those criteria and the seven organic values. It is our personal, corporate, or governmental Interpretations of those values that are often the cause of results that miss the mark of our expectations. The logic-progression of the Schematic easily clarifies the thought processes behind ethical decision-making, and for validating existing policies and statutes.

Our *Personal Interpreted Values*, (Column #9) provide the basis for an evolving *hierarchy of needs* described by Dr. Abraham Maslow. What we define as social change is the collective movement of vast numbers of people who are striving to satisfy their hierarchy of needs.

Dr. Maslow stated that as basic human needs are fulfilled more evolved needs become apparent to form a hierarchy of needs. *Our hierarchy of needs evolve as our interpretations of our innate values evolve* — we are still using the same value system as our ancestors did tens of thousands of years ago, but we interpret them in new ways. Collectively, as individuals improve the quality of their life and grow into their innate potential as others do, they create social change through their “demand” for new avenues and new means to fulfill their evolving interpretations. The other motive energy for social change is created when circumstances

cause a regression to former levels of needs, as we are seeing with the food riots in Venezuela.

While individual interpretations of the three primary values may vary wildly from one person to the next, vast numbers of people provide slow-moving, ongoing trends that stabilize the movement of a society over



time. *Social instability* occurs when vast numbers of people sense that their ability to satisfy their needs is being threatened; and occurs rapidly and violently when they simultaneously sense that their ability is imminently threatened and there is no hope of preventing the threat.



2

Moral Decision-Logic And Moral Definitions for Each Value

What is missing for making more reliable and consistent decisions for long term strategic planning with positive results are the values that have a proven record of sustaining our species' survival for over 8,000 generations. The consistency of our personal and organizational decision-making is dependent upon using the logic of the ageless consistency of the seven values. What is missing are the *criteria, or rules, for the moral and ethical decisions* that will keep (sustain) all of the parts of our societies running smoothly so that everyone arrives in the far distant future with the same or better quality of life as we have today.

Most of us have heard the words “values,” “morality,” and “ethics,” but never before have morality and ethics been based on a set of values that are innate to our species. Until now morality and ethics have never been tied to anything more substantial than someone's opinion about “right and wrong” and how we ought to behave.



As a very brief aside, the four primary values were not discovered until 2008, and the three secondary in 2014. The characteristics of the four primary values began to reveal themselves in an experimental “design team” that I had initiated in 2007 to discover the link between expectations and beliefs about disappointment in personal relationships. Years later, it became obvious to me that there was a logic-relationship between these seven values and their characteristics. That relationship is presented here in a proactive logic-based morality and ethic that is easily understood.



The Decision-Logic of the Seven Human Values

The progression from Values to Expressed Ethics in the sections and chapters ahead will follow these steps:

- **SEVEN VALUES**
 - **Moral Definitions**
 - **Ethics Statements**
 - **Expressed Ethics**
 - **TGoEE**
- **Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions. Using “equality” in this example as the originating value in the sequence: Treating others as you would your self means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others. The value of others is equal to that of your self, and your value is equal to that of others – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life; and neither are you.
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements. Expressed Ethics are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to conduct business without jeopardizing their personal and social integrity and to improve those relationships. As example, the expressed ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authentic, and honest.

“Expressed Ethics” is used in this text for what most people call ethical values and ethical principles. The words “Expressed Ethics” are used to tell the reader that it is the fourth stage of the values logic-sequence.

- **The Graces of Expressed Ethics (TGoEE)** is the fifth stage in the logic-sequence and provide the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, but have a confident joy of life that cannot be ignored.

You probably have accurately guessed that the combination of these five steps provides a logic-sequence where each step supports subsequent steps in the sequence. The seven values are used as the criteria to validate each step in a logic-sequence, particularly the last step.

Now, let us begin to build logic-sequences step-by-step beginning with the *Moral Definition*. That step will lead us to *Ethics Statements* and so on from there. As always, we begin with values.

The “IF . . . THEN” of Building Logic-Sequences

Building any logic-sequence begins with the statement, “**IF** _ _ _ _ , **THEN** _ _ _ _.” It begins with something we speculate to be true. When we create an “if-then statement” it must be checked for its validity to know if it is **PROVEN** to be true, to not. Once it is proven to be true, then we call that statement a “**PROOF**” for the that step in the logic-sequence.

As an example from simple geometry, the “if-then statement” of a triangle is this, “**If** the ends of three lines are joined to create a three-sided object, **then** the sum of the angles is **always** 180°.” The important final word in this logic-sequence is “**always**.” To validate this, we would measure the sum of the angles of dozens of different types of triangles anywhere in the world at different times of the day. The validation process provides us with a “proof” of the logic-sequence of the statement. Once the Proof is made, then we can use the Proof to build other “if-then statements,” and validate those proofs by actual measurements. With the seven values, we can build an integrated logical

system of morality and ethics that will prove to be useful to anyone, anywhere in the world, now and into the far distant future.

Building logic-sequences (Moral Definitions) from the seven values begins with the statement, “**IF** the values do exist in everyone, **THEN** are there characteristics of these values also existing in everyone?”

To validate that “if-then statement,” we would then go out into the world and interview thousands of people from all over the world to determine if those values really do exist in everyone we interviewed. If that proves to be true we would then develop a list of mutual characteristics for those values.

Characteristics of the Seven Values. Because that research has already been completed, we know the seven values exist in everyone in the world. Because everyone interviewed identified with those values, a list was made of characteristics for those values. Those characteristics include that they are *universal* to all people. From the written history of past societies and civilizations, we also know that these values are *timeless*, meaning that people have expressed these values in their life from the earliest recordings of history.

From our own experience today, as well as our conclusions made from historical records, we know that these values are *innate and organic* to our being, and *not learned*. This suggests the seven values are embedded in our DNA.

What is remarkable about these values is that once they are pointed out to people, their existence seems so obvious that they are seen as being *self-evident*.

These values are also proven to be *irreducible*. That is confirmed when we challenge each value to discover if more basic values underlie each of them. Knowing that *values always underlie all decisions*, our question becomes, “What are the values that underlie *LIFE*?” Because you either have life or not, there is no decision to be made. We conclude that the value *LIFE* is *irreducible*.

Now, let us examine *growth*. What values support our growth? It, too, is irreducible because it is an unconscious urge of our species, not a decision, and is not learned. Growth spontaneously begins to express immediately when children are born. Within days infants begin to recognize faces, voices, and begin to babble in the process of learning to talk. Then comes crawling, standing, stepping, walking, running (and falling), then onto learning the full scope of languages, writing, music, mathematics, and art.

As for *equality*, the conclusion is the same. We do not decide that we want to be unequal to others. The necessity of equality is born in each of us. It is an irreducible value.

Only within the last few years has it been scientifically proven that the two secondary values of *empathy* and *compassion* exist in our DNA. Asking people, “Do you have empathy? Did you decide to have empathy? How about compassion? Have you ever decided to have compassion?” There are no other values behind those values that support a decision to express empathy or compassion. They are irreducible as well.

When we become aware of these six values as having been a part of our everyday decision-making, we are able to come to the conclusion that every person in history, now, and in the future is being urged by the values in their DNA to seek a better *quality of life*.

Non-humans. Consciously or unconsciously deciding NOT to grow, not to express equality with others, and not to express empathy, compassion, and a generalized “Love” for humanity is a decision to become NON-human. From my own experience from working in criminal felony adult corrections, that decision is only rarely a conscious decision.

A Few More Details. The values need to be explained in a bit more detail in order to provide a better understanding of the logical nature of the Moral Definitions and Ethics Statements that we will create.

LIFE is the logical prerequisite for the functioning of the other six values. Life is primarily a motivating value to stay alive.

Equality is a motivating value as we compare the quality of our life to the quality of life of others.

Growth is the logical evidence of life. Growth is the evidence of the genetic program expressing the innate potential of the individual and the species. Growth is a motivating value and the prerequisite for the improvement of our quality of life.

Quality of life is a motivating value that takes into account the other six values as they relate to the seven spheres of human experience, (physical, mental, emotional, intellectual, social, cultural, and spiritual).

Empathy, compassion, and “Love.” The presence of these three secondary values in a person’s life is evidence of the degree of that person being human — humane. Without these secondary values life is a brutish and brutal experience.

The last few pages have been tedious, but essential to assure us that the values exist in everyone, everywhere. From this point we can begin the process of building logic-sequences using the seven values with the confidence that what we are building will stand the test of time for all races, cultures, ethnicities, nationalities, and genders.

For those who are impatient, Chapter 5, page 41, *Logic-Sequences for the Seven Values*, will succinctly abbreviate the process of building moral and ethical logic-sequences.



Proactive Moral Definitions For the Four Primary Values

➔ Seven Values ➔ **MORAL DEFINITIONS** ➔ Ethics Statements ➔ Expressed Ethics

At first, the seven values do not seem nearly enough to give societies and nations the necessary support for their survival, and the development of social stability into the far distant future. The simplicity of their appearance is deceiving. What makes societal and international peace possible is the integrated nature of these values working together that reveals their unexpected synergism.

Proactive Moral Definitions provide us with a set of rules to guide human decisions and actions to prevent destructive life-altering behavior of human interaction.

The following Proactive Moral Definitions are stated in the context of **moral**, **amoral**, and **immoral** perspectives. They are stated as proactive affirmations rather than as proscriptions. The focus is on the desired behavior rather than on undesirable behavior.



LIFE — THE ULTIMATE VALUE

Proactive Moral Definition: Assign value in all of your decisions to protect and value life.

Amoral: Do not go out of your way to support the life of others, but neither cause them any harm.

Immoral: Use others for your own benefit and without regard for their life, whether an individual or thousands.

Equality

Proactive Moral Definition: Make decisions and take action for improving the quality of life and unleashing the potential of others as you do for your self.

Amoral: Make decisions and take actions to maximize your situation without jeopardizing the equality of others.

Immoral: Make decisions and take actions that put you at advantage, and the disadvantage of others.

Growth

Proactive Moral Definition: Make decisions and take actions that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist them to grow into their innate potential to improve their quality of life as you would for your self.

Amoral: Make decisions and take action to create opportunities for growth for yourself.

Immoral: Make decisions and take action for your growth as a means to take advantage of others.

Quality of Life

Proactive Moral Definition: Make decisions for yourself and others that improve the *quality* of your lives.

Amoral: Make decisions for yourself that improve the quality of your life without jeopardizing the quality of life of others.

Immoral: Make decisions that use others and what they have to improve the quantity of your life.

EQUALITY IS THE PIVOTAL ELEMENT OF PROACTIVE ORGANIC MORALITY.

The socially sustaining value of equality is the last extension of our primal ancestors who came together as a group to make their hunting and gathering more efficient – without killing each other. The same exists today with this proactive morality with the awareness that the “group” now includes everyone of the 7.3 billion people on this planet.

When this magnitude of equality is taken into consideration, then material sustainability takes on a totally different definition than has been given to it in the last 50 years. With this proactive morality in mind, material sustainability becomes capable of taking on the moral load of these seven values to contribute to the quality of life of everyone. As importantly, equality takes on the obligation for being morally responsible for the quality of life of all future generations.



Proactive Moral Definitions For the Three Secondary Values

NOTE: Because “Equality” is the primary value from which the three secondary values emanate the Moral Definitions for the secondary definitions all relate to supporting the achievement of equality.

Empathy

Proactive Moral Definition: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

Amoral: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual.

Immoral: Be aware of your own existence without regard to that of others around you, near or far.

Compassion

Proactive Moral Definition: Based on your developed sense of empathy, take action to come to the aid of others, to support the improvement of their quality of life and to grow into their innate potential, as you would do for your self.

Amoral: Be aware of the life-situation of others and your self without needing to take action.

Immoral: Be aware of your own life-situation and take action to improve your own situation first at the expense of others, regardless of their situation.

“Love”

Proactive Moral Definition: Love in the context of proactive morality is defined as the combined energies of empathy and compassion towards others, as you have for your self. This is truly the most developed definition of equality — to see and value others as you do for your self, and choose to act accordingly.

Amoral: Love others as your self, but without the consideration to act on that love.

Immoral: Narcissistically love your self and use others to fulfill that narcissism.



Summary

Equality is the pivotal element of all proactive morality and ethics.

To choose these values is to choose inclusiveness, not separation. To choose to use these values means that the individual, family, and organization of any size has also chosen to see others as being of equal value and treatment. In a society that has chosen to move forward toward social stability, peace, and sustainability, to treat others as having less value than our self causes separation and becomes an immoral act.

Inclusion does not mean that everyone all the time in all situations and circumstances has to be included in making the decisions and taking actions. What it does mean is that our options, choices, decisions, and actions do NOT exclude others from being worthy of receiving equal treatment.

For example, on a scale of today's society (2018 C.E.) that means there would be no conscious or unconscious policies to exclude minorities from

receiving real estate loans to buy a home in a particular area of the city. It means that any form of discrimination, prejudice, and bigotry is an immoral act that threatens the quality of life, growth, and equality of the excluded individuals and their groups.

It does not mean, for another example, that you could build an 800 square foot home in a subdivision that only has homes of 3,000 square feet and upward. Equality is personal and means that YOU are accepted as you are as any other person would be in that subdivision, regardless of race, culture, ethnicity, nationality, or gender.



3

Ethics Statements for Each Moral Definition

→ Seven Values → Moral Definitions → ***ETHICS STATEMENTS*** → Expressed Ethics

Ethics Statements tell us *HOW TO* fulfill Moral Definitions.

Ethics Statements give us the basic understanding of what to do to fulfill our moral relationship with 7.3 billion people on this planet.

My preference is to create Ethics Statements as affirmations for positive behavior, rather than proscriptions for negative behavior. Using both, however, provides a broader understanding of the two sides of Ethics Statements.



Ethics Statements for the *Four Primary Values*

LIFE — THE ULTIMATE VALUE

Proactively Moral Definition: Assign value in all of your decisions to protect and value life.

Ethics Statement: Protect and give value to all life (Buddhist). Take the life of other species only for your meals. Do not to take the life of species for sport, or to sell protected species.

Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

Equality

Proactively Moral Definition: Make decisions and take action for improving the quality of life and unleashing the potential of others as you do for your self.

Ethics Statement: Treat others as you would your self means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others. The value of others is equal to that of your self, and your value is equal to that of others – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life; and neither are you.

Growth

Proactively Moral Definition: Make decisions and take action that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist them to grow into their innate potential to improve their quality of life as you would for your self.

Ethics Statement: Assist others to grow into their innate potential just as you would do for your self. Show others, as you are able, to recognize the opportunities that may be of assistance to them to grow and improve their quality of life.

Quality of Life

Proactively Moral Definition: Make decisions for yourself and others that improve the *quality* of your lives.

Ethics Statement: See others as an *equal* of your own life to know how to support your efforts to develop their innate potential to *grow* to improve their *quality of life* as you would for yourself. When making decisions or writing policies and laws put your self on the receiving end to see how you would react, and adjust the parameters of your decisions according to the seven values.

NOTE: As you can see, the above proactive Ethical Statements are general in nature. Use them to guide the development of your own Ethics Statements and policies involving specific issues.



Ethics Statements for the Three Secondary Values

NOTE: In their bare essence the three secondary values are easily identified as “value-emotions,” and inherently and morally proactive in nature. *Empathy* is the reaching out to sense the situation of others. *Compassion* is reaching out in action to assist others in their situation. “*Love*” for others is the great arc that goes out from each of us individually to encompass the whole of humanity collectively and individually.

When the three secondary value-emotions are used Ethics Statements are unnecessary because exercising the three secondary value-emotions becomes the guide for moral and ethical behavior — to see and value others as we see and value our self. For those who do not, the following are provided:

Empathy

Proactive Ethics Statement: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

- Feeling and expressing the urge of empathy more clearly defines our humanness and capability of *being* humane than any of the other six values. Just as the primary value “equality” is the pivotal element for all proactive morality and ethics, “empathy” demonstrates the pivotal evidence of our humanness and humanity to others, while also reflecting our own self-image and self-worth.

Compassion

Proactive Ethics Statement: Based on your developed sense of empathy, take action to come to the aid of others, to support the improvement of their quality of life, and to grow into their innate potential equally as you would do for your self.

“Love”

Proactive Ethics Statement: Love in the context of proactive morality is defined as the combined energies of empathy and compassion for others, as you have for your self. This is truly the most developed definition of equality — to see and value others as you do for your self, and choose to act accordingly.



4

Expressed Ethics

→ Seven Values → Moral Definitions → Ethics Statements → ***EXPRESSED ETHICS***

Expressed Ethics tell us ***WHAT TO DO*** to fulfill Ethics Statements.

Viewing the illustration on page 9, Expressed Ethics are the living expression of empathy, compassion, and our “Love” for humanity. Their expression is a logical development from the three secondary value-emotions of empathy, compassion, and “Love.”

Expressed Ethics, as *being* fair, transparent, and honest for example, are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to avoid jeopardizing their personal and social integrity and to improve those relationships.

The Beneficent Synergism of the Seven Values. Expressed Ethics serve the givers and receivers who have chosen a positive way of life. Expressing them with others creates a synergistic reward system of positive thinking and speaking that develops trust and confidence in others while reducing isolation and feelings of exclusion.

Values, Moral Definitions, Ethics Statements, and Expressed Ethics offer a synergism that supports the development of functional, socially sustainable families, communities, societies, and organizations of all types and sizes, and functions. The validation for their effectiveness is the smooth operation and functioning of individuals, families, organizations, and have been proven to improve the profit margin and effectiveness of companies and corporations.⁴

⁴ LRN Corporation, New York, London, Dubai. <http://lrn.com/>

The Expressed Ethics of the Four Primary Values

→ Seven Values → Moral Definitions → Ethics Statements → **EXPRESSED ETHICS**

LIFE — THE ULTIMATE VALUE

Ethics statement: Protect and give value to all life (Buddhist). Take the life of other species only for your meals. Do not to take the life of species for sport, or to sell protected species. Do not create more life that will infringe on the life, quality of life, growth, and equality of others. This means to procreate only enough children to replace you when you die.

Expressed Ethics: acceptance, validation, patience, tolerance, forgiveness, and vulnerability for example.

Equality

Ethics statement: Treating others as you would your self means that you do not treat others less than your self. The value of others is equal to that of your self – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life.

Expressed Ethics: To appreciate Equality at the roots of our humanity that emanate from our DNA, ***Expressed Ethics*** tell us “what to do” at the most basic level to fulfill “Equality.” When we see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability we are seeing the expression of our humanness at its very best that supports the equality of others, and our self.

Quality of Life

Ethics statement: See others as an *equal* of your own life to know how to support your efforts to develop their innate potential to *grow* to

improve their *quality of life* as you would for yourself. When making decisions or writing policies and laws put your self on the receiving end to see how you would react, and adjust the parameters of your decisions accordingly.

Expressed Ethics: fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, and vulnerability support the quality of life of others, and our self.



The Expressed Ethics for the Three Secondary Values

→ Seven Values → Moral Definitions → Ethics Statement → **EXPRESSED ETHICS**

The Secondary Values are “value-emotions” and the “activators” for Expressed Ethics. Empathy and compassion are so much in alignment that they become the expression of “Love” towards others generally, and for all of humanity. Their attunement is such that Expressed Ethics apply to all Ethics Statements.

Because empathy and compassion are innate to our being, their power to motivate us occurs when we feel their urge to come to the assistance of others. The secondary values truly are at the heart and soul of our humanness, and are the measure of our humanity. With these three secondary values, we see our self as one with all others, not separate from them.



Expressed Ethics for Each Ethics Statement

→ Seven Values → Moral Definitions → Ethics Statement → **EXPRESSED ETHICS**

Expressed Ethics tell us **WHAT TO DO** to fulfill Ethics Statements.

Expressed Ethics apply equally to the three Secondary Value-emotions because Secondary Values act together in people who are fully human.

Expressed Ethics demonstrate “other-interest” contrasted to self-interest that we see all too often. The great spiritual teachers, masters, and avatars always taught their students other-interest *Expressed Ethics*. They are evidence of personal mastery over the self-interest of personal preservation at any cost and the driven need for authority, power, and control.

Expressing Ethics in our personal life occurs when we are in contact with another person. For your self and for others, when you see the expression of fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability you are witnessing the very best elements of being human for each secondary value.

When everyone uses Expressed Ethics in all situations, then world peace would not only be possible, but would exist spontaneously! We can survive, but to achieve peace, we must accept the equality of others as we do ourselves. Equality is the key to peace — in our families, neighborhood, cities, and nations. Equality is the primary value, after life itself, that is the tendon of social existence that holds everything together. No equality, no peace.



The Graces of Expressed Ethics

→ Seven Values → Moral Definitions → Ethics Statement
→ Expressed Ethics → ***THE GRACES OF EXPRESSED ETHICS***

The Graces of Expressed Ethics (TGoEE) is the fifth stage in the logic-sequence that provide the *élan* of social interaction. These take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living. People who express these graces are always noticeable because they are not pretentious, but have a confident joy of life that cannot be ignored.

When you see your self expressing this level of ethics naturally and easily, you have achieved a state of personal evolution similar to that of the masters who have shown up and initiated the great spiritual traditions. In their bare essence, practicing them allows us to move from simply doing things in our life to being all of the Expressed Ethics. It provides for the movement of our evolution from living as a human-doing, to a human-being, being at peace, confident, and humbly self-assured.



5

Succinct Logic-Sequences for the Seven Values

The last three chapters that explained in detail the progression from Values to “The Graces of Expressed Ethics” are succinctly summarized here.

→ Seven Values → Moral Definitions → Ethics Statement
→ Expressed Ethics → The Graces of Expressed Ethics

A Brief Summary

Life is the Ultimate Value.

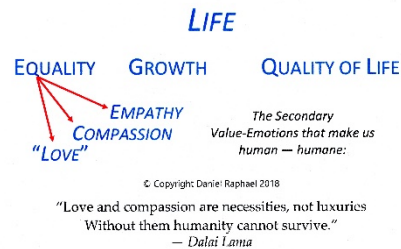
Equality, Growth, and Quality of Life are the values that sustain the survival of our species.

Empathy, Compassion, and the “Love” for humanity are the values that make it possible to sustain social existence.

The “rules” for social existence are the morality and ethics that develop out of the logical relationship of the seven values and their mutual characteristics.

- **Values** underlie the decisions responsible for the survival of our species;
- **Moral Definitions** provide the rules that guide human decisions and actions to prevent destructive life-altering behavior of human interaction;
- **Ethics Statements** tell us *HOW TO* fulfill Moral Definitions;
- **Expressed Ethics** tell us *WHAT TO DO* to fulfill Ethics Statements;
- **The Graces of Expressed Ethics** are the states of being that smooth social interaction.

SEVEN VALUES HAVE SUSTAINED OUR SPECIES' SURVIVAL



Values

Life

Proactive Moral Definition: Assign value in all of your decisions to protect and value life.

Ethics Statement: Protect and give value to all life (Buddhist).
Take the life of other species only for your meals. Do not to take the life of species for sport, or to sell protected species.

Expressed Ethics: Acceptance, validation, patience, tolerance, forgiveness, and vulnerability, for example, are necessary to support the social existence of families, communities, and societies.

NOTE: The Graces of Expressed Ethics (TGoEE) apply to all values and are closely associated with Expressed Ethics. They take the form of *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly for only a very few of many possible examples. These are not necessary to be moral or ethical, but provide a “grace” to ethical living.

Equality

Proactive Moral Definition: Make decisions and take action for improving the quality of life and unleashing the potential of others as you do for your self.

Ethics Statement: Treat others as you do yourself means that you do not treat others less than your self; and it also means that you do not treat yourself less than you would treat others. The value of others is equal to that of your self, and your value is equal to that of others – act accordingly. The importance of this value is that others are not excluded from consideration, and from opportunities to grow and to improve their quality of life; and neither are you.

Expressed Ethics: To appreciate Equality at the roots of our humanity that emanate from our DNA, Expressed Ethics tell us “what to do” at the most basic level to fulfill “Equality.” When we see the expression of fairness, integrity, transparency, acceptance,

appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, nurturance, and vulnerability we are seeing the expression of our humanness at its very best that supports the equality of others, and our self.

Growth

Proactive Moral Definition: Make decisions and take action that create opportunities for you to develop your innate potential; and, whenever possible develop opportunities for others, and assist them to grow into their innate potential to improve their quality of life as you do for your self.

Ethics Statement: Assist others to grow into their innate potential just as you do for your self. Show others, as you are able, to recognize the opportunities that may be of assistance to them to grow and improve their quality of life.

Expressed Ethics: Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, patience, tolerance, forgiveness, nurturance, and vulnerability are a few that support the growth of others.

Quality of Life

Proactive Moral Definition: Make decisions for yourself and others that improve the *quality* of your lives.

Ethics Statement: See others as an *equal* of your own life to know how to support your efforts to develop their innate potential to *grow* to improve their *quality of life* as you would for yourself. When making decisions or writing policies and laws put your self on the receiving end to see how you would react, and adjust the parameters of your decisions according to the seven values.

Expressed Ethics: Fairness, integrity, transparency, acceptance, appreciation, validation, worthiness, deservingness, honesty, authenticity, faithfulness, discretion, patience, tolerance, forgiveness, and vulnerability support the quality of life of others, and our self.

* **Empathy** (* = Secondary Value)

Proactive Moral Definition: Extend your awareness past your own life to that of others.

Proactive Ethics Statement: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual.

Expressed Ethics: Extend your awareness past your own life to that of others to sense their situation in the seven spheres of human existence: physical, mental, emotional, intellectual, social, cultural, and spiritual. Reflect on what you sense and compare that to your own awareness(es) of your own seven spheres of human existence.

All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest. “Other-interest” Expressed Ethics are typical of the secondary value-emotions. Self-interest is much more typical of primary values. We see the prevalence of this in the US culture with its great “me-ism” of self-centered arrogance manifest as authority, power, and control. Yes, primary values do have Expressed Ethics attached to them, but as we have seen, it is always a matter of personal choice of expressing self-interest, a little of both, or predominately other-interest. Neither is “good” or “bad.” “Other-interest” works toward social sustainability while self-interest works predominately against it, at least at the local, tactical scale of social existence.

The Graces of Expressed Ethics *apply equally to all Expressed Ethics* of all values. They provide a “smoothness” to human social interaction.

For example, Growth is a primary value. Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for your self. The Ethics Statement tell us **how to** fulfill the Proactive Moral Definition to “Assist others to grow into their innate potential just as you would for your self.” The Expressed Ethics tell us **what**

to do to fulfill the Ethics Statement by *being* fair, have integrity, acceptance and appreciation for that person. The Graces of Expressed Ethics add a qualitative “texture” to our personal interaction with others. The Graces suggest that *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly will go a long way to make that person feel comfortable with the challenges that growth always provides.

* **Compassion**

Proactive Moral Definition: Based on our developed sense of empathy we choose to support the improvement of other’s quality of life and to grow into their innate potential, as we do for our self.

Proactive Ethics Statement: Based on your developed sense of empathy, take action to come to the aid of others, to support the improvement of their quality of life, and to grow into their innate potential equally as you do for your self.

Expressed Ethics apply equally to the three Secondary Value-emotions because those Secondary Values act together. All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest that we see all too often.

* **“Love”**

Proactive Moral Definition: Love (noun) in the context of proactive morality is defined as the combined energies of empathy and compassion toward others, as you have for your self. This is truly the most developed definition of equality — to see and value others as you do for your self.

Proactive Ethics Statement: Love (verb), in the context of proactive morality, is defined as projecting the combined energies of empathy and compassion toward others. This is truly the most evolved definition of equality — to see and value others as you do for your self, and choose to act accordingly.

Expressed Ethics apply equally to the three Secondary Value-emotions because those Secondary Values act together. All *Expressed Ethics* demonstrate “other-interest” contrasted to self-interest that we see all too often.

The Graces of Expressed Ethics

The Graces of Expressed apply equally to all Expressed Ethics because they are the natural outgrowth of Expressed Ethics as their name indicates. They are not necessary to be moral or ethical, but provide a “grace” to Expressed Ethics.

For example, Growth is a primary value. Proactive Moral Definitions tell us to make decisions and take action for improving the quality of life and unleashing the potential of others as you would for your self. The Ethics Statement tell us **how to** “Assist others to grow into their innate potential just as you would for your self.” The Expressed Ethics tell us **what to do**: Be fair, have integrity, acceptance and appreciation for that person. The Graces of Expressed Ethics add a qualitative “texture” to our personal interaction with others. The Graces suggest that *being* kind, considerate, caring, confident, generous, meek, mild, modest, strong but humble, thoughtful, patient, tolerant, positive, and friendly will go a long way to make that person feel comfortable with the challenges that growth always provides.



The ultimate test of a moral society
is the kind of world it leaves
to its children.

Dietrich Bonhoeffer

6

Sustainability — Bedrock for Moral and Ethical Decision-Making

This is the simple logic of the seven values: Conscientiously using these values in the decision-making processes of families and organizations will result in material and social sustainability of families, communities, societies, and organizations.

If we decide as families, communities, and societies to embrace both material and social sustainability, we need to know for how long, and what “sustaining” really means. The table below provides clear definitions of the two branches of sustainability that are necessary for a society to “become sustainable.”



The Durations of Existence

Survival presents us with the immediate appreciation of life now and the threat of death within this day or the next.

Existence presents us with the necessity of assuring our survival over a period of time with death still being a constant reminder in our daily activities.

Maintenance presents us with the necessity of assuring our existence is maintained into an indefinite future. And this is the place where most people and their communities and societies exist — in an indefinite future.

Stability. As a society moves toward social sustainability it has begun the process of making decisions that assure it has a definite, peaceful, and stable future.

The Durations of “Sustaining”

Sustain: To lengthen or extend in duration. This also implies a continuation of what exists already, which may not be sustainable.

Sustainable: Capable of being sustained in the long term.

Sustainability: The ability to sustain.

Social Sustainability: The ability of a society to be self-sustaining indefinitely..., for 5 years, 50 years, 250 years, 500 years and more because of the intention for its existence and the design of its functions.

Consciously choosing UNSustainability is to choose the death of societies and the quality of life of all future generations. It is an immoral decision whether made consciously or by the omission to decide. It is an immoral decision because it primarily violates the values of growth and equality of the generations that have not been born.

Trying to achieve sustainable growth is first of all an oxymoron — it is contradictory and impossible. Many people in business strive to sustain growth of their corporation’s profits. Eventually, that becomes an impossibility, which at the present time has not yet shown its ugly face. Then an existential moral problem will exist. Do we exploit the material

environment to maintain profits and our high standard of living compared to the rest of the world, or do we begin to practice conservation (decreasing usage, reusing, recycling, and re-purposing) to support the children of our future generations?

One of the intentions of this book is to make people aware of our moral responsibilities to the billions of people of future generations, and that includes our children's children and great-great grand children. When we discuss the primary value "equality" what we are talking about is designing our material resources and social institutions so that social and material resources are available to nurture and support the development of the innate potential of those future generations.

Brief Summary

Now the question. "Do we want our societies and our way of life to become sustainable or UNSustainable?" We can make that decision once we appreciate how intimately our decisions today will affect the survival, existence, stability, and sustainability, in their broadest definitions, of those who have yet to be born.

As you can see from the last three paragraphs, the "rules of engagement" for resolving these difficult situations must come from the Seven Values, their Moral Definitions, Ethics Statements, and Expressed Ethics. Relying upon humanly conceived value systems and interpretations will only lead to more and more difficult situations, (read, Volatile, Uncertain, Complex, and Ambiguous, "VUCA"), with no final authority to rely upon. If our societies are to be sustained, then we must rely upon the authority of the seven values and apply them to the decision-making processes of all organizations to give families, communities, and societies the same longevity as our species.



7

Which Form of Morality to Choose?

The material you have read so far may lead you to believe I have created a bubble of idealism that is not connected to the realities of today. Ironically, the reality that most people have *assumed* and are not consciously aware of is that most of the world continues to use an archaic morality that is not capable of pointing the way forward to sustain individuals, their organizations, and governments.

This chapter will briefly compare the archaic morality that has been in use for over 4,000 years to the proactive morality that is based on the values that have sustained our species for over 200,000 years. Again, this will present us with a question, “Do we stay with the old reactive morality or do we begin using the proactive morality that points the way forward to a sustainable future?” Moving to accept the proactive morality provides answers to difficult social, political, economic, and environmental problems. Let’s compare the two. ⁵

Traditional Morality

Historically, the moral code of western civilization has changed little over the last 4,000 years ⁶ from the time that Sumerian King Ur-Nammu of Ur (2112-2095 BC) wrote it. It was later adopted by Hammurabi and Moses, among others. It was written as a means of preserving and maintaining social order and the functioning of society through a uniform standard of social conduct, i.e., a moral code.

It was designed as a *personal* morality within a small community. It was never codified as a *social* morality to guide the moral conduct of social processes, organizations, governments, or corporations. Neither was it

⁵ Raphael, Daniel 2017 *Organic Morality, Answering the Critically Important Moral Questions of the 3rd Millennium*. p 17-22 Available as a downloadable PDF at <https://sites.google.com/view/danielraphael>

⁶ http://en.wikipedia.org/wiki/Code_of_Ur-Nammu; http://en.wikipedia.org/wiki/Code_of_Hammurabi

intended as a *global* moral code for nations of the international community. The development of the traditional moral code, however, was an incredible advancement in normalizing social relations at the time.

The traditional moral code is man made using the values that King Ur-Nammu and his advisors thought would be of help. Because the traditional moral code was based on man made values, rather than being based on the organic and innate values of our species, it was not able to keep pace with the social evolution of people. That moral code was not capable of evolving with the evolution of people's needs to improve the quality of their lives. To improve the conditions (read, "social evolution") of our lives today, the moral and ethical needs of our evolving contemporary communities and societies also need to evolve. Because the seven values are proactive to encourage our growth, social change is a permanent and inherent aspect of the value system of our species.

Invalid Assumptions. King Ur-Nammu's moral code is retrospective and punitively based. One of its assumptions has been that the punishment of immoral behavior would cause citizens to become moral in order to avoid subsequent punishment. We know all too well from the history of four millennia that punishment is not an effective deterrent to immoral behavior.

What is wrong with this moral code? Nothing really, as long as it is applied as an unevolved person-to-person morality in very simple communities. But when it is applied by a social agency (courts of law, juvenile, divorce, and custody litigation for example) its performance comes up short. What is missing is an evolved morality that empowers social agencies as the courts to determine the sustaining needs of litigants and of society.

Historical Corrections. Perhaps the greatest fallacious assumption of the traditional moral code is that it tries to correct the behavior of the wrongdoer, a very familiar theory of "modern" criminal corrections. When we look more closely at its "corrective" function, we soon realize that it proposes the ludicrous notion of correcting the faults of the past. Because punishment occurs after the fact of the immoral behavior, it is truly 100% ineffective. Further, Ur-Nammu's moral code does nothing to proactively improve our societies. It simply punishes the wrongdoer with the victim, family, community, and the public no better for the

wrongdoer's punishment. Said another way, the incarceration of a murderer does not bring about an improvement in the social sustainability of the community from which he or she came.

Reactive, Not Proactive. The traditional moral code provides only a moral accounting of righting wrongs, never urging citizens to aspire to higher moral standards of living, or to add to the quality of their life, or the lives of others by the decisions they make. The old morality provides no incentive for proactive good behavior, other than to avoid getting caught.

Because the traditional moral code has not been proactive to work toward social sustainability, after centuries of its use we have begun to see the moral and social disintegration of whole communities in our larger cities due to drug use, violence, property crimes, and sexual, physical, emotional, mental, and social abuse of infants, children, and the elderly. Social status and economic elevation have not exempted members from family abuses, community delinquency by adults or fiscal malfeasance by executives with their victims numbering in the tens of thousands.

Bad Code. From a contemporary technological perspective, the traditional morality of western civilization for the last 4,000 years is a form of morality that in computer terms is "bad code." It is "bad code" because it is not based on a logically integrated set of values. It may solve some problems but not others, and it may solve problems inconsistently depending upon who is using it.

Grievously, the ethics that emerge from the "bad code" of traditional morality do not provide a universally level playing field for all people of all races, cultures, ethnicity, nationality, and gender for all times.

A Conclusion. The traditional morality that all of us have been raised with is based on the values that are man made and not capable of enduring the rigors of time and vast array of moral challenges that have come about over the centuries and millennia. What is needed now is to activate the proactive moral code of decision-making by all people and all organizations. These values are in organic alignment with each individual because they are already a part of each of us.

Organic Morality

A proactive morality that is based on the seven values offers a holism to all of human behavior — one that draws individuals, families, communities, national societies and our global civilization into a socially sustainable future. By using this morality, we will immediately recognize what is moral or immoral, what is ethical and what is not. Only a proactive morality as that is capable of creating endemic positive social and cultural change, a first stage of social evolution and sustainable peace. It is simply a matter of using those values in billions of daily decisions made by billions of citizens, organizations, and social agencies.

For complex and developed democratic societies, an organic proactive moral code is needed to provide a structure of logic for making decisions that provide clear and unambiguous outcomes, for everyone, equally. An organic morality offers three functions to sustain future generations:

First, to define the proactive moral decision-making and behavior of individuals and organizations to contribute to the social stability and social sustainability of individuals, families, communities, and societies.

Second, to clearly define immorality as behaviors that violate one or more of the seven values, and,

- a) destroy the potential of (an)other citizen(s) to make a positive contribution to the sustainability of themselves, their family, community or society;
- b) behavior that diminishes the capacity of a citizen(s) to make a contribution to society;
- c) behavior that squanders the resources of society as it works toward social sustainability; and
- d) behavior that requires society to come to the aid of an injured citizen to recoup their capacity to make a contribution to the sustainability of themselves, their family, community, or society; or, support them in their incapacity for their lifetime or until they are healed.

Third, to clearly define social predators — those individuals and organizations that take actions (a-d) that violate the morality of a society that is moving toward a socially sustainable future. Those individuals and

organizations create an immense drag on society's forward inertia to achieve social stability and peace.

The actions of social predators are in opposition of the efforts of society to develop the innate potential of people individually and collectively, and greatly retard the maturing social evolution of our societies and cultures. How they are dealt with by courts that have adopted the logic of these values and morality is a question that cities, counties, states and the nation will have to determine, eventually. Whatever sanctions are meted out must as well work to fulfill society's intent to become fully socially sustainable.

An Organic Proactive Morality Provides

Organic morality, based on the seven values, provides the defining elements for sustaining societies, cultures, and democratic nations; and give social, political, and economic leaders a proactive vision for giving their organizations the capability of maturing, evolving, and becoming more effective.

First, a *proactive model of morality* clearly points to the long term benefits of proactive decisions made by individuals and organizations that use it. Doing so, organizations and individuals then become symbiotically entwined, socially stable, peaceful, and eventually more sustainable.

Second, a morality that is based on these values provides a decision-making process with results that are consistent with the inherent characteristics of those values. In a symbiotically entwined relationship between individuals and organizations, this morality inherently assigns reciprocal value *and responsibilities* to individuals, families, and organizations. *Symbiotically, each individual is seen as a "social asset" whose contributions to organizations ensure that society becomes socially sustainable, and organization's contribution to the individual supports their growth to make that contribution.*

Third and strategically, the benefit of a proactive, sustaining morality acts as a guide for strategic planners for developing congruent short and long term goals. Planning for the achievement of short and long term goals will be made easier because option-development, choice-making, decision-

making, and action-implementation will be guided by the logic and integrated nature of these values.

Fourth, and not to be overlooked, moral and ethical behavior that is generated by the use of these values is fully complementary to our human nature. These values are embedded in our DNA, and an innate part of who we are. People are naturally and innately good — the genuine and authentic nature of us all — evidence of our true human nature. Social predators, those who choose to use their own priorities of what benefits them, define themselves as not human — NON-human. The moral implications of that statement will cause a great deal of heated discussion among traditional moralists and ethicists. The furor of the discussion will lie in how to prevent the appearance of social predators, and what to do with those who are entrenched in such decision-making and behavior.

Fifth, societies will have logical, moral, and rational arguments in the courts for dealing with individuals, organizations and their executives, social agencies, and global agencies who choose to work against the sustainability of individuals, communities, societies, and national publics. Having a consistent, integrated, and permanent morality to guide the development of laws and social policies that support social sustainability is essential to bring the decisions of thousands of local, national, and international social agencies into complementary alignment.

Sixth, for civil government, these seven values expand its vision far beyond the routine of civil maintenance to include its moral role as a contributor and upholder of social stability and social sustainability of its communities. One of the greatest problems of civil governance is that when the status quo is accepted as normalcy, widespread mediocrity of performance soon follows. With a vision and model of social sustainability to fulfill, communities and cities, for example, will have a vision to always work toward. The status quo, standing still and maintaining what is already in place, will become a historic reference to the mediocrity of the past. Traditional morality protects the stability of mediocrity as a social model that now is aiding the disintegration of our societies however moral according to it.

Seventh, intentionally developing integrated social systems in a society is a major shift in culture, and the thinking of individuals. As population increases beyond the quantity needed to sustain a society, the less quality of life is available to everyone equally, and the less value each new citizen has. This is contrary to our historic moral roots where the value of each person is seen as being unique and valuable as they are.

The reaction we have seen in middle and upper-middle class families is the increased value-investment made in each child, while the value-investment of economically marginalized children decreases. Giving value to individuals is evidence in more socially conscious groups of the necessity for an integral wholeness of our societies. We are beginning to give value to the integral wholeness of our society, even as we witness the disparate aggregation of racial, ethnic, national, and religious groups tear our societies apart politically.



Minimal Moral Duty

In the frame of three simple proscriptive definitions, where “social sustainability” is defined as the morality of the four primary values:

- No **individual** shall diminish or impede the social sustainability of another person, organization, or association of organizations without moral justification.
- No **organization** shall diminish or impede the social sustainability of another organization, individual, or association of organizations without moral justification.
- No **association of organizations** shall diminish or impede the social sustainability of another association of organizations, organization, or individual without moral justification.

Educating the Younger Generation

Insects are born fully educated and equipped for life—indeed, a very narrow and purely instinctive existence. The human baby is born without an education; therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization.



The security of civilization itself
still rests on the growing willingness
of one generation
to invest in the welfare
of the next and future generations.

8

In the Organizational Context

The logic of the seven values is dependent upon their characteristics.

Because the values and their characteristics are universal and innate to each and every person, the morality and ethics of those values extends of every person on the planet.

As people are social, the morality and ethics of those values extends to all organizations, because logically if there were no people, the organization would not exist. Logically, and reasonably, organizations are extensions of the activities of human values and their motivations, and not exempt from proactive morality and ethics.

Because organizations are not people and have no DNA, those who make decisions on behalf of the organization become morally, ethically, and personally responsible for the actions and results of their decisions made on behalf of that organization.

Strategic Organizational Failure

As old and functional as those seven values are they remained obscure until 2008. Now, their power to produce desired results is obvious. For over 8,000 generations the Homo sapiens species as been making the right decisions because WE ARE HERE TODAY! Tragically, where are the hundreds of societies, cultures, empires, civilizations, dynasties, nations and their organizations that developed in the last 30,000 years? ⁷ They did not survive. None of them have survived as functional societies, though we do see their remnants around us.

History is clear, while our species is sustainable, organizations and governments of every type are not. Fatally, those organizations were not sustainable because they did not have the four primary values embedded in their “organizational DNA.” Because those values and their

⁷ Diamond, Jared 2005. *Collapse – How Societies Choose to Fail or Succeed*. Viking, Penguin Group, New York

characteristic are now known, the simplicity of their logic easily lends itself to human organizations. The four primary values have driven us to become *adaptable* to survive and to fulfill the values that have sustained us. And, it seems reasonable that organizations, as extensions of human activity, can do the same.

Said another way, organizations and governments have not been adaptable because their form, functions, option-development, choice-making and decision-making processes were (and are!) *artificially* formalized and structured, (man made), which prevent organizations from adapting to social change that is *organic* to the people they serve. Without adaptive strategies in place, organizations and governments are not able to learn how to survive the invisible slow creep of social change. It is not that formalized organizations are not capable of adapting to the social changes of the host society, but that *they were not designed with an intention to adapt*.

Discern This Closely

It is not changing conditions that cause the downfall of societies, but the failure of societies to adapt to those changing conditions. The survival of any species is reflected in their ability to adapt to changing conditions. Adapting means growing when change occurs.

“It is not the strongest of the species that survives, nor the most intelligent that survives. It is the one that is most adaptable to change.”

Charles Darwin

Causes for the Failure of Organizations to Adapt

- Past and present organizations have not been founded with an *intention* to become sustainable. Not one was *designed* to become sustainable, either materially or socially. All took for granted — *assumed* — that their organization would perpetuate itself into the far distant future.

- Most importantly, all failed because they were not designed as “learning organizations.”⁸ Learning is the result of our urge to *grow* to improve our *quality of life*, individually and collectively, and adapt to changing conditions. When organizations internalize the four primary values of social sustainability, (life, equality, growth and quality of life), they will become learning organizations and capable of adapting in response to changing conditions.
- They failed by not learning from their experiences, and did not keep functional libraries of wisdom to guide them.
- All historic organizations failed to learn to adapt to changing conditions.

Adaptability

It is a truism that only by having the attribute of adaptability are species able to survive. Logically, historic organizations did not have the attribute of adaptability, and did not survive. Logically, the same organic adaptability of our species needs to be added as a fundamental factor of organizations in order to sustain their survival and to prepare for the uncertainty (V.U.C.A.) of the future.

Another question is needed. Comparing our own societies, nations, administrations, and organizations to those that failed to survive in the previous 30,000 years, are our organizations making decisions any differently from those of the failed societies and civilizations? Are the values that are being used today for decision-making at state, national, and international levels any different from the values that were used in those failed nations?

Tragically, they are the same — and the course of our democratic nations and societies are on the same trajectory as all of the failed cultures and societies that rose to prominence, crested, then declined, disintegrated, and collapsed.

⁸ Senge, Peter M. 1994

Conclusions

The failure of organizations is due to two factors. First, from those that are environmental – the changing physical-environment. The second, from those that are social – the changing social landscape. To prevent being blindsided by either requires the capability to observe and measure the slow development and rate of change in both.

As example of the changing physical-environmental factor, the slow change from petroleum based energy to alternative forms began in the early 1960s when petroleum reserves were estimated at then-current use to last only for the next 40 years.

As example for both that are very observable in the last 30 years is the combination of petroleum and social developments in Venezuela. The inevitable revolution that will come about in that nation could have been totally preventable IF the dictator had been observant of Venezuela's decreasingly profitable economic base, and the concomitant rise of social discontent.

Taking into account changing physical-environmental issues now is a recognized factor for almost all large scale corporations. Taking into account social change has yet to become an issue of measurement by large-scale public organizations, particularly for political organizations, whether political parties, governmental institutions, or consulting firms.

The remedies for strategic organizational failure. First, begin influencing the decision-making processes (option-development, choice-making, decision-making, and action-implementation) with consideration for the seven values. Continued influence of the seven values will over time move organizations from inevitable failure to the potential of transcending the failure of all societies. Principles-based decision-making has never had the benefit of a logical morality and ethic that are based on the irreducible values that are innate and organic to our species. The following is an excerpt from the website of Hendon Media Group:

http://www.hendonpub.com/resources/article_archive/results/details?id=2540

"Principle-based decision making is not perfect, nor without its detractors. All rule-based approaches, including principle-based decision making, are criticized for their inflexible application of categorical imperatives, universal laws that must be obeyed regardless of the circumstances. In its strictest form, rule-based

thinking requires that we stick to our principles and obey our duty, regardless of our feelings or other mitigating factors.”

By using the seven values the difficulty of “rule-based” thinking that does not take into account our feeling or other mitigating factors would be eliminated. Using the seven values in the Schematic does away with “knee jerk” rule-making, and takes into consideration the mercy that empathy, compassion, and a “Love” for humanity provide.

Second, regular use of these values, morality, and ethics will cause the organization to become adaptable. Because organizations are dependent upon the public and their client base, it is critically essential that the organization develop a means to assess social change of the public and relevant client bases AS IT OCCURS. For democratic organizations this means that citizens at all levels, national-to-local, become an active part of the option-development and choice-making processes of local-to-national issues.⁹ Technologically, capturing the collective conscience of the public is easily possible and awaits an ingenious individual to initiate a “public media” website, without self-interest.



⁹ Raphael, Daniel 2017 *The Progressive’s Handbook for Reframing Democratic Values* p 87-90, 99-102, 109. Available as a downloadable PDF from <https://sites.google.com/view/danielraphael>

9

A Logic-Method for Validating Decisions and Actions as Being Moral and Sustainable

We know all too well, living in highly complex societies with many hundreds of options for living, that making ethical decisions often puts us at odds with the main stream of our culture and peer group. Again a question, “Do we make decisions that please others and our self-interest, or do we make decisions that sustain future generations?” It is a choice, but it goes far beyond that. By fulfilling those Values and Ethics Statements, our lifestyles will change eventually and our culture will bend toward ongoing social stability and peace.

For those who live and work in the day-to-day context of our societies, governments, and corporations, knowing how to apply the moral and ethical option-development, choice-making, decision-making, and action-implementation that is in alignment with those values is a fairly straight forward process by using a “logic-device” that I call the *Social Sustainability Design and Validation Schematic*, page 73.¹⁰

The Schematic, the Team, and the Mischief of Assumptions

Very briefly, using the Schematic is more simple than it appears and usually begins by filling in column #7, *Expectations*. Next, in column #6, *Criteria for Fulfillment*, write what you need to do to fulfill those expectations. Proceed now to column #8, *Beliefs*. What beliefs do you have that set up your expectations? Are there any assumptions that you are aware of? And so on to the other columns.

The logic of the Schematic lends itself to a) designing new social and organizational processes; b) re-designing existing social processes, non-

¹⁰ For a detailed explanation of the Schematic and how to use it, please see ***Social Sustainability Design Team Process***, available at <https://sites.google.com/view/danielraphael> for the downloadable PDF.

profit organization founding documents, and social policies; and c) validating existing social processes, founding documents, laws and social policies as being in alignment with the values and ethics of the proactive morality, or not. The Schematic proactively encourages individuals and organizations to seek options, make decisions, and take actions that are validated by each value and their combination as being moral and ethical.

The Team and the Schematic. When the Schematic is used in a team environment many of the mysteries for the failure of social policies will be revealed. The Schematic is essentially a **learning device**.¹¹ The Team structure and team member roles working with the Schematic and the seven values provide a learning environment and antidote to the “fragmentation” that David Bohm writes about in his book, *On Dialogue*. Fragmentation occurs because of the misunderstandings about the beliefs and expectations people have for any topic. Dialogue, as Bohm defines it, exposes beliefs and assumptions in a healthy process.

When assumptions are not exposed, misunderstandings occur leading to fragmentation in the dialogue. Because fragmentation can occur very easily, the methodology of the Schematic requires the team to diligently examine their beliefs and hidden assumptions. The Schematic answers that most pragmatic of all questions, “What works?”¹² to support functional relationships and social stability. The Schematic is capable of revealing the presence of unproductive beliefs and their underlying assumptions.

Peter Senge writes, “The discipline of team learning starts with ‘dialogue,’ the capacity of members of a team to suspend assumptions and enter into a genuine ‘thinking together.’” And, “Team learning is vital because teams, not individuals, are the fundamental learning unit in modern organizations. This [is] where ‘the rubber meets the road’; unless teams can learn, the organization cannot learn.” (Senge, 1994).

¹¹ Senge, Peter M. 1994 *The Fifth Discipline, The Art and Performance of the Learning Organization*.

¹² Wright, Kurt 1998. *Breaking The Rules, Removing Obstacles to Effortless High Performance*.

CPM Publishing, Boise, ID ISBN: 0-9614383-3-9

Exposing assumptions is a vital process of the Team. If Team member's assumptions are not exposed but simply included in the Team's designs, then it is very likely the designs will be flawed and eventually fail.

Beginning the Process for Discovering Peace

The reasons our beliefs and expectations can diverge so much arises from the differences of what we learned from our culture, family, and our own personal conclusions about values.

What tips us off to underlying assumptions is our emotional reaction to differences as this. They are the evidence of what challenges our relationships with the other people. When we thought that everything was smooth sailing with our friends, suddenly we find a “disturbance in the force” of our relationship with the other person. To get the relationship back on track it is necessary to engage in logical dialogue techniques that reveal the hidden assumptions related to the subject of discussion.

Caveat — Because the seven values are far different from the illogical traditional values, introducing them to your organization, family, church, and other situations will raise a good deal of confusion. That is evidence of “hidden assumptions” that have not been reconciled.

Briefly, people assume that their traditional values are the best values. But because traditional values have never been examined in a comparison to a proactive, logic-based set of values that are tied intrinsically to our species, that assumption has remained hidden. When that assumption is examined, we come to know what it is — grossly inadequate to support the moral and ethical social evolution of democratic societies. More importantly, it does not support our maturing positive intra-personal relationship and interpersonal relationships.

The mischief of assumptions. To say “values” is to also say “beliefs” because when we value something, then we *believe* those values must be expressed in our lives. And to say “beliefs” is also to say “*assumptions*.” Assumptions rarely if ever cross anyone's lips. They are silent, spoken *sotto voce* under our breath and inaudible to your listener and even to the speaker. Because of *unexposed, underlying assumptions*, personal choices and decisions will vary from one person to the next and from one society to another, even though they hold the same beliefs.

When you see inexplicable differences in beliefs and expectations, look for unexposed assumptions. Then it becomes time to ask that all important and revealing question, “If we hold the same values, why are our beliefs and expectations for fulfilling those values so different?” That is the time for engaging effective dialogue techniques to uncover the assumptions of each person. Although the seven values can be well accepted, the reasons our beliefs and expectations can diverge so much arises because of the differences of what we learned from our culture, family, and our own personal conclusions.

The final test for both parties is to validate their individual beliefs and expectations by looking for unexposed and unrevealed *assumptions*. The Schematic is very helpful in the dialogue process. When each of you fill in your own copy of the Schematic, work backwards from Column #6, Criteria of Fulfillment, to Column #7, Expectations, and then to Column #8, Beliefs, and then to Column #9, Interpreted Values, you will have a record of what you believe and why.

Now compare your individual Schematics. Examine each other’s material in the same column. Begin to discuss their validity using the Seven Organic Values in Column #10. You will quickly see for yourself what is not consistent, and what is. Then you can compare those inconsistencies to discover where, when, and from whom you learned them. The seven values provide the final validation.

To take a step further, you could develop your own Logic-Sequence for your values, in the form of Moral Definitions, Ethics Statements, and Expressed Ethics. In the time it takes to complete this dialogue process, either by your self, or with another person, you will have begun to understand how your beliefs and assumptions have guided you in your life, either as a benefit or as the cause of much personal unhappiness.

The Process of Achieving Peace

The difficulty of achieving peace arises because people of different cultures and ethnicity have different traditional interpreted values, beliefs, hidden assumptions, and expectations.

The process discussed above can be replicated in a Team environment with two parties, (labor and management, city gangs, two parties with different agendas but similar goals, and many others), who are in opposition but willing to negotiate. To make the process of achieving peace possible, it is necessary that each member of the team has the same intention, confidence, and courage to engage and challenge their own beliefs, and those of the other members.

Validating Our Beliefs. For the good working order of the team, it is important to examine beliefs without judging them as good or bad, or the individual from whom they came! Further, this can be done easily in a team where you feel emotionally and socially safe to ask questions that will help reveal assumptions. For example, “When did you first begin to hold this belief/opinion/assumption? From whom did you hear this belief/opinion/assumption? And so on.

Within the Team, when differences of beliefs are discovered, it will become necessary for its good working order to examine those beliefs to determine how they morally, ethically, and proactively contribute to the sustainability of our civilization, national societies, communities, family, and ultimately the individual — not just for this year, but as they contribute to the development of sustainability 50 to 250, and 1,000 years ahead. Yes, 1,000 years is not too much to contemplate. That is why when you think of sustainability, think at two levels, the ideal envisioned future outcome, and the developmental steps that must be implemented to attain that ideal outcome.

Validating Assumptions. We tend to live our lives minute-by-minute and day-by-day with incredible lists of beliefs in mind, never thinking of the unexposed assumptions that support those beliefs. Most of us simply accepted the beliefs, assumptions, and expectations that were tacitly included in conversations with our parents and other authority figures when we were children. It is essential for the development of sustainable organizations and the possibility of peace that the fundamental beliefs and assumptions of the organization’s culture are exposed and validated.

On a societal level assumptions are the soft sand that is quickly eroded away when tragedies wash across communities and nations. David Bohm tells us,

“When things are going smoothly there is no way to know that there’s any thing wrong — we have already made the assumption that what’s going on is independent of thought. When things are represented, and then presented in that way, there is no way for you to see what is happening — it’s already excluded. You cannot pay attention to what is outside the representation. There’s tremendous pressure not to; it’s very hard. The only time you can pay attention to it is when you see there is trouble — when a surprise comes, when there’s a contradiction, when things don’t quite work.

However, we don’t want to view this process as a ‘problem,’ because we have no idea how to *solve* it — we can’t project a solution.” ¹³

The biggest assumption that amounts to a grand societal lie is that “Everything is fine.” The *Social Sustainability Design and Validation Schematic* has an uncanny knack for exposing assumptions of our traditional morality and ethics, and the beliefs and assumptions of our culture and larger societies, nationally and internationally. But it takes courage to begin. Perhaps the biggest untested assumption I’ve made is that the citizens of democratic nations are concerned about the survival of their way of life, and will become engaged in designing a sustainable future for their children and grandchildren. But then, perhaps they only see that “everything is fine.”

Summary

While most people will agree on the seven values, their logic will challenge those same people to make decisions that support the equality of everyone’s sustainability. But, for a community or society to become socially sustainable into an indefinite future, all beliefs and assumptions of traditional morality must be validated to answer the primary question, “Do these beliefs (policies) work? Do these beliefs and their assumptions contribute to the sustainability of ALL individuals, families, communities, and societies for all time?”

¹³ Bohm, David *On Dialogue* (2004): 68.

Never before has any society, culture, or civilization been challenged with the capability of designing its own sustainable and moral destiny. We have learned only so slowly that when citizens are sustained, their nation is sustained. The work of Jared Diamond in *Guns, Germs and Steel*, and his later book, *Collapse*, points clearly to the necessity of public and organizational policies that intentionally support the social sustainability of all citizens, families, communities, and the larger society.

Relying upon traditional top-down social and political management and governance practices using the traditional morality, values, and beliefs are no longer sufficient to solve social problems or even delay the inevitable. They are no longer sufficient to lead our people and move our communities and nations into a sustainable future. Further, the traditional model of democracy that uses the easily manipulated traditional morality is too slow and too stubbornly invested in established positions, rather than being adaptive and flexible.

Because the seven values are universal to all people, the synergism of those values, the Schematic, and Design Team Members can take place anywhere in the world to make a moral contribution of their designs to democratic societies and governments worldwide. No central authority or control is needed to begin because the people already have the power.

Caveat — Patience is required. History demonstrates that it takes many decades, even centuries, to build a civilization, but only years or decades to decline and even collapse. Building a morally *sustainable* global civilization will require conscious and deliberate intention to initiate, and may take decades and centuries to complete — that and an awareness that positive and constructive social change will be a constant annoyance until then.



SOCIAL SUSTAINABILITY DESIGN AND VALIDATION SCHEMATIC ~ Project:

_____ p. ____

1. GLOBAL STATEMENT OF PROJECT _____

2. STATEMENT OF INTENTION (briefly): _____.

3. AREA OF SUSTAINABILITY: a. Social or b. Material ? (Circle one)

4. State the area of examination for social sustainability (e.g., family, childrearing, community, education, health care, economy, commerce and trade, governance, or other) : _____

OR

State the question relating to material sustainability: _____

5. VENUE: → Individual/Family →Community →State/Region →National →Global Region →Global

10.	9.	8.	7.	6.
ORGANIC VALUES	INTERPRETED VALUES [We value]	BELIEFS (And assumptions) [We believe]	EXPECTATIONS (This involves planning) [We expect]	CRITERIA FOR FULFILLMENT (This should be measurable) [We observe]
<i>LIFE</i>				
QUALITY OF LIFE				
GROWTH				
EQUALITY				
EMPATHY				
COMPASSION				
"LOVE" OF HUMANITY				

Conclusions

After having worked with the seven values for the last 12 years, I continue to be in humble awe of the balance of the values and ethics that develop from those values. The very roots of our species' creativity are grounded in our capability to grow into the infinite potential of our mind – with the capability to choose good options for living, kind words to share with others, and decisions thoughtfully formed to guide our children to grow into their potential.

The intra-personal, inter-personal, and social evolution we will go through individually and collectively as we incorporate these values, morality, and ethics into our minds and lives, the more those values will become one with us. We as individuals, governmental agencies, and corporations of all types are at the basic level of that process. Those who advocate and teach peace are working to move people from thoughtless activities to the thoughtful consciousness to “do” ethics.

Our next step is to move from “doing” to “becoming” and the eventual state of “being ethical.” When that is achieved and becomes second nature to our relationship with our self, and with others, we then have arrived at the state of “I AM ethical.” Spiritual masters have always advocated this progress, but I have never seen it applied to the logic-sequences of values, morality, and ethics as becoming a part of our being. “Being ethical” is not a spiritual state, but one that empowers us to become wholly ethical in all our social existence.

The same values that give each of us *personal integrity* also give us *social integrity* when we practice using those values and ethics socially and publicly. That same care for our personal and social peace can be extended to peace between nations, political parties, churches, neighborhoods, neighbors, and our own family. The only way that future generations of our children will become sustainable is if we, today, begin to thoroughly understand the logic of these values and intentionally and consciously teach, socialize, and enculturate our children with these values, and then practice ethics in their lives.

It is obvious the logic that develops from those seven values is meant for the least of us to fully know what is good and what is not, what is moral and what is not, and what is ethical and what is not. This simple set of values are more than fully capable of aiding us to fill our lives with the goodness we seek to encounter in others, and peace of our societies and between nations.

That same logic gives all people of all nations the capability to now embed those values into the decision-making processes of every organization to move whole societies toward social stability, peace, and functional families. Knowing and understanding the simple logic of those values, morality, and ethics, it would be illogical and perhaps immoral to maintain the status quo of organizations to remain unchanged, and unaffected by these values. Who will guide those organizations to become moral and ethical? Who better than the parents of over 3 billion children?!

Knowing the moral mandate that was embedded in our DNA, we cannot morally justify sitting back and not applying them in our lives and in the decision-making rooms of organizations. When we do begin to share these values and ethics, we must do so with the same care, patience, and tolerance of Expressed Ethics. Social stability and peace in our societies, communities, and families will not be generated by aggressive behavior on our part, but by the patient investment of our time and thoughtful ingenuity to “bend the culture” of our organizations and societies toward social, political, and economic stability by using the logic of these values — beginning with our own children. The responsibility for sustaining the future generations of our children lies with us. It is our responsibility to prepare ourselves and our children to create families and organizations that do make decisions that support a future of sustained peace and social stability.



BIO: Daniel Raphael, PhD

Daniel Raphael is an independent and original thinker who is a Viet Nam veteran; with 18 years experience working in adult felony criminal corrections; father of three and grandfather of three children; former volunteer fireman, small business owner, inventor, and manufacturer of a household sewing machine product; self-taught theologian and ethicist; holistic life coach and principal of Daniel Raphael Consulting since 2003; author and publisher of numerous books, papers, and articles. Daniel enjoys public speaking and has taught social sustainability and spirituality classes and workshops nationally and internationally and is well prepared to enlighten and entertain you.

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Bachelor of Science, With Distinction, (Sociology).

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Master of Science in Education

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Western Oregon University, Monmouth, Oregon.

Doctor of Philosophy (Spiritual Metaphysics),

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Masters Dissertation: *A Loving-God Theology*

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Writer, Author, Publisher

(1992) *The Development of Public Policy and the Next Step of Democracy for the 21st Century*

(1992) *Developing A Personal, Loving-God Theology*

(1999) *Sacred Relationships, A Guide to Authentic Loving*, Origin Press

(2002) *What Was God Thinking?!*, Infinity Press

(2007) *Global Sustainability and Planetary Management*

(2014) *Healing a Broken World*, Origin Press

(2015) *Social Sustainability HANDBOOK for Community-Builders*, Infinity Press

(2016) *The Progressive's Handbook for Reframing Democratic Values* ‡

(2016) *Organic Morality: Answering the Critically Important Moral Questions of the 3rd Millennium* ‡

(2017) *Designing Socially Sustainable Democratic Societies* ‡

(2017) *A Theology for New Thought Spirituality* ‡

(2017) *God For All Religions — Re-Inventing Christianity and the Christian Church —
Creating Socially Sustainable Systems of Belief and Organization* ‡

(2017) *God For All Children, and Grandchildren* ‡

(2017) *Democracy for 2017 — The Political Empowerment of Local Citizens* ‡

(2017) *Clinics for Sustainable Families and the Millennium Families Program* ‡

(2017) *UNDERSTANDING Social Sustainability* ‡

(2018) *The Moral and Ethical Decision-Logic of the Seven Organic and Universal Human Values* ‡

(2018) *The Values God Gave Us* ‡

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Behind it all is surely an idea so simple, so beautiful, that when we grasp it - in a decade, a century, or a millennium - we will all say to each other, how could it have been otherwise? How could we have been so stupid?

- - John Archibald Wheeler