The Values God Gave Us

— Visiting Lecturer Series —

DRAFT

By Daniel Raphael, PhD

[daniel.raphaelphd@gmail.com](mailto:daniel.raphaelphd@gmail.com)

<https://sites.google.com/view/danielraphael>

<https://independent.academia.edu/DanielRaphael1>

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Daniel Raphael, PhD

*— opus unius hominis vitae —*



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PO Box 2408, Evergreen, Colorado 80437 USA

Introduction

If you were God, you have already created the universe with billions of planets, some of which have billions of people on them. Now, being God what was your purpose for creating the universe, all of those planets, and so many billions of people?

Just for a few minutes, I am going to “take you around the houses,” as they say in England, meaning that we are going to take a detour in this discussion, but it will be an interesting detour.

People who believe in God have been taught that

God is perfect;

God is eternal;

God is without form (doesn’t have a body);

God knows everything that is going on in the universe;

And, God is present anywhere and everywhere, including our mind.

The last sentence above is the key to the answer. It seems very reasonable, and also very logical, that God created people to experience the process of living. By being in our mind, which most people call “the Presence of God,” God gets what It did not have before – the experience of living. But what that doesn’t answer is this question, “If our experience is supposed to give God the experience of living, then are all of our experiences meaningful to God?”

The answer to that question seems to be this — God is perfect, but has not experienced the process of becoming perfect, which is also a process of living. Hmmmm, the process of becoming perfect…. In order to do that it would first take a decision by us to want to choose to become perfect; and second, we would need to know how to make “good decisions” that contribute to our process of living to become more and more perfect. All of that makes sense and seems to be very reasonable. Of course if you don’t believe in God, then it all sounds like a lot of hokum and balderdash.

Living with God in our lives changes the whole picture of life and living and gives our lives a greater purpose and meaning. Again, there seems to be one big missing piece and in need of a question. “So, after we have tried to live our lives as a process of becoming perfect so that God could understand that process, then what happens when we die? Are we just discarded like some old milk carton with our picture on it?”

The metaphor that seems to answer that question, in part, is that of a bee hive. Bees are born in the hive by the tens of thousands, go out into the world, gather lots of nectar and then return to the hive to share their experiences of nectar-collecting. It is very much the same for us, but instead of collecting nectar, we are collecting life’s experiences for God.

Now, this is where the book comes into play. To give us a head start before the first chapter we need to know one very important bit of vital information about making decisions. *It is important to know that* ***values*** *always underlie all of the decisions we ever make whether in a micro-second, or those that take years.*  And, in order to make decisions that contribute to our life and to the experience of God, *we need to know that God has already given us the values for making those decisions!*

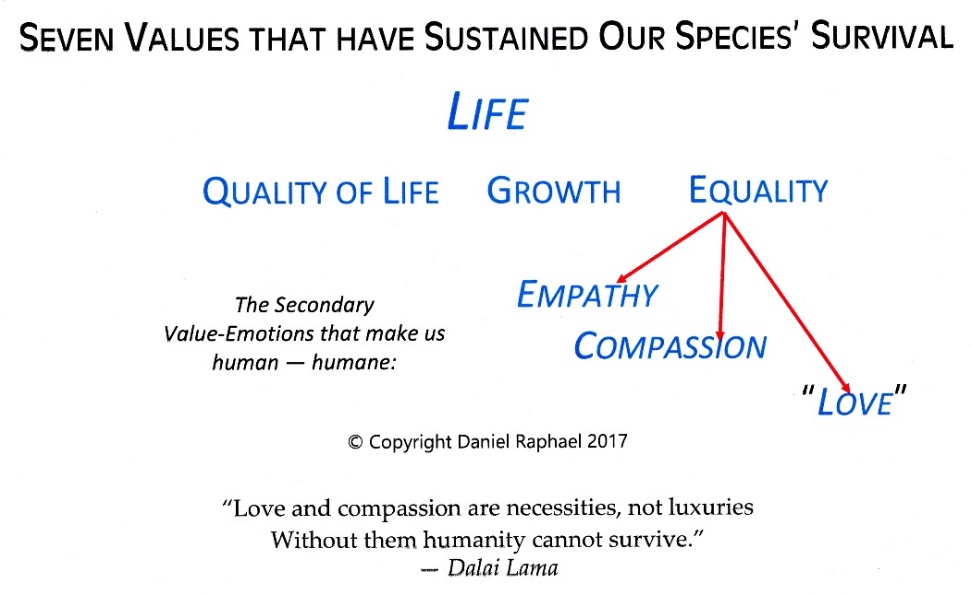
Being really clever, God put those values inside of us in our DNA so that everyone who was ever born, is born, and will be born always has those values with them. Once you make the personal decision to want to live and make decisions that contribute to God’s experience of living through you, then it is important to know what develops after that.

🙘

NOTE: This book is a God-centered derivative of my earlier book, *The Moral and Ethical Decision-Logic of the Seven Organic and Universal Values.* Both are condensations of a yet earlier and much more comprehensive book, *ORGANIC MORALITY, Answering the Critically Important Moral Questions of the 3rd Millennium.* Both are available as free downloadable PDFs at

<https://sites.google.com/view/danielraphael/free-downloads>

1

Seven Universal and Timeless Values

The seven values that were embedded by the Creator in our DNA are illustrated above that also shows their relationship to each other. The seven values are integral to our being, and being integral they give us the capability to make decisions to become complete as a person and the capability to become more perfect, and more loving.

Characteristics of These Values

The seven values in the illustration above exist in every person of every race, culture, ethnicity, nation, and gender. They express certain characteristics that validate their existence, and offer us the opportunity to develop a logically integrated morality and ethic for all of our personal, familial, societal, and international relationships, for everyone.

**These seven values are the original cause of human motivation** that give us the urge 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 potential individually and collectively into the future centuries and millennia.

**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]](#footnote-1)** (pages 12 & 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 potential in future centuries and millennia.

**Universal**

These values are also universal to all people of all races, cultures, ethnicity, nations, and genders. We are all the same! 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 four primary values are the superordinate values of our species and are not subordinate to any other values. The pursuit of an improving quality of life, growth, and equality provide the foundation for human motivation as interpreted by the individual, and express themselves in a personal hierarchy of needs.

The Four Primary Values

From the standpoint of God creating our species, God gave us the values to urge us to improve the quality of our lives, the urge that provides the motivation to become more perfect. How else could we grow to become more whole and more loving with the possibility of become more perfect throughout our lives? God gave us the urge and the freedom to make choices guided by the values It gave to us.

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. And once we are past the stage of survival, then we can exist year to year, and have a stable and productive life.

***Life*** *is* the ultimate value.

*Life* is a VALUE that everyone appreciates, but there is far more to living than having life. Life is one of seven values that help us make decisions about our life and our experience of living.

*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.

**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.

**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.

**Equality**

Equality reflects the Creator’s generosity. God gave everyone the same inner resources to develop. God loves each person the same. Because of that, equality is inherent in the value of life — everyone’s life is valuable. This is the value that empowers us to work together to improve our world.

Equality is inherent in the value of life. 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.

*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 its Expressed Ethics. 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!

The Three Secondary Value-Emotions

**Equality** 🡪 *Empathy, Compassion, and “Love”*

The primary value **Equality** is the source for the three secondary value-emotions values. We know when equality is out of balance because God also gave us the secondary value 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]](#footnote-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”** are the “inner values” that support the inner development of a higher quality of life for our self and with others. They provide the motivating energy to grow into a more complete, mature, and functional individual within our self and within our social environment. They allow us to see the common good as societal rather than selfishly personal. Expressing these three values 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 supporting the growth in individuals, families and societies.

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

Human Motivation

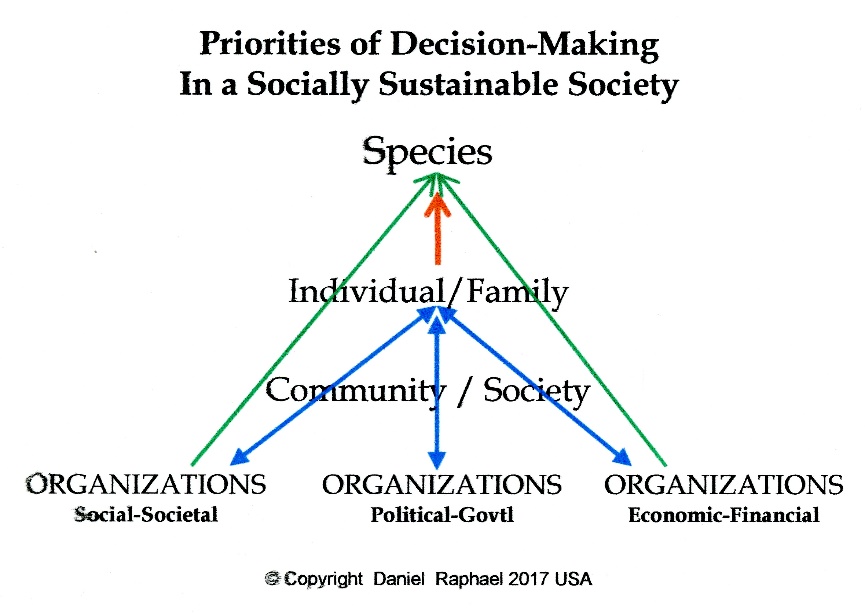
Together, these seven values provide us with a *unified, values-based theory of human motivation.* [[3]](#footnote-3) The synergism of these seven values gives us a complete picture of why people do what they do. These values are the energy behind human motivation and an accurate reflection of us as individuals — thinking and compassionate. The four primary values and the three secondary value-emotions complete the circle of our existence by engaging the analytical-side of us and others with the intuitive and heart-connected side of our existence.

Further, these values give us the capability of improving the quality of our lives through the development of how we feel about our self — the *intra-personal* relationship with our self, and our *inter-personal* relationship with others. The unification of the primary values and secondary value-emotions creates a value system that motivates us to explore our innate potential to find meaning in our life, and to aid others to develop 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 and whole children of our Creator. Peace will never become possible until we become fully human in our intra- and inter-personal relationships.

Primal Human Motivation

As you have seen already, there are only seven values, but working together they create a synergy that sustains the growth and development of individuals while also sustaining the species, and the development, maturity, and social evolution of families, communities, and societies. My conclusion is that God put a lot of thought into the creation of our species.

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!

**The Illustration of the Organic Decision-Making Tree** below provides individuals and organizations with a logical and rational process for moving 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 very clear that there is a reciprocal and symbiotic relationship involved between the individual/family and organizations.

The only decision-makers in the illustration are the individual/family and organizations. They are mutually dependent upon each other to sustain the communities and societies in which they both exist. They success is dependent upon all families and organizations faithfully using the seven values as the criteria for their decisions. *The characteristics of those values are particularly critical* to the logic of using those values.

**The Priorities of Decision-Making** that will result in socially sustainable families and organizations is the context for development of stable and peaceful communities and societies.

**First**, sustaining the species is the first priority of our genetic program. 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.

In a developed society as our own everyone is still responsible to sustain the species. For organizations, that means not polluting or endangering the species in any way. 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.

That may seen 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 illustration above** first shows that ***sustaining*** the species is the first priority of our genetic program. The primal motivation of the individual is to reproduce to ***sustain*** the continuation of the species. At the early animal level of our species, that does not require a family, community, society, organizations, or morality and ethics.

**Second**, organizations have the added responsibility for supporting the good functioning of the individual/family. The reason organizations have this responsibility is because families are the source for the workers, managers, executives, and all decision-makers in all organizations for all future generations. 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. Recently (2016-2018) this is evident with the egregious decisions at the highest corporate executive levels in Wells Fargo and Volkswagen.

God did not create organizations, whether in the form of government agencies or corporations of all types. Those are the invention of people. When we give the illustration above deeper thought some very large insights become visible. In our 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 that situation much thought in order to make a decision about the sustainability of society AND the family.

🙘

2

Moral Decision-Logic

And Moral Definitions for Each Value

What is missing for making more reliable and consistent decisions 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. Using them is necessary so that all aspects of our societies run 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.” The seven values assure the survival of our species, but morality and ethics have never been tied to anything more substantial than someone’s opinion about how we ought to behave. With God as the source of our creation and the seven values in each of us the development of a morality and ethic based on those values seems almost self-evident. i.e., values, and moral and ethical behavior, become the necessity for us to reliably progress on our spiritual journey to rejoin our Creator in Paradise.

🙘

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 could be 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**

● **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 and their lives without jeopardizing their personal and social integrity and to improve those relationships. As example, the personal ethical principles for “equality” would include fairness, justice, integrity, respect, loyalty, truth, trust, accountability, responsibility, and being transparent, authenticity, and being honest.

***Expressed Ethics1*** is used in this text for what most people call ethical values and ethical principles. The words “Expressed Ethics” is used to tell the reader that it is the fourth stage of the values logic-sequence. For example, the Expressed Ethics for the Primary Value Equality would include fairness, integrity, transparency, acceptance, appreciation, worthiness, validation, honesty, and authenticity. The table above illustrates the values logic-sequence.

You probably have accurately guessed that the combination of these four 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 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 points of a three-sided object are joined, **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** will it be possible to discover the characteristics of these values also exist 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 the characteristics of those values.

Because that research has already been completed, we know that the seven values exist in everyone in the world. Because everyone who was interviewed identified with those values, we can then describe the characteristics of those values. The characteristics of those values 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.* That suggests that these 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 what lies behind each of them. Knowing that *values always underlie all decisions,* our question becomes, “What are the values that lie behind *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 and is not a decision. Growth spontaneously begins to express itself 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 become evident, we are able to come to the conclusion that every person in history, now, and in the future is being urged on 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” of 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, First.** 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 create.

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

**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.

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

**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. (Yay!)

Developing Moral Definitions

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. The simplicity of their appearance is deceiving. What makes the possibility of societal and international peace possible is the integrated nature of those values working together that reveals their unexpected synergism.

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

*Moral Definitions* for the Four Primary Values

🡺 Seven Values  **🡺 Moral Definitions** 🡺 Ethics Statements 🡺 Expressed Ethics

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

*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.

*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.

*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 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.

*Equality*

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

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

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

**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.

*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

When we come to the awareness that God created us for this journey of life, God also gave each of us a map, sign posts, and directions to find our way to join It in Paradise. Nothing else is necessary, except the decision to pursue this journey and then making the right decisions of what works to move us ahead. 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, just as God does.

**To choose these values is to choose inclusiveness,** not separation. 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.

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3

*Ethics Statements* for Each Moral Definition

🡺 Seven Values 🡺 Moral Definitions **🡺 Ethics Statements** 🡺 Expressed Ethics

**Ethics Statements tell us *how to*** fulfill moral Definitions. These statements give us the basic understanding of what we do to fulfill our relationship with our Creator and our 330 million people on this planet. Doing so assures our “right living” on our infinite spiritual journey to Paradise.

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: 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.

*Quality of Life*

Proactively Moral: 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 accordingly.

*Growth*

Proactively Moral: 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.

*Equality*

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

**NOTE:** As you can see, the above proactive Ethical Statements are general in nature. Use them to guide the development of your own ethical 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.” When they are used together, they are inherent 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 together, Ethics Statements are unnecessary because exercising the secondary value-emotions together 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.

*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.

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4

*Expressed Ethics*

***Expressed Ethics* tell us *what to do*** to fulfill Ethics Statements.

Expressed Ethics, for example fairness, transparency, and honesty, are the ethical values and principles that individuals, families, companies and corporations, and public agencies adopt to conduct business in their lives without jeopardizing their personal and social integrity and to improve those relationships.

For God-believers who are Christians,

*Expressed Ethics* puts the “Christ” back in Christianity.

*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.

***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.

***Growth***

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.

***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.

***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.

These Expressed Ethics are at the very end of the logic-sequence of values to values definitions, to ethics statements. They are the deepest expression of the primary value “Equality.” Viewing the illustration on page 7, the 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.” They are a natural and logical development of that sequence, and the natural and logical expression of our humanness.

*The Expressed Ethics* for the Three Secondary Values

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.

Their existence as “value-emotions” tells us that they are also 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 all of the Expressed Ethics apply to all Ethics Statements.

**The Beneficent Synergism of the Seven Values.** Logically, *Expressed Ethics* tell us ***what to do*** to fulfill Ethics Statements.

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]](#footnote-4)

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*Expressed Ethics* for Each Ethics Statement

🡺 Seven Values 🡺 Moral Definitions 🡺 Ethics Statement **🡺 Expressed Ethics**

***Expressed Ethics*** is the fourth stage in the logic-sequence. Their expression occurs in our personal life when we are in contact with another person. 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.

When we see these Expressed Ethics being demonstrated in the lives of our self, and others, we know that if all people were to express them in all situations that world peace would not only be possible, but it would spontaneously exist! The Creator gave us the values that not only gave our species survival but give us the means to grow into loving, caring, nurturing people who are fully capable of peace in all areas of their life as whole and integrated individuals.

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

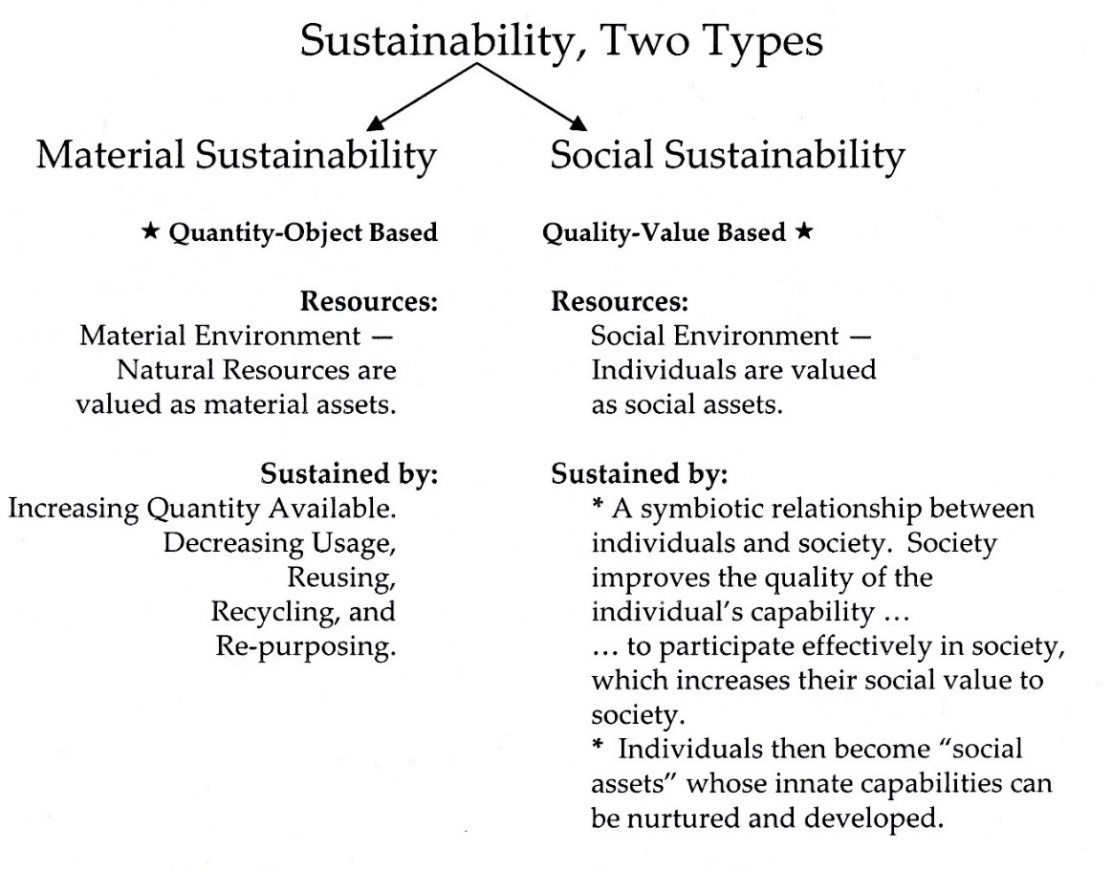
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5

Sustainability —

Bedrock for Moral and Ethical Decision-Making

The logic of what we have learned so far tells us as God-believers that social stability in families, communities, and societies is a way of life that is produced from livng the seven values in our life and by expressing the Expressed Ethics. What is produced from God’s investment of the seven values in us is the eventuality of social sustainability.

If we decide as families, communities, and societies to embrace both material and social sustainability, we really need to know for how long, and what “sustaining” really means. The table below provides clear definitions of the two branches and what is 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, it 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 all God-believing 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 think of the primary value “equality” what we are talking about is designing our material resources and social institutions so that the 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, and Ethics Statements. 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 set of values the Creator gave us in the beginning, and apply them to the decision-making processes of all organizations to give them the same longevity as our species.

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6

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 for individuals, their governments, and organizations.

This chapter will 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 provides answers to difficult social, political, economic, and environmental problems?” Let’s compare the two. [[5]](#footnote-5)

Traditional Morality

Historically, the moral code of western civilization has changed little over the last 4,000 years [[6]](#footnote-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 intended as a *global* moral code for nations of the international community. The development of the traditional moral code was an incredible advancement in normalizing social relations based on the artificial values that Ur-Nammu *thought* would work at the time. But, because the traditional moral code was not based on the timeless, natural, and organic values that are innate to humans, it did not keep pace with the social evolution of people.

The traditional moral code is man made that uses the man made values that King Ur-Nammu and his advisors thought would be of help. And, yes, those values did help for the times when they were put into place. But, because those values were man made for the times, 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, the moral and ethical needs of our evolving communities and societies also need to evolve. But they haven’t. Traditional morality is inherently flawed because it is not based on the God made values that were given to us when we were created. Because the seven values are proactive to encourage our growth, social change is inherent to the value system God gave us.

**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 come about over the centuries and millennia. What is needed now is a proactive moral code of decision-making that is based on the proactive values that God gave us for all time for all people, and for all organizations. They are in organic alignment with each individual because those values are already a part of each of us.

Organic Morality

A proactive morality that is based on the values that are organic and innate to everyone 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. We immediately recognize what is moral or immoral, what is ethical and what is not. It is simply a matter of using those values in billions of daily decisions made by billions of citizens, organizations, and social agencies. 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.

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 based on our seven organic values offers two primary functions to sustain future generations:

**First,** to define the proactive moral decision-making and behavior of individuals and organizations that contribute to the 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.

Their actions 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 their society and culture. 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. For God-believers, it provides a logical means to infuse organizations with these values that benefit everyone.

**First**, a *proactive model of morality* clearly points to the long term benefits of proactive decisions made by individuals and organizations that use those values. Doing so, societies 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 their society, 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 and their characteristics.

**Fourth**, and not to be overlooked, moral and ethical behavior that is generated by the use of these values is fully complemental to our human nature. These values are embedded in our DNA, and are 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 complemental 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 ignoring the disintegration of our societies however moral according to it.

**Seventh,** the possibility of 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.

On the other hand, 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.

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7

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

It is not too much of a leap of logic to conclude that when the Creator created our species and embedded the seven values in our DNA, those values became a reliable and lasting imprint to follow. By using those values to guide our thinking, decisions, and actions it seems obvious that by using the values that God gave us we are doing God’s will.

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 please God and to sustain future generations?” It’s 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 55. [[7]](#footnote-7)

The Schematic, the Team, and the Mischief of Assumptions

Very, very briefly, using the Schematic is more simple that it appears and usually begins by filling in column #7, *expectations.* If you have expectations, write what you need to fulfill those expectations in column #6, Criteria for Fulfillment. 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 social and organizational processes; b) re-designing existing social processes, non-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. [[8]](#footnote-8)** 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 Bohmwrites 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?” **[[9]](#footnote-9)** 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).

**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.

Discovering Peace

**The mischief of assumptions.** To say “values” is to also say “beliefs” because if we value something then we *believe* those values must be expressed in our lives. And to say “beliefs” is 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.

**What tips us off to underlying assumptions is our emotional reaction to differences as this.**  They are the evidence that 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 some helpful dialogue techniques that reveal the hidden assumptions made related to the subject of discussion.

When we have the same values, we *expect* those who have the same values as us will also have the same beliefs as we have. Although the seven values are 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 about values.

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. Look over each other’s material in the same column. Begin to discuss their validity using the 7 Organic Values in Column #10. You will quickly see for yourself what is not consistent, and what is. Then you can compare those inconsistencies and 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, beliefs, 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 ingrained 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 safe emotionally and socially 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 accept the beliefs, assumptions, and expectations that were tacitly attached to our conversations with our parents and other authority figures when they were given to us as children. It is essential for the development of sustainable organizations and the possibility of peace that their fundamental beliefs and assumptions are exposed and validated.

**“Everything is Fine.”** On a societal level, assumptions are the soft sand that is quickly eroded 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.” **[[10]](#footnote-10)**

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 assumptions and beliefs 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.”

As God-believers it is vital for each of us to challenge the assumptions of our beliefs and expectations. When we read new material, as an example of this book, if any part of it causes you to have an emotional reaction, perhaps you may even say, “That’s not possible, I don’t believe it!” then it is time to examine your beliefs and expectations against The Values God Gave Us.

Summary

While most people will agree on the seven values, their logic will challenge those same citizens 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?”

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. Who better to lead the way than those people who believe in God and who want to live lives that are moral, ethical, and humane — the living expression of their belief that God created everyone as equals of each other.

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 make a moral contribution anywhere in the world and share their designs with all democratic societies and governments. The moral and ethical influence of God-believers now can make a more peaceful world for everyone for believers and non-believers. No central authority or control is needed to begin because the people already have the power, and God gave it to you.

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***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: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

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

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**10. 9. 8. 7. 6.**

**ORGANIC INTERPRETED BELIEFS EXPECTATIONS CRITERIA FOR FULFILLMENT**

**VALUES VALUES (And assumptions) (This involves planning) (This should be measurable)**  **[We value] [We believe] [We expect] [We observe]**

***Life*** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Quality**

**of Life** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Growth** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Equality** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Empathy*** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Compassion*** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***“Love” of*** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***Humanity***

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[daniel.raphaelphd@gmail.com](mailto:daniel.raphaelphd@gmail.com)

Conclusions

After having worked with the seven values for the last 12 years, I continue to be in humble awe with the Creator’s care for us to include the seven values in our creation. The very roots of our creation 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 as Children of God.

God’s care is not only personal but social. The same values that give each of us *personal integrity* also give us *social integrity* when we practice using those values. 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 God’s work in us.

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. God made us with the simple tools that are more than fully capable of aiding us to fill our soul with the goodness that will carry us into the embrace of our Creator in Paradise.

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 3 billion people who recognize God as their creator?

Knowing the moral mandate that was embedded in our DNA by the Creator, we cannot morally justify sitting back and not applying them in our lives and in the decision-making of organizations. When we do begin to share these values and ethics, we must do so with the same care, patience, and tolerance as the 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 children.

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. And we are all sustained by the generosity and grace of God. 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, those in positions of authority, power, and control are not likely to give that over in their lifetimes. 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.

Because the seven values are universal to all people the synergism of the seven values and the Schematic can empower local Design Teams anywhere in the world to make a bottom-up moral contribution of their designs to their local community and to democratic societies and governments worldwide. No central authority or control is needed to begin because you already have the power. The only necessity is to keep our focus on the Source that has so beneficently invested Its wisdom in each of us.

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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.

Remarkably, he has had a prescient sense of the future since his early childhood. This skill and his deep meditation practices have enabled him to become an effective holistic life coach and spiritual counselor, and have given him insights into the lives of his clients, and into the macro perspectives of the world.

**Education**



**Bachelor of Science**, With Distinction, (Sociology).

Arizona State University, Tempe, Arizona.

**Master of Science in Education**

(Educationally and Culturally Disadvantaged),

Western Oregon University, Monmouth, Oregon.

**Doctor of Philosophy** (Spiritual Metaphysics),

University of Metaphysics, Sedona, Arizona.

Masters Dissertation: *A Loving-God Theology*

Doctoral Dissertation: *A Pre-Creation Theology*

**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

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**‡** Available as a PDF document at: <https://sites.google.com/view/danielraphael>

**Contact Information:**

Daniel Raphael, PhD

Daniel Raphael Consulting ● Social Sustainability Leadership Training and Consulting

daniel.raphaelphd@gmail.com ● Cell: + 1 303 641 1115 ● PO Box 2408, Evergreen, CO 80437 USA

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